

THE
BENGAL
CATHOLIC HERALD.

“ One body and one spirit—one Lord, one Faith, one Baptism.”

VOLUME X.

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CALCUTTA: SATURDAY, JANUARY 3, 1870.

INTRODUCTION.

In entering on the new year, it is proper, that we should briefly advert to the chief religious events of the year which has just terminated. We shall, of course, dwell particularly on those, which are more immediately connected with the Catholic Church in Bengal. Our readers are already aware, that at the recommendation of the Archbishop Vicar Apostolic, the extensive Province of Bengal has been divided by the Holy See, into two Vicariates, one of which, the Archbishop will continue to administer, whilst the other has been taken charge of by His Grace's Coadjutor, the Right Rev. Bishop Olliffe. The Faithful of the new Vicariate have already derived much benefit from this arrangement. At Chittagong, a Convent of the Loretto Institute has been just established, for the education of all classes of Females, the poor, as well as the rich. To the Convent, an Orphanage is annexed, in which twenty children are educated and supported. This number is likely, we understand, to be soon greatly increased. At Dacca, the Rev. Mr. Tracey, a young clergyman, on whose early labors in the ministry, God has been pleased to pour already a large benediction, has been stationed by Bishop Olliffe. At Bandorah, in the Vicinity, Bishop Olliffe has recently laid the foundation of a new Church, for the accommodation of the very numerous poor Catholics, who reside in that neighbourhood. All these important improvements have been effected within the very few months, during which Bishop Olliffe has presided over the new Vicariate, and we have good grounds to hope, that through the Divine Mercy, many other blessings will be derived by his flock, from his Lordship's Apostolic exertions in the present year.

In Calcutta and the other places under the jurisdiction of the Archbishop Vicar Apostolic, our holy religion and its invaluable Institutions have made great progress during the past year. Besides attending to the Schools,

Orphanages, and Widows' Asylum, the Sisters have also made arrangements, that of their Community should every day visit the Female Ward of the Medical College Hospital, and discharge there the several duties of Sisters of charity towards patients of all classes without distinction of country or religion. We know from undoubted authority, from the testimony of Protestant Visitors of the highest respectability, that already, the exertions of the Loretto Ladies in the Hospital have been attended with the greatest advantages to that Institution.

In what relates to education, we find the Cathedral as well as the other Male Schools have been placed under the Superintendence of the Very Rev. Doctor Kennedy, V. G. and Principal of St. John's College and that Clergyman from that Seminary is charged with the care of the Branch Pay School of St. John's attached to the Cathedral.

We have heard with pleasure, that another classical school is to be established in the Bazar, and to be placed likewise under the care of one of the Clergymen of St. John's College.

With regard to the Orphanage, we can speak with confidence, that that Institution will derive benefit from the Printing establishment lately annexed to it. The Catholics of Bengal owe a large debt of gratitude to P. S. D'Almeida, for the generous assistance he has given towards the establishment of an Orphanage Printing Press, and will also appreciate the invaluable benefit of his advice and experience, in what relates to the management of that establishment.

In several numbers of this Journal, noticed during the past year, the conversion of the heathen, which began to manifest itself among large numbers of the Natives, in different parts of Bengal, in what regards their disposition towards the Catholic Religion. We are confident that from time to time, many more

had hitherto attached themselves to Protestant Missionaries of one denomination or another, had, of themselves, made earnest and frequent application to the Archbishop, to have a Catholic Priest sent to their district, to instruct them and their families. Many other Natives, hitherto attached to Paganism evinced similar dispositions—on all of these, but particularly on the former, the Archbishop strongly inculcated the folly and guilt of proceeding as they wished to proceed, unless they were influenced solely by the desire of professing the true Religion; again and again, His Grace impressed on them, that both he himself and the Priests who served under him had nothing for themselves, but food and raiment, and that even if means were at their disposal, they would all deem it highly criminal, to encourage, directly or indirectly, insincerity, duplicity, or hypocrisy in the awful concern of Religion. They were also admonished, that by embracing Catholicity, they would be sure to displease their former teachers, and to forfeit whatever temporal patronage, they might have enjoyed under their ministry. Notwithstanding the repeated inculcation of these admonitions, some hundred Natives persevered in urging their first petition, and a very few only were prevented by worldly considerations, from embracing the Catholic faith. It is indeed surprising, if we remember the prevailing mercenary disposition of the Native character, and the encouragement, so often given to that propensity, by persons who assumed the title of Christian Missionaries, that so very few of the multitude of which we speak, should have preferred temporal considerations to those of eternity. For the benefit of the Converts at Noakolly, a small Chapel with a Room for the Priests' residence, has been just completed, and a collection is being now made, for the purpose of procuring the same advantages for the converts at Kishnagur. We hope soon to be able to inform our Readers, that a zealous Priest, who can make himself all things to all, and who, provided he can gain souls to Christ, is indifferent to all things else, has been stationed in each of these new Missions. Until this further blessing be secured for the Converts, we cannot expect, that they will progress much in the practice of Gospel perfection.

In reviewing the principal religious events in Bengal during the last year, we must not forget, to record the great joy, which every good Catholic in Calcutta felt, at the ordination of five priests for this Mission, and also at the Episcopal Consecration of the Right Rev. Fr. Boucho, for the Malayan Peninsula. In any promotion of the church however favoured, the celebration of these grand rites of religion, would be hailed with delight by the faithful.

Here they were more than usually interesting, because, until the last year, such solemnities had never before been celebrated in Bengal.

In the other parts of India, great and successful efforts have been also recently made for the advancement of religion. The number of Bishops and of Missionaries has been considerably increased by occasion of the division of some of the Apostolic Vicariates. Religious Institutions too, Seminaries and Convents have been introduced into parts of India, where similar establishments had not previously existed. From a consideration of all these auspicious occurrences, we are disposed to cherish good hopes for the future welfare of our Holy Religion, in this immense and very populous region. We trust, moreover, that the wonderful religious and political movements now in progress in England, will, in due time extend their salutary influence to this country, in such a way, as will induce Government to lend its sanction and co-operation to the Apostolic labors of the Catholic Prelates and clergy of India. Still, we would impress on our brethren, that next to our confidence in God, our chief reliance is to be placed on our own exertions, and on our faithful concurrence with the representatives of the Holy See, to promote the interests of religion and education.

It cannot be doubted, that by persevering in this wise and edifying course, our portion of the church will receive a still more copious benediction, than that which has been already poured upon her; for gratitude for past mercies is sure to obtain fresh and abundant blessings from the Most High.

Before we conclude, we desire earnestly to recommend particularly to our brethren of the East Indian Community, the wants of the Bengal Catholic Orphanage and of the Widows' Asylum. With the exception of, at most, about twelve of that Community, hardly any others contribute to the support of these Institutions. And yet all the 13 inmates of the Widows' Asylum are of their number, and so also, is a large proportion of the Orphans. We have every week to announce the generous contributions of one or more of the poor Irish soldiers to the Orphanage. Every one knows that the soldiers' pay is so small, that it is surprising, how they can spare any thing from it, for any religious or charitable purpose. And yet they do so constantly, cheerfully and generously, in every part of India. There is no family placed above absolute poverty, in which a virtuous economy would not find means, from week to week, to save some trifle for the service of God and of the poor; wheresoever this holy habit obtains, a large blessing is sure to descend on the parents and children. What is thus employed, is not withdrawn from what

is usually required for domestic comfort; it is, ordinarily, the fruit of what is saved from idle, unprofitable, and often times, sinful indulgence.

ST. JEROME AND THE PROTESTANT RULE OF FAITH.

In Protestant principles, (if any such thing as fixed principles can be found among them,) the whole Bible and nothing but the Bible, is the sole rule of Faith, for all classes of persons, old and young, learned and unlearned, male and female. Therefore they maintain that the scriptures are as clear as the sun at noon, and equally intelligible and adapted to all capacities. What is still more wonderful, they actually do sometimes appeal to antiquity in support of these views. We shall not now wait to consider, the hard lot, in protestant principles, of those who cannot read, and even of all those who cannot read the scriptures in the original languages. We shall be content to hear St. Jerome's opinion of the whole Bible as the sole rule of Faith, for all classes of Christians, of all ages and sexes.

In his letter to *Paulinus*, on the study of the scriptures, the holy Doctor marks, in a few words, the peculiarities and difficulties of most of the canonical books, in order; and from these observations, it is plain, that in his judgement, (and none of the Fathers is of more authority,) it would be madness to make the whole Bible, and nothing but the Bible, the rule of Faith to all classes of the faithful. The most learned Christian not inspired, from the days of the apostles to our days, was not able to understand to his satisfaction, the entire Bible, and therefore it could not be even to him, an adequate rule of Faith, or a rule of Faith at all, taken by itself, independently of every other aid. Of the book of Job, St. Jerome says, that *each word is full of meanings*.* Of the 3rd and 4th Books of Kings—he says; if you regard merely the history, the words are simple. If you look for the meaning which lies concealed under the letter, the small number of the faithful and the wars of heretics against the Church are described.† Of the 12 minor prophets, he says; the 12 prophets constrained within the narrow limits of one volume, prefigure quite a different sense from that which the letter sounds.‡ We invite particular attention to the notice which *Jerome* takes of the prophet *Malachy*, and in particular, of that passage so often quoted in support of the Catholic doctrine of sacrifice in the new law.

These are his words—“*Malachy, the last of all the prophets, speaks clearly of the rejection of Israel and the vocation of the gentiles. I have not a will in you, said the Lord of armies; and I will not receive a gift from your hand. From the rising of the sun to the setting, my name is great among the gentiles; and in every place sacrifice is offered, and a pure oblation is made to my name.*”

Now, hear what he says of the 4 great prophets whose writings, no doubt, are a part of the Bible. These are his words—“*Isaias, Jeremiah, Ezechiel and Daniel, who can either understand or explain?*” The third has the beginning and the end involved in so much obscurity, that these parts, together with the beginning of Genesis are not read among the Hebrews, before the age of thirty. How much this salutary custom differs from Protestant economy, every one knows; and how clearly and forcibly, it vindicates the restrictions imposed by the Catholic Church on the faithful, as to the reading of the Scriptures, no one can fail to see. Indeed, there could not be a better refutation of the calumny which imputes to our holy Church, unworthy motives for imposing such restrictions, whilst it confounds the calumniators with two fold shame, by exposing the folly and temerity of the use which they themselves profess to make of the sacred volume. We come now to consider St. Jerome's observations on the New Testament, and on account of their importance, we shall give them entire.

“*Mathew, Mark, Luke and John, the charioteers of the Lord, and truly, cherubim (which being interpreted means multitude of senses) have eyes all over the body from which spark go forth, and lightnings run in all directions, their feet erect and tending upwards, their backs winged and flying every where. They hold each other mutually, and are commixed, and move, as if with wheel within wheel, and go whithor soever the breath of the Holy Ghost leads them. Paul the apostle writes to seven Churches (for the eighth epistle to the Hebrews is placed by most persons out of the number of his epistles)† instructs Timothy and Titus, and entreats Philemon in behalf of a fugitive servant. Of this writer, I think it better to be silent than to say only a few words.*”

* *Isaiam, Hierimiam, Ezechielem, et Danielem, quis possit vel intelligere, vel exponere?*

† *Tertius principia et finem tantis habet obscuritatibus involuta, ut apud Hebræos istæ partes cum exordio Canticae ante annos triginta non legantur.*

‡ *Octava enim uel, Hebræis a plerisque extra scripturam ponitur.* This proves how false is the principle by which the Church of England professes to fix her canon of books of Scripture, for, if no portion of the sacred writings of which there was ever any doubt, was to be admitted into the Bible, then, the Epistle to the Hebrews (admitted by the Church of England) should be rejected.—Ed.

* *Job exemplar patientiæ, qua non mysteria suo sermone compicetur!*—Singular in eo verba plena sunt aenigibus

† *Sic in litteris sensum latentem inspicieris, ecclesiam paratam, et hereticorum contra Ecclesiam bella narrantur*

‡ *Multo aliud quam sonant in littera, prefigurant.*

The Acts of the Apostles seem indeed to sound no more than a naked history, descriptive of the infancy of the rising Church; but if we shall know that the writer of them is Luke, the physician, whose praise is in the Gospel, we will perceive, that all his words are also medicine for the languid soul. James, Peter, John and Jude, apostles, have produced seven epistles as mystical as concise, both long and short at the same time; short in the number of words, long in meaning, so that there are few who in reading them, do not grow blind.* The Apocalypse of John contains as many mysteries as words, I have said but little for the merit of that volume which is above all praise: in each word many meanings lie concealed.† What are we to think now of the Bible as a rule of Faith for children, for silly women, for crazy old men, for the unlettered, the unstable and the unlearned who wrest the scripture to their own destruction? Let Protestants, therefore, say whether God has given one rule of Faith to the learned, and another to the unlearned. What is worthy of observation is, that Protestants almost, invariably, endeavour to find arguments, against the Catholic Church, exclusively, from the most obscure portions of the New Testament. What would the Protestant soothsayers who deal in conjectures on the Apocalypse, do for arguments to prove the down-fall of Popery, if every word in that book were not a mystery? These people are wise in their generation. The obscurity of the fabulous ages, was favourable to poetic fiction; and the man who intends to build a castle in the air, wisely founds his structure in the unexplored regions of Fairyland.

**SUBSCRIPTION FOR THE RELIEF OF
THE DISTRESSED IRISH,
CIRCULAR.**

*To the Catholic Clergy on the Bengal Mission.
Calcutta, Cathedral House, Jan. 1st 1846.*

REV. DEAR SIR,—You have, doubtless, heard with concern the painful news, that the Irish people are, in consequence of the failure of the Potatoe Crop, in great danger of being exposed to all the miseries of famine and its attendant evil, pestilence. You must have noticed with pleasure and gratitude the generous exertions, which are now being made by the leading personages of Calcutta of every denomination, to raise a subscription, to be immediately remitted home, for the relief of the suffering portion of the Irish people. I feel

confident, that you will cheerfully devote your best efforts to assist these exertions, by soliciting subscriptions from the benevolent inhabitants of the district, under your care. It will for this purpose be very useful, that you should address your flock on the subject from the altar or pulpit, on the first Sunday after you shall have received this communication. In Calcutta, I have always found it to be the most effectual means for raising a subscription for charitable purposes, to appoint in each Parish, a Committee of three or four intelligent, zealous persons, who undertake to visit each family in their vicinity, and receive their contributions.

The frequent calls I am obliged to make upon the charity of my flock, suggest the propriety of your assuring them in my name, that nothing but a calamity, such as that which has befallen Ireland, would induce me to appeal at present to their generosity. I fully appreciate all the difficulties which the Catholics of India have to encounter. They have to provide out of their own resources for the wants of their pastors, for the erection and support of their Churches, Schools, and Asylums for the Widow and the Orphan. Moreover, but comparatively few of them, are either rich, or placed in any of the emolumentary offices, from which so many others derive large salaries. It cannot therefore be expected, that they will contribute much, even in the present pressing emergency. However, they owe it to religion, to themselves and to Society, to show, that according to their humble means, they are ready to come forward and give their cordial co-operation in the good cause, which has enlisted the generous sympathy of all classes in Calcutta. With earnest wishes, that God may bless with success your labors in this, and every other undertaking, you may engage in, for the benefit of your neighbour,

I remain, Rev. Dear Sir,

Your's Faithfully in Christ,

TO THE REVEREND, P. J. CAREW, Archbishop,
N. N. Vicar Apostolic of Bengal.

G. F. LACKERSTEEN, Esq.

MY DEAR SIR,—I take the liberty of forwarding to you, a box containing some old clothes for the "Orphanage" and I beg you will place to my servant Mrs. Doolan's account, any charge of Coolie hire, &c, that there may be. Mrs. Doolan also sends a tin Petarraha containing some things for her boys, which she will feel obliged by your making over to Mrs. Connell, on her sending for the Petarraha, she will pay all expenses for the Petarraha.

Your's truly,

C. A. GOULDESBURY.

Dhauapore, Dec. 11th 1845.

* Septem epistolae ediderunt tam mystica quam sacramenta, et breves pariter et longas, breves in verbis, longas in sententiis, ut rarus sit qui non in earum lectione concutiat.
† Apocalypsis Johannis tot habet sacramenta quot verba, in verbis singulis multiplices latent intelligentiae.

**SUBSCRIPTIONS FOR THE BERHAM-
PORE CATHOLIC SCHOOL.**

THROUGH R. T. M.

F. G. ...	Co.'s Rs.	4
John DeCruz,	...	4
J. Fegredo,	...	4
A. C. ...	...	2
Joaqm. Gomess,	...	2
M. A. M. ...	...	2
Lang Syne,	...	4
A poor man.	...	3

28th Decr. 1846.

PROPAGATION OF THE FAITH.

Mrs. Thomas, through Mrs. Shillinford, ... 15

CHRISTIANS OF THE LEBANON.

Mrs. Thomas, through Mrs. Middleton, ... 15

BENGAL CATHOLIC ORPHANAGE.

From Sir Anthony De Souza, and M.

De Souza, Esq. ... Rs. 50

THROUGH MR. N. O'BRIEN.

M'Killigan, ...	Rs.	16
J. M. Robertson, ...	...	8
G. G. ...	...	5
D. M. ...	...	2
J. B. ...	...	2
M. G. ...	...	5
W. W. K. ...	...	10
J. Thregal, ...	...	5
G. N. ...	...	5
R. N. W. ...	...	5

Selections.

DISTRESS IN IRELAND.

Failure of the Potatoe Crop.

We are authorised to announce that a Provisional Committee, for the relief of the distress in Ireland, has been formed, and a notice with resolutions will be published at the earliest possible date, but Christmas-day and Sunday somewhat retard the necessary preliminary steps.

The names of which we hear are the Chief Justice and Puisne Judges, the Bishop of Madras, the Catholic Archbishop, Archdeacon Dealtry, the Honourable C. H. Cameron, Messrs. Rattray, and Dick of the Sudder, the Chief Magistrate, Sir Thomas Turton, Messrs. G. A. Bushby, A. De H. Larpent, O'Dowda, Dorin, C. S., Ritchie, Sandes, Torrrens, O'Shaughnessy, O'Flanlon, Money, and McKilligan with Mr. Piddington as Secretary, but a correct list will doubtless be published. We feel assured that this honourable movement will be hailed with acclamation by all parties and classes, and that as in 1822-23 when 182,000 Rs. were remitted home, great and efficient good will be done. It must not be forgotten that a double distress is impending; the present want of food, and the want of seed *potatoes*, which will unavoidably be eaten for food.

The *Harbort* appears to favour the suggestion of a correspondent of ours, who recommended

the shipment of rice in relief of the distressed Irish, but adds, "perhaps after all it would best to send home gold bills." We think a contemporary's opinion is sounder than that of our correspondent. A considerable sum may be collected and remitted in a month, and in six weeks more, would be available for application to the most urgent cases of distress. On the other hand, if rice were to be sent, ships must be chartered for the voyage to Ireland, unless the greater delay occasioned by the double voyage were disregarded. The rate of freight would be higher, which would be a deduction from the fund, and as some time must elapse in loading and getting to sea, there would be little probability of the first supply arriving before the end of June, when the opening of the ports of Canada and Russia in the spring will have brought supplies. Besides there is not so much an absolute deficiency of food, as of money to purchase it. The oat crop is reported to have been very good in Ireland, but the peasant whose labour has been given throughout the year to the sole purpose of raising a crop of potatoes for his family, has nothing to give for grain. His labour is not required, and his store of food has perished. Money properly applied, is the best remedy for the calamity, with the great advantage of being by far the quickest.

The first public move in behalf of the sufferers, will be made by the Masonic Community, whose annual attendance at the Cathedral on this (St John's) day, will be accompanied by a subscription on behalf of the Irish. The Free Masons of Calcutta do not require to be reminded by us, of the value of a full attendance on the occasion; but as they will have the honour of taking the lead in what is so peculiarly their vocation, a work of charity, we cannot doubt that they will set a good example to their neighbours.

Any subscriptions sent to us from any quarter will to be immediately acknowledged, and handed over to the Committee, as soon as they announce that they are ready to receive them.—*Englishman*.

DISTRESS IN IRELAND.

As accounts of a failure, in a very large portion of the potatoe crops in Ireland, originating in a disease of the root, have been received, and as it is beyond a doubt that deep and extensive distress will in consequence prevail there, and as even famine may visit that country, unless the most active exertions of public and private benevolence be immediately made for its relief, the British Residents and other inhabitants of this country are invited to follow a noble example afforded here on a former and like melancholy occasion, in 1822, by subscribing liberally to supply the wants of our Irish fellow subjects.

The following gentlemen have agreed to form themselves into a Provisional Committee, for the purpose of promoting this work of humanity, in the confident expectation that a public meeting, to be forthwith convened, will adopt the necessary steps to its completion.

COMMITTEE.

The Honble Sir Lawrence Peel, President, Sir Jno. P. Grant, Sir H. W. Seton, the Lord Bishop of Madras, the

Archbishop of Edessa, &c.; the Venerable Deanery, the Hon'ble C. H. Cameron, R. H. ... C. S.; A. Dick, Esq., C. S.; Evelyn Gordon, ... Sir Thos. E. M. Burton; J. H. Patton, Esq., ... Boria, Esq., C. S.; W. Ritchie, Esq.; H. Ter- ... C. S.; G. A. Bushby, Esq., C. S.; A. de H. ... R. O'Dowda, Esq., C. Worley, Esq., C. S.; ... T. Pearson, Esq., M. D.; M. Sandes, ... O'Shaughnessy, Esq.; F. O'Hanlon, Esq.; ... T. McPherson, Esq., and Samuel Smith, Esq.

HENRY FIDDLINGTON,
Presl. Hon. Secy.

And the following Provisional Resolutions were passed,
Provisional Resolutions by the Committee.
That subscriptions be solicited generally from all ... of society throughout the Presidency of Bengal.
That the proceedings be communicated by the Com- ... to all the Civil and Military Stations with an intima- ... that the smallest donations will be gratefully received.
That the several houses of Agency, and the Union ... be requested to receive the contributions.
That the proceedings in general be inserted in all the ... papers, and that lists of contributions be also pub- ... from time to time.
That a meeting of the inhabitants of Calcutta, at the ... Hall, be called at the earliest possible day, for which ... notice can be given for the purpose of giving fuller ... to the wishes of the Subscribers here, and arranging ... the careful administration of the funds at home.

The following gentlemen—being present, have subscribed.

Sir Lawrence Peel, ..	1000
Sir Thos. E. M. Burton, ..	500
R. Torrens,	100
H. Torrens, ..	100
O'Hanlon, ..	1000
The Lord Bishop of Madras,	200
J. J. Carey, ..	100
G. T. McPherson, ..	100
G. A. Bushby, ..	250
T. Dealtry, ..	100
W. B. O'Shaughnessy, ..	100
Samuel Smith, ..	100
R. H. Rattray, ..	200
Evelyn M. Gordon, ..	200
R. O'Dowda, ..	500
F/S. D. Rozario,	100
H. Fiddington, ..	22
Provincial Grand Lodge, ..	800
Collections at the Masonic Sermon at St. John's Ca- thedral, about, ..	900
St John's Lodge, ..	250

At the Englishman Office.

A poor man's subscription, ..	50
C. Worley, Esq., C. S. ..	200
Alfred Boyd, Esq., ..	16
The Editor, ..	50

It was further resolved that the following gentlemen of the European and Native Communities be requested to give their aid as Members of the Provisional Committee, and to attend the next meeting, to be held at the Town Hall, on Wednesday next at 10 A. M.

Col. W. N. Forbes, B. E., Aga Mirza Sherazee; Col. Irvine, C. B., B. E., Col. Burton, Aashooosh Day - Aga Kachooli Mahomed; Rustomjee Cowanjee; Rustomjee Dutt Esq., Chao, Chao. Hufnagle, Esq., Capt. Rogers, Ra- ... Radhakant Deb, Mutty Lal Seal, Prince Gholam Mahomed - Skinner, Esq.; Robert Smith, Esq.; Alex- ... Rogers, Esq.; Rangopaul Ghose; Debendernath Ta- ... Stanley, Esq.; Ramsooth Pagore; James Macken- ... Hough, Esq., A. Freer Smith, Esq., Hurry ... Ben, and T. Gray, Esq., H. Burkinyoung, Esq., - Wallace, Esq.

Dr. Sted, (Ship Monarch,) L. DeSouza, & Co.; A. Ap- ... J. Agatey, Esq.; Count Lackersteen; and John Stanley, Esq.

And that His Excellency Sir Hough Gough be addressed requesting his co-operation.

HENRY FIDDLINGTON,
Presl. Hon. Secy.

THE SONG OF STEAM

(From an American Paper.)

Harness me down with your iron bands
Be sure of your curb and rein,
For I scorn the power of your puny hands
As the tempest scorns a chain.
How I laughed, as I lay concealed from sight
For many a countless hour,
At the childish boast of human might,
And the pride of human power.

When I saw an army upon the land,
A navy upon the seas,
Creeping along, a snail-like band,
Or waiting the wayward breeze;
When I marked the peasant faintly reel
With the toll which he daily bore,
As he feebly turned the tardy wheel,
Or tugged at the weary oar.

When I measured the panting courser's speed,
The flight of the carrier dove,
As they bore the law a King decreed,
Or the lines of impatient Love,
I could not but think how the world would feel,
As these were outstripped afar
When I should be bound to the rushing keel,
Or chained to the flying car.

Ha! ha! ha! they found me out at last!
They invited me forth at length,
And I rushed to my throne with thunder blast,
And laughed in my iron strength
Oh! then ye saw a wondrous change
On the earth and ocean wide
Where now my fiery armies range,
Nor wait for wind or tide.

Hurrah! hurrah! the waters o'er,
The mountain a steep decline,
Time—space—have yielded to my power—
The world! the world is mine!
The rivers the sun hath earliest blest,
Or those where his beams decline,
The giant streams of the queenly west,
Or the orient floods divine.

The ocean pales where'er I sweep,
To hear my strength rejoice,
And the monsters of the briny deep
Cower, trembling at my voice.
I carry the wealth and the lords of earth,
The thoughts of the god-like mind,
The wind lags after my flying forth,
The lightning is left behind.

In the darkness depths of the fathomless mine
My tireless arm deth play,
Where the rocks never saw the sun decline,
Or the dawn of the glorious day.
I bring earth's glittering jewels up
From the hidden cave below,
And I make the fountain's granite cup
With a crystal gush overflow.

I blow the bellows, I forge the steel
In all the shops of trade,
I hammer the ore and turn the wheel
Where my arms of strength are made;
I manage the furnace, the mill, the mint,
I carry, I spin, I weave,
And all my doings I put into print
On every Saturday eve.

I've no muscle to weary, no breast to decay,
No bones to be "laid on the shelf,"
And soon I intend you may "go and play,"
While I manage the world by myself.
But harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the strength of your puny hands
As the tempest scorns a chain.

THE REV. FATHER PLAZA.

NEWS FROM THE ANDES AND THE AMAZONS

An alliance is already on the tapis between the two great sovereign seas, for the consummation of which preparations are shortly to be commenced on the grandest scale in that very neck of land, the Isthmus of Panama, which has so long divided their loves and forbidden the banns of marriage. As Thomas Gray, the founder of the railway system, wrote in 1820, and Sir Robert Peel condescended to repeat after him in 1845, that trunk lines should always be "direct," we shall thus have a grand independent trunk steam line direct to Canton or Calcutta, thus cutting the roundabouts and resting places of Cape Horn and Cape of Good Hope as decidedly as the "direct independent" Manchester and London, that is to be, proposes to drop Birmingham or Leicester as half way—now out of the way—houses of call.

Whilst in Europe we are incessantly taxing science, how best to save time and annihilate space, between realms and regions far apart, as between districts and denizens of the same home, the march of mind is also invading, although yet at no railway rate, the sluggish soil of Peru, and breathing glorious projects, for bringing the metropolis of that land of the Incas, within a month's hail and interchange of visit or compliment with the capitals of the old world. The navigation of the great sea river of the Amazons to the frontiers of Peru, may shortly become a project no longer vaguely talked about, accomplished once in a century as a remarkable exploit, and recorded among the marvels of the age, but a regular affair of every day life, like the entrances and exits of steamers and merchant ships at Liverpool and New York.

From a batch of Peruvian journals which have come into our hands, of dates to the latter end of June, we learn that a lively sensation had been created in Lima by the re-appearance, as from the dead, of a reverend missionary named Father Plaza, who for forty years had been labouring in his vocation among the Indian tribes on the shores of the great river Ucayali, the chief affluent of the Marañon or Amazons, of which, indeed, it may be said to be rather the main branch than the tributary stream. So long as Peru remained under the domination of the mother country the missions among the heathen were supported by an allocation out of the revenues of the state, and by contributions from ecclesiastical foundations: but with the revolution in 1820, which ended in the overthrow of Spanish rule, all the supplies from these sources failed, and Father Plaza, alone and unassisted, was left to fulfil his duties as best he might. From 1821 to 1834, he remained even without any communication with his country, the seat all the while, of civil wars and anarchy. Great therefore, was his rejoicing on the reception of a letter from Lieutenant Smith, of our Royal Navy, announcing the intended expedition of himself and Mr. Lowe, with Messrs. Beltran and Ascarate, two Peruvian officers, into those parts, preparatory to their voyage down the Amazons to the Ocean,

was subsequently accomplished. He received the party with all kindness and hospitality, and by his authority with the Indians, greatly contributed to the success of the enterprise.

From that period the communications of Father Plaza were re-established with his ecclesiastical superiors of the missionary college of Oeoph, thus re-assured of his existence. Two other missionary friars were sent to assist him in his labours. With Father Cimini, one of these, he undertook, laborious researches for the discovery of the river port of Mary, which in former times had been found and established, under the Spanish Government, as the convenient seat and centre of missionary and trading intercourse, with the aboriginal tribes on the shores and down the streams of the Ucayali and Marañon. At length this important object was attained, the desired port was made out, with its evident remains of the missionary settlement abandoned at the time of the great insurrection of the "Apostate" (so he is designated), Inca Santos Atahualpa.

At 74 years of age this Venerable Prefect of the Ucayali mission, for the first time of a quarter of a century, returns to the haunts of civilised men; he traverses dreary deserts and scales the towering *cerros* of the Andes for many hundreds of miles, and as one risen from the tomb, or the inhabitant of another world, at length reaches and re-appears in the city of Lima, from whence so many years before he had taken his departure. There he detailed his discoveries and his great projects to the Government, and the legislature then in session. His modest demand of an allocation of 3,000 dollars annually for the re-establishment and re-opening of the ancient route from Pasco to the Pozuzo, and from thence to the port of Mayro, is conceded at once, and with popular applause, and but for the penury of the Peruvian treasury, would have been largely augmented. He offers, octogenarian as almost he is, to return and superintend the execution of his own vast and beneficent designs for Christianizing and civilizing the nomadic wanders over trackless regions, magnificently endowed, and virgin with nature's choicest products, and exhaustless fertility, and bringing them within the pale of European connection.

Thus Europe will be brought into direct communication with the very heart of the land of the Incas, and in the passage, with an Amazonian world unknown, through the simple unaided labours of a Christian apostle in the desert. "Our communications with Europe," observes Señor Dianderas, in the Peruvian Congress, "will be carried on by the port of the river Mayro, which flows into the Ucayali and Marañon, and the last (otherwise named the Amazons) into the Atlantic Ocean. By an approximative calculation, a steam vessel, starting from the Mayro, may arrive at Bourdeaux, or at Cadiz, which is almost in the same latitude, in 26 days. What a grand prospect for us, that we shall be able to receive a letter from those cities in 26 days at Mayro, and from thence to this capital with a delay of only 8 days more!"

Here we have a direct river navigation of between two and three thousand miles, from the

from the Amazons to the foot of the Andes, and to be opened to commerce; and a sea-season and voyage of four months superseded by a sea and river transit of 30 days. We have just witnessed the arrival in this country of a vessel from the interior of the Amazons, loaded with various native products and woods, on board of which came several native Indians of those parts. The King of the French is, it is said, about to despatch, or may already have despatched, an expedition, of discovery, which is to ascend the great of rivers, to all the extent to which it is navigable. The eyes of all Europe therefore will, for long, be concentrated upon the measureless wilds opened by that new river world, where, as the *Marco Polo* of 1791, a copy of which precious work is now before us, observes, in relation of the voyage, labours, and discoveries, of the missionary, Father Narciso Girbal, along the coast of the same great river, in 1790, the simple natives, on seeing a white man for the first time, were filled with admiration, and, "not content with the evidence of their eyes, passed their hands over all parts of his face, more especially the women," to be satisfied of the substantial wonder—

"—A sensibus eque creatum,
Nottum vult, neque sensus posse refelli."

Times.

ORGANISED ATHEISM—THE INFIDEL PROPAGANDA.

(From the *Continental Echo and Protestant Witness* for November).

It appears from the Swiss journals that a vast association has been just discovered at Neuchâtel, the ramifications of which extend into a great number of the Swiss cantons. The object of the association is, through the inculcation of atheism, the undermining of every moral principle, and even, by regicide itself, to effect the overthrow of all organised society in Germany, whether social, political, or religious.

The following facts have been elicited:—Since 1838, there has existed in Switzerland a secret propaganda of "Young Germany." Members of this propaganda are to be found in a great number of the Swiss towns. The chief agents are Messieurs Standell and Doleke, both professors of German; Wilhelm Mann, editor of the journal called *Young Germany*; and Hoffman, an apothecary. Dr. Fein, a German political refugee, who was arrested at Lucerne with the free corps, appears also to be connected with this propaganda. The second article of the statutes of this society runs thus:—"This society is in its nature secret, and in its essence a political propaganda." Each member of the propaganda promises to remain in the association till he has attained the age of forty—to devote all the powers of his mind and body to the attainment of the desired object, and to be ready to undergo any sacrifice for that end. Every member engages not to keep in his possession any written document which might compromise the propaganda, or its members. There is in Switzerland a central body, empowered to take the direction of the society's affairs, and every member

engages, on his return into Germany, to furnish reports to this body of the result of his exertions in that country. Similar bodies are to be formed in every town in Germany, as speedily as possible.

The initiation of a member is conducted in a solemn and mysterious manner. In the middle of the night, a bandage is placed upon his eyes in some lonely street, and he is conducted by various turns and windings to a cave, where the committee of the German propaganda are sitting. There, with his eyes still bandaged, he is examined with regard to his political and religious belief,—and, should he be found sufficiently atheistical and revolutionary, he is admitted a member, being made, previously, to declare to what punishment he will voluntarily submit, if he should fail in his engagements to the society.

As the secrets of the society could not be confided to many, the number of members was comparatively limited; but the propaganda had undertaken to raise an army of volunteers, by employing the German workmen, of whom there are always from twenty to twenty-five thousand in Switzerland. By its immense activity, this secret society has succeeded in organising clubs in the principal towns of almost every Swiss canton, and in France, too, namely, at Marseilles and Strasburg. It is frightful to witness the activity, and diabolical measures, employed by the propagandists to entice the workmen into their power. One of them writes from Zurich to the central establishment, and says, "Many of the workmen, on entering our club, inquire cautiously whether it is a political one; and we are then obliged to insinuate the *a. b. c.* of the society without letting them perceive it, with which view, the chief thing is to imbue them with the idea, that religion is all a bottle of smoke. Our club then, you see, can only be a preparatory one to those of French Switzerland, and I send all who wish to leave Zurich to you."

The following is another example of the activity of the propaganda. Several tin-workers had settled at Morges who did not belong to the club of that town. Immediately one of the propagandists writes to the central body—"You must send me directly N. N., or failing him, some tin-worker that can be depended on, who may be able to attract to the club the tin-workers of this district." All the clubs were in correspondence with each other, and their correspondence, which is almost entirely, political, shows to what an extent the workmen were infected with the revolutionary spirit.

In each club there was a committee whose business was, to prepare questions to be discussed at the assemblies of the clubs. The propaganda transmitted its instructions to these committees of discussion, and the subjects were always of a religious, political, or social nature. Many of these clubs had reached a high degree of prosperity—boasting of their news rooms and libraries, and giving lessons in music, &c.; in short, every means was resorted to, of attracting the workmen. The clubs of General Lausanne, Berne, Zurich, and Chaux-de-Fonds, were very powerful. That of Chaux-de-Fonds, for instance, counted 207 members from July to December, 1844, and in

the first five months of 1845, 204. Nor should it be forgotten, that at the same place there existed a club of Socialists, as well as that of Young Germany, so that the adherents of these clubs in Switzerland might, in fact, be reckoned by thousands. The clubs in general, with the exception, perhaps, of that of Lausanne, were not aware of the existence of the propaganda. But in every club there were at least one or two propagandists, whose office it was, to stir up the flames, to direct the operations of the club, and to encourage the spirit of atheism and confusion within it. And, unhappily, they succeeded but too well in their object. One of the body proclaims his triumphs as follows; 'My clubbists,' he says, gloating over his infernal work 'my clubbists have made a prodigious progress; they can talk nothing but atheism.' Doleke also boasts, in the journal of the clubs, of the progress which the club of Chaux-la-Ponds has made on the road to atheism; under his auspices—and the greatest proof of how deeply these doctrines had taken root amongst the workmen is, that the horrible journal conducted by Maw had obtained 500 subscribers. This Maw was surnamed Robespierre, and gloried in the name, which he added to his own signature.

Of Standau, who was arrested at Chaux-de-Fonds, where he held an honourable position, and was much esteemed, through means of his hypocritical pretensions, we shall give some particulars. Commencing as a working blacksmith, he afterwards became a professor, and entered the propaganda in 1840. During three years, he laboured in the clubs of Zurich, Lausanne, Geneva, Morges, Rolle, Aubonne, and Nyon. In 1844 he undertook the office of lecturer at E. — Though a confirmed atheist, he played the part of a religious man, and deceived the worthy pastor of E. — Writing to Doleke, he says, 'As I spend much of my time at the house of the curé—and frequently dine there, I pass for the most pious and orthodox person in the world. You may imagine how droll I look in this character.'

In another letter he thus expresses himself—'You seem to imagine, that having once established my reputation for sanctity, I might withdraw myself by degrees—but it is plain, you do not understand the nature of these *Méthodes* (methodists, evangelicals.) They have this quality, in common with the devil, that when once they seize hold of you, they never let you go. I assure you, I have a terrible penance to go through, in playing this pious part which I have assumed. I must needs go my rounds with the pastor's son, carrying the word of God to the country places. And this you may imagine, is no joke. Attending regularly at church, and joining in religious meetings every day, I every day become more irreligious.'

Standau confessed all his propagandist manoeuvres, and every accusation laid to his charge, with the exception of the falsification of two passports; which although he declares that he repented of in time to prevent his effecting, there is every reason to believe, from the embarrassment of his answers, was really done by him.

Besides Standau, four members of the propaganda have been arrested at Chaux-de-Fonds, and expelled from the Swiss confederation. The club at that place has been put down, and the

Government have expressed their approbation of the conduct of M. Lardy, the Mayor of Pons, who discovered and brought to light both the Socialists and this propaganda of Young Germany.—*Standard*.

BIOGRAPHICAL SKETCH OF THE RIGHT REV. JOHN ENGLAND, LATE BISHOP OF CHARLESTOWN.

(Continued from page 364.)

The hand of God was manifest in his deliverance. He went forth unharmed, amid disease and death, confident in the hope of the cross he bore in his hand. He bore it as a soldier of the cross; and was happy in the reflection, that whenever his journey in life should cease, that cross would mark the spot where his last footprint was made.

As a preacher, particularly, on controversial subjects, Dr. England rapidly acquired celebrity throughout the United States, and seldom visited any locality, whether in his own diocese or elsewhere, without being invited to preach by the inhabitants. The majority of his auditors, on some occasions, differed from him in their religious tenets, and his sermons were frequently delivered in the houses of worship of persons of opposite religious persuasions, to those of his own flock; but he was always listened to with profound attention, and where his discourses produced not higher results, which was rarely the case, they at least won for him the respect which is ever due to sincerity of purpose, and benevolence of heart; dispelling at the same time the narrow prejudices entertained by many against the ministers of his church. In January, 1829, he visited Washington, and at the request of the President of the United States and the members of the Congress, delivered a discourse before them in the senate house. This address has been published, as have been likewise a discourse delivered in St. Embar's Cathedral, before the Anti-duelling Society, in 1828; an oration on the Anniversary of the Literary and Philosophical Society of South Carolina, in May, 1832; three discourses in 1835; an address to the Members of the Franklin College, Georgia, in 1840; and several others. His printed addresses, however, give little idea of the man. His loud and sonorous voice, the boldness of his enunciation, the earnest impressiveness of his manner, lent irresistible force to his vigorous and powerful reasoning, and stamped conviction on the mind. His discourses on sacred subjects were almost always unprepared, and were the spontaneous outpourings of a soul filled with religious learning and controversial argument. His literary addresses too, were little else than extemporaneous essays. The numerous and important duties he had to fulfil—the perpetual necessity for action left him no leisure for composition, and when called upon to commemorate by his pen any public event, he was compelled to make a hurried use, in the literary structure of such materials, as a naturally powerful intellect could draw most readily from a mind richly stored with every variety of learning. But he was never unequal to the task, and classic erudition, History, Poetry, Science, whatever the subject

demanded, never failed to strengthen and adorn the rapidly finished edifice. This rapidity of execution, however, has naturally affected the style of his writings. They are nervous and manly, rather than elegant and correct—severe rather than beautiful—often, however, displaying passages of deep pathos, and not unfrequently of high poetic beauty. Considered intrinsically they give but a poor idea of the talent of the writer: but looked upon with reference to the circumstances under which they were produced, they bear strong attestation to it.

In the year 1827, Dr. England sustained a severe affliction in the loss of his beloved sister, Miss England, who died of the yellow fever on the 17th of November, after an illness of three or four days. With natural adornments of a superior order and a highly cultivated mind, she quitted her home and friends in the very spring-time of life, to share his perils and privations in a distant land, gladly relinquishing to him the property bequeathed her at her father's death, after for nearly eight years she had soothed his bed of sickness by her kind and anxious care, and cheered his hours of solitude and depression by her cheerfulness and vivacity.

The poignant grief occasioned him by her death was not the only evil he sustained in losing her. The superintendence of his household affairs, often preserved him from much inconvenience, while again his anxiety on her account tended during her life-time to check in some degree the liberality of a spirit, whose lavish generosity never knew a thought of self, when the wants of others stood in need of assistance. For a long period after her death, he consequently underwent sufferings of the severest kind. His position he carefully concealed from his family and friends, and they only became aware of them subsequently through other channels. Of their nature the reader may judge when we mention, that more than once when nearly fainting from exhaustion, after performing the most laborious duties of his mission, he has been obliged to call at the house of a friend, in the hope that refreshments of some kind might be offered him, having left himself without the means of procuring a dinner at home; and he has made a large part of his visitation nearly barefoot over the burning sands of South America, from want of means to purchase shoes, or even to get the old and worn ones which he had repaired. Yet amid these, and like privations, the sensitiveness of his spirit shrunk from the idea of seeking assistance from his most intimate friends.

(To be continued)

WEST INDIES.—Sailed on Tuesday last, from the port of Dublin, on board the barque Union, Commander and Part-owner, Captain Crosbie, for the Trinidad Vicariate, the Rev. Terence O'Reilly, Rev. John O'Reilly, Rev. Mr. Kernan, Rev. Eugene O'Reilly, and Rev. Thomas Smith, from the diocese of Ardagh; the Rev. Peter M. Parlan, Rev. Thomas Morgan, and Rev. George Curran, from the archdiocese of Armagh; Rev. James Gaffery and Mr. Bernard Teevan, who has completed his theological studies, diocese of Kilmore;

a Student in theology, and a servant. These clergymen have all studied for the Trinidad Mission: partly in the Colleges of Carlow and Allhallows, Drumcondra, and partly in those of St. Sulpice, Paris and Orleans. We have learned with pleasure that their zealous and most indefatigable Bishop (now in Ireland on the business of his great mission), Right Rev. Dr. Smith, made such judicious arrangements as have given satisfaction to the captain and the other part owners, and cannot fail to insure every comfort and convenience to the clergymen. His Lordship, with the Very Rev. Phil. O'Reilly, PP., Mullaghoran; Rev. Mr. Lyons, Edward O'Reilly, Esq., and several other friends, accompanied the gentlemen to near the Pigeon House. May God grant them a short and pleasant voyage. We understand that several other priests, who have likewise read for the above-named mission, but who were unable to make the necessary arrangements to proceed in the same vessel, are to sail in another ship, which will leave Dublin in a few days for the same destination.

THE CATHOLIC CHURCH.—Mr. Charles Aloysius Egan and Mr. John Baptist Walsh, both brothers of the south Presentation Monastery, left this morning for Dublin, there to embark for Liverpool, to sail for Pittsburgh. They will be accompanied by several clergymen, ecclesiastical students, and Sisters of Mercy. We also learn that there are just now some young men serving their novitiate in the south Monastery for the same mission. The Bishop of Pittsburgh, Right Rev. Dr. O'Connor, also embarks with them.

Hong Kong, Victoria, April 29th, 1845.

VERY REV. AND REVEREND SIR—Before I left my home in Italy now more than four years ago, I had heard with great pleasure, and no less admiration, of the beneficial influence you were exerting over the Irish people, by prevailing on them to make the generous sacrifice, of abstaining from the use of intoxicating drinks. I now rejoice at the opportunity afforded me, of addressing the present letter to you.

The climate of this country not being so wholesome as that of Ireland, the Irish here, feel more as it were, a necessity for the use of spirituous drink, but at the same time, it cannot be denied, that the excess in which they too frequently indulge, is much more dangerous than total abstinence; indeed, the people are daily becoming more convinced, that intoxicating liquors taken in any quantity are not only unnecessary, but injurious to their health, and attended with evil consequences.

It is upon this account that I entertain the idea of encouraging in this colony the principles of your valuable Society, and I request of you such direction as will enable me to meet your views in this country, that thus wishing to be a partaker here of your glorious labours, I may succeed better, when supported by your most efficacious name and authority.

Your great zeal in the cause, I am about to undertake makes me bold to ask for it and assures me at once, that I will not be disappointed in the useful hopes I entertain. The 18th Regiment, (Royal Irish) the majority of whom are Catholics, being now stationed at Hong-kong, the Lieutenant-Colonel, Scott Reynolds, is very anxious to en-

courage the adoption of your salutary principles in his Regiment, and he himself was so kind as to request that I would write to you on the subject. I pray you therefore to supply me with Cards and Medals for the affiliation and Tracts for the encouragement thereof. I should also wish you would have the goodness to address the Regiment, and exhort them to join the society, for the Colonel has expressed a wish to the effect that he should hear from you directly. Now, knowing perfectly well that my endeavours, would prove much more effective, if strengthened by my example, I have determined to ask you to enroll my name on your Total Abstinence Society. —There is another missionary here, the Vice-Procureur of Propaganda in China, who wishes also to receive the Pledge from you; his name is Peter Colonibier, an Italian Priest like myself. We have commenced to observe the Pledge, a few weeks since. We are firmly resolved on our parts to accept of and disseminate your Society's Rules, although we cannot hope so successfully as you have done. It must be acknowledged that by abstaining wholly from strong drink, every occasion of drunkenness is at once cut off from the root. I had great satisfaction in seeing some of your Teetotallers here strictly keep the Pledge administered by you. Although there may be much difficulty to make it general, we trust that the grace of God which has proved very powerful through your instrumentality, will be attendant on our exertions in establishing the Total Abstinence Society in Hong-Kong. I shall only add that we are willing to use all our efforts in procuring so desirable an end. I beg you to accept the tender of my best regards, and I remain Very Rev and esteemed Sir, respectfully yours,

F. J. BUFFA, Vice-Prefect Apostolic of the Hong Kong Catholic Mission.

To the Very Rev. T. Mathew.

LIMERICK.—The Rev. John Brahan, P.P. of St Mary's, intends to embark for Madagascar, with a branch of the Sisters of Mercy from this city, to establish a branch of the order in that island; a most perilous adventure, as the barbarous Queen of that distant colony is an unrelenting persecutor of Christianity, and at war with the British and French Sovereigns. *Cork Examiner.*

PUSEYISM.—It is a remarkable fact that of the very few members of the laity who have apostatised from the church, they have chiefly been disciples of the Rev. F Oakeley, whose claim was to hold and not to teach. The following list comprises those who have been regular worshippers at St. Margret's Chapel, and were well known Puseyites:—Miss Gladstone, converted, 1842; Miss Fanny Bowles, 1841; G. Tickell, Esp., 1844; F. Bridges, Esq., M. Brown, Esp., two Ladies Acheson, Miss Harriet Beeche, Mrs. W. Wingfield, Mrs. W. G. Ward, Miss Calcraft; and about eight poor people.—*Herald.*

THE FINE ARTS COMMISSION—INSULT TO IRELAND.

The LIBERATOR spoke of the late report of the Fine Arts Committee, and of its selections for statues. They recommend that a statue should be erected to the Archbishop of Canterbury, Stephen Langton. In this they were right. His

is a name illustrious through all ages. He was the Bishop who said Mass for the barons on the morning of the day when they compelled King John to sign the Magna Charta. It is quite proper that his statue should be in the group which represents that ever-celebrated event. But an Archbishop of Dublin, be it remembered, was also present on the occasion. It was proposed to have his statue as well in the group, but the idea was rejected; and wherefore think you? Because, forsooth, it was discovered he had no sea in England. He was only an Irish Bishop, and, consequently, had no right to have a statue! (Laughter.) They accord the distinction to an English Bishop, merely because he was an Englishman—they refused it to an Irish Bishop merely because he was an Irishman, and yet there are people (Heaven help their senses!) who say that the countries are united and virtually the same! (Laughter.) But there is one man they have left out, and the omission of his name brands them with disgrace. They have actually left out St. Thomas a Becket! (Hear, hear.) There is to be no statue to him—to him the best and greatest man that England ever produced—(hear, hear)—the boast and glory of England, and her favourite saint when she was true to the ancient faith. When England was Catholic a hundred thousand Englishmen used to assemble at his shrine in Canterbury, for not only did he live a saint, but he died a martyr—a martyr for the glory of England and the liberty of her people. That magnificent man! Oh, who can read without emotions of the most intense admiration the historic page which records his life, and the manner of his death! When the assassins flourished their battleaxes over his head, he exclaimed, "Where is the traitor? Here is the Archbishop of Canterbury"—and when he had received the first blow of their murderous weapons he meekly bowed his head in heavenly resignation, to receive their second stroke. They hewed him down at the altar of his God; but he fell the vindicator of England's freedom, and her pride and glory through every age. ("Hear, hear" and cheers.) Oh, I had rather have him an Irishman than any other man that ever appeared on earth. ("Hear," and cheers.) But the Committee of Fine Arts (Bless the mark!) have given no statue to him. (Hear, hear.) However, they have made compensation. If they hav'nt given a statue to St. Thomas a Becket, sure they have to Oliver Cromwell. (Loud groans and laughter.) They have also given one to General Monk, than whom, though he was instrumental in restoring the exiled family, a meaner fellow—a more pitiful creature, never existed. It is impossible not to despise a traitor. Why, Sir, they might as well have given a statue to Judas Iscariot. Cromwell and Monk in a corner. (Laughter.) What a couple! "Oh, sure a pair were never met, so justly formed to meet by nature." They want another to make up the trio. They ought to have introduced a statue of the Devil! (Loud laughter.) The group is defective without their master! (Laughter.) What right had Cromwell to a statue, I should like to know? (Hear, hear.) None in the world, except the slaughter of the Irish. (Hear, hear.) Might they not have spared us this insult? I will give

notice of three motions for the next day of meeting. The second shall be agreed on that Cromwell shall have a statue in the new Parliament house, I will move that the Association shall take measures to have three paintings executed—the first representing the massacre by Cromwell of Sir Arthur Ashton, Sir Edward Verney, and the two thousand five hundred soldiers who constituted the garrison; the second representing the slaughter in cold blood by Cromwell of the men, women, and children who sought refuge in the Church of St. Sepulchre—and the third depicting the butchering by the same monster of three hundred women round the cross of Wexford. ("Hear, hear," and cheers.) If people are to see the statue of the monster at one side of the Channel, they shall have an opportunity of judging of his achievements at the other. He read the passages from Lingard's History which spoke of these acts, and said it was the *Morning Chronicle* that chiefly clamoured for a statue to the monster who had been guilty of such acts. Rosas, in Buenos Ayres, the most atrocious wretch in existence, carried on the same system of inhumanity. Numbers of people have been publicly stabbed and assassinated by his contrivance, and all under the protection of the *Morning Chronicle*. Thank heaven, the English Government are not enduring his cruelty longer, and I would myself have gone over to England to aid them in the suppression of the system, were it not that the question had become one of party, and therefore it is that the *Morning Chronicle* throws a shield over the atrocities of the greatest scoundrel in existence save one. (Cheers.)—*Tablet*.

TO THE EDITOR OF THE MORNING POST.

SIR,—I have to thank yourself for the insertion of my two letters, and your correspondent for the distinct and honorable apology he has offered for the mistake into which he had been led. As for his informant, I can only suppose that the "regret" he imagined, was his own inference from what he thought my "appearance" indicated. As, however, I said before, both my feelings and my expressions have invariably been the opposite. Your correspondent regrets that my letter "should be couched in such violent terms;" but to judge fairly of the strength and propriety of the terms of my denial, he must see the charge, not from an "Anglo-Catholic," but from a Catholic point of view. And this, before the light of experience, imagination will but little help him to attain. At all events, I have the satisfaction of having kept clear of personal reflections.

As to your correspondent's further charge of "bellying" the Anglo-Catholic Church, I must beg to observe, that my words had reference to Anglicanism only as Anglicanism was necessarily involved in my own particular case, of which your correspondent's remarks had obliged me to speak. That, when thus obliged, I should have spoken as every Catholic must of necessity speak, your correspondent cannot with reason complain.

As to the controversial work he recommends, had it still been outside the one true, and, when once truly seen, unmistakable, light, I might, as formerly, have been entangled and en-

snared by "Anglo-Catholic" representations of ecclesiastical history: now, thank God, it is too late; for "Surely in vain is the net spread in the sight of any bird; Prov. i, 17. Once more, however, I must remind your correspondent, that although Catholicity has on its side all the facts and all the reason in the universe, yet it is not all those facts nor all that reason, but the one direct and supernatural light of God, dwelling in fulfilment of the constant promise of holy Scripture, throughout his one Church, which gives to every Catholic, once truly a Catholic, that infallible certainty which outside the one Church, men cannot even understand; that infallible certainty, which for a whole century filled the prisons and loaded the gibbets of England, not with luxurious "Reformers," or their fanatical followers, but with holy and self-denying priests, "of whom the world was not worthy;" that infallible certainty, which at this moment and for so many years has filled the mines of Siberia, and reddened the vast empire of Russia with Catholic blood; that same infallible certainty which in every age has wrought miracles and overcome the world; and which, above all, has peopled heaven with more than eleven millions of Catholic martyrs.

Should your correspondent by chance claim this same infallible certainty for his view of truth, it would of course be of small use to recommend books; but as this, I suppose, is scarcely possible, and as reason, though powerless to open the eyes of faith, may yet with God's blessing, be a guide to the gate of that one Church whose glory is within, Ps 44, (Heb 45, 13)—I would earnestly recommend to his most diligent and prayerful study Dr. Milner's celebrated "End of Controversy."

I remain, Sir, with thanks,
 Your obedient servant,
 Doulonge, Oct. 23, 1845
 CHARLES SLAUGHTER

THE MARTYRDOM OF ST. IGNATIUS

Winter passed away; and spring came, calling out the young flowers, and clothing the trees with fresh leaves. Then followed the hot summer with its harvest; and then succeeded the pleasant autumn with its grape gathering and vintage. These two had passed by, and winter was come again, when Ignatius arrived at Rome.

A day was soon fixed for him to suffer.

Very early in the morning, the rolling of chariots was heard in parts of the city; and the footsteps and voices of numberless people crowding along the streets, sounded like the deep murmur of the sea.

A little later, there was a silence, as if death, in all the alleys and suburbs; but the principal streets were filled with multitudes, all pressing the same way. Men, women, and children, were there, dressed in their holiday apparel, and with pleased and eager faces, as if they were anticipating some joyous and merry sight. But, here and there, might be seen persons, looking grave and sorrowful, who appeared to mingle in the crowd almost against their will. Still, as if fascinated, on they went; till, at length, by noon, the rolling of wheels, the tramping of horses, and the

voices and footsteps of passengers had died away in the streets, and had left them silent and empty.

But there was no silence, where the crowd were now gathered together. This was in the amphitheatre; a building that enclosed a large space of ground, all around which were circular seats, rising one above the other to a great height.

The lowest of these was divided by a strong fence, from the open space beneath, which could be entered in different places, by passages constructed under the rows of seats. And here were now come together thousands of people, the noble and as the rich, the poor and the mean, women as well men, a disgusting total of Romish brutality, to behold the cruel games and barbarous executions which were to be seen that day.

The spectators being assembled, the door of one of the passages was soon opened; and several men were brought in, who, for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed. Nay, if one were only wounded, and had not by his prowess given the savage monsters satisfaction, they would themselves deliberately give the well-known signal that his adversary should put him to death.

After this, another door was opened, and several wild beasts were let out to tear one another to pieces with their fangs and their claws.

When the mob of patricians and plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required, something still more highly seasoned; and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened; towards which the eager eyes of every spectator was instantly turned. Forthwith appeared a venerable old man. After a moment's pause, he walked, with slow but firm steps, to the middle of the amphitheatre. There he stood alone, with his eyes raised to heaven. A feeling of surprise, perhaps almost a feeling of reverence, came over the sanguinary multitude, as they gazed upon Ignatius: for he it was who now stood before them. And truly he stood, not like a criminal sentenced to a cruel and shameful death, but like a conqueror about to receive his crown. A few of his friends had come with him from Antioch, and were now among the people. Doubtless, their minds went back to the time, when, a year ago, the Emperor had made his triumphal entry into their city; and they thought how mean and how poor was that gaudy pageant in all its outward pomp and beauty when compared to the triumph which they were now about to behold. *That* was the triumph of earthly power, and riches and pride; *this* was the triumph of faith in Jesus Christ.

For a short space, Ignatius remained standing in silent prayer, awaiting calmly what manner of death he should suffer. In a few moments, a fierce lion was let loose into the amphitheatre. Ignatius did not stir or shrink. His countenance did not change. He still showed the same holy trust and courage. The lion rushed furiously upon him; threw him to the ground, and de-

voured him before the eyes of the assembled multitude. His friends were afterwards allowed to come and take away his bones, which they carried back with them to Antioch, where they buried them outside the gate of the city leading toward the Daphne.—*Stories of the Primitive and Early Churches.*

A Second Letter to the Lord Bishop of Australia, in Reply to the Lectures of the Rev. R. Allwood, B. A. Minister of St. James's against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney: published by G. and C. Morley, King-Street, 1843.

(Continued from page 307.)

MY LORD. I am induced to address your Lordship a second time, with the view of maintaining the position adopted by me in my former letter, relative to the jurisdiction of the Metropolitan of this province, which position has been contested with some ability and research by one of your clergymen, the Rev Robert Allwood, B. A., Minister of St. James's. Your Lordship, I have been informed, by one of your presbyters, has thought it unnecessary to give a direct answer to my letter, on the ground that it is not like the document to which it refers, put forth by episcopal authority; although as a mere argument upon the subject of your Protest, I am not conscious of what additional force it would receive from any official authority that might be attached to it. The logic of polemical productions must, I conceive, be taken for what it is worth, and no more; whether such productions proceed from the pens of lay "defenders of the faith" like your Eighth Henry and his successors, male and female, or of right reverend prelates like your Lordship and the Archbishop of Canterbury. With functions reserved to the priesthood in its different grades, wise laymen, even when crowned and aointed, meddle not; but the great question of "who is the true Bishop," which your Lordship has raised, is one that affects us more, in proportion to our comparative numbers, than it can, or ought to affect the contending dignitaries themselves; who it is to be presumed seek not, as Mr. Allwood observes, mere "pre-eminence," but look "beyond this world" for the reward of victory. But Mr. Allwood, adopting the same view as your Lordship, affects to consider me a person "whose opinions having no weight, may be disavowed at any time by the Church," while, at the same time he admits that he is in no better position himself. "I would ask of you," he says, "if the statements which I make, should not seem to be fully borne out by facts,—if my reasoning be inconclusive, my arguments wanting in force, and my deductions not fairly drawn forth,—to visit my deficiencies upon my own head, and to remember that it is the foolishness of an individual to which you are listening, and not to the grave and holy wisdom and authoritative voice of the Church."*

If we concede to the lecturer this very reasonable and proper request the distance between

him and me will not after all be very great, as respects our "authority;" at the same time, I freely acknowledge in my opponent the fullest right to examine—like the warriors of old—into the knightly pretensions of his antagonist, and if dissatisfied with them, and yet keen for battle, to call the conflict a tilt at St. John Lutheran,* or any thing else. In return, I claim the right to keep the original Protest, as well as the lectures, before me, and to address such remarks as the lecturer may call forth to your Lordship, as the author of that document.

In his copious preliminary remarks, Mr. Allwood amplifies what I had already put forth as to the seriousness and importance of this controversy, and the "courtesy and true charity" with which it ought to be conducted. Whether or not, as he adds, "the time has arrived when the Church of England is called upon to put on her armour, and the contest between the Church of Rome and herself, is to be carried on in this colony,"† ought to depend partly upon the condition of her harness and accoutrements, and the order and discipline of her camp. As for "the Church of Rome," she has only to remain quietly seated on the Rock of her foundation, a calm and dignified observer of the operations of her would-be assailants.

Mr. Allwood proceeds:—

"Let our position be fairly understood. We have not wished to deprive our brethren of the Roman communion of the rites of their religion. No step has been taken by us to interfere with them. No endeavour made to acquire anything like the domination over them. We have been hitherto living together under laws of a British Colony, affording no more aid or countenance to the members of the Church of England than to those who have separated themselves from her communion. As members of the Church of England, I repeat, we have no right or privilege which is not equally enjoyed by all, but, that which we most willingly accord to others, we will not hesitate to claim for ourselves, and whilst we are ever ready to allow to our brethren of the Church of Rome the free and full exercise of their religion, we will not, we dare not, allow the jurisdiction of the Bishop of Rome ‡"

But is all this strictly true? Can we possibly obtain the rites of our religion without a bishop? And, my Lord, have you not done everything in your power to deprive us of this happiness? When Dr. Polding was Bishop of Hierocæsarea, did you not, my Lord, twice enter your protest against his sojourn as a foreign prelate in your diocese? Did you not invoke state penalties against him, for daring to appear on a footing of equality with yourself at the levees of Sir Richard Bourke and Sir George Gipps? and now that he appears not the Bishop of a Foreign See, but the canonical Archbishop of our own city, have you not protested against all his acts, done, and to be done? In a word, have you not done every thing you could, and attempted things beyond your power, in order to deprive us of those essential rites of our religion which require the episcopal benediction? True, indeed, it is against the jurisdiction of "the Bishop of Rome" you protest? but surely, neither your Lordship nor Mr.

Allwood can be ignorant that among us, the Bishop of Rome's jurisdiction is essential for the

legitimate performance of every sacerdotal rite in the Church? and with this knowledge, it is hardly consistent with that "courtesy" which Mr. Allwood professes;—it is certainly quite inconsistent with the plain forms of honest speech, to tell us that you have not wished to deprive us of the rites of our religion. Not less astonishing to us is Mr. Allwood's assertion, that in the appointment of an Archbishop of Sydney, "we hear advanced for the first time since the Reformation, the claim of the Pope to Supremacy, and the unqualified assertion of his jurisdiction in a British Province."

Why, my Lord, the Pope has never ceased to claim, and to exercise supremacy and jurisdiction in every part of Britain and her provinces during the period in question. Mr. Allwood can hardly be ignorant that the jurisdiction exercised by the Pope by means of vicars apostolic, is much more immediate and arbitrary, than it can be through ordinary bishops who are not subject to be removed at will like the former. Yet besides having his vicars apostolic in every part of Great Britain and her colonies, the Pope has appointed ordinary bishops to all the Irish dioceses ever "since the Reformation," and has besides created in Ireland a new diocese, which existed not before. I repeat, my Lord, these observations of Mr. Allwood are neither correct in fact, nor conceived in a spirit of fairness? but we are consoled when the lecturer assures us that "there are many things in this fair land which combine to advance Rome's interests, and which promise an easy progress to her principles." † This is most cheering intelligence from such a quarter, and ought to stimulate the Catholics of the colony to deserve, by their zeal, charity and piety, the incalculable blessings it promises their posterity.

(To be continued.)

MORE CONVERSIONS IN ENGLAND.—A correspondent of the *Tablet*, writing from Brixton, and signing himself "CORNUBIENSIS, one of the returning party," says:—The writer knows an instance of eleven in one family of great respectability having returned to the Catholic Church, and other persons of twice that number on the eve of doing so. Worldly advantages cannot be brought to their charge, since the Catholic Church enjoins many restrictions which require great self-denial to obey, but these are gladly met where the full assurance of walking in the "right rule of Faith" exists.

M. Schlessinger, the head of the Catholic party in Argau, was prosecuted by the government for having addressed a petition to the Grand Council in favor of the Catholic congregations, has been acquitted by the Court of Appeal of Argau.

MR. NEWMAN:—Report says, that Mr. Newman has purchased several acres of land at Littlemore; and that an important institution is likely to arise there for the promotion of the objects of the Puseyite and Romanist party. For the present, Mr. Newman remains in lay communication with the Romish Church; and rumour tends to connect him with the Jesuit College, at Stonyhurst.—*C. and S. Gazette*.

* "A pamphlet put forth by the Church of Rome," (1) Lecture III.

† Lecture I.

‡ Lecture I.

Ibid.

† Lecture.

THE
BENGAL
CATHOLIC HERALD.

One body and one spirit—one Lord, one Faith, one Baptism.

No. 2.]

CALCUTTA: SATURDAY, JANUARY 10, 1846.

[VOL. X.]

BISHOP WILSON, *versus* COMMON SENSE.

The poet assures us, that they who cross the seas, change the sky, and not their minds, and, of this old truism, we are furnished with a most felicitous illustration in the person of *Daniel, by the grace of God, Lord Bishop of Calcutta*. We had in fact, almost forgotten his Lordship, and had consoled ourselves for his absence with the pleasing reflection that the valuable services of such "a churchman in heart and soul," would be detained at home, to arrest the onward progress of the Oxford movement.

The last *London Mail* has helped us to what the Lawyers call a *refresher* of this zealous prelate, who though "absent in body," is labouring for the good cause, as vigorously and cheerily, as the most sincere hater of popery could desire.

We are informed, that at a meeting of the *Society of the propagation of the Gospel in foreign parts*, held at Huddersfield, the Bishop of Calcutta addressed a very numerous assembly.

The many displays of intolerant bigotry which signalized Dr. Wilson's Missionary Career in India, should certainly, have prepared us to witness on this occasion, an exhibition of that rancorous prejudice which has invariably characterized all his Lordships proceedings: but, we confess, the *Gospel propagation address* has far exceeded even our most imaginative anticipations—"It out Herods Herod." His bigotry is familiar to us; but we never could dream that a dignitary of that Church, of which he vauntingly declares himself to be such a staunch supporter, would condescend to employ coarse language, and vilify Calumny. "A change" must decidedly "have come o'er the Spirit of his dream;" and the only rational solution we can give to this strange problem, is the fact, that he was addressing a Yorkshire audience, whose proverbial and easy credulity would swallow the

most monstrous assertion, provided it attacked the Roman Catholic faith.

This address is quite in keeping with Dr. Wilson's love of self, and the formidable pronoun, *I*, figures through every sentence. Having lauded the British Government in India, he declares, that it would be most inexpedient to interfere directly in the conversion of the natives. But he would adopt another plan. Here his Lordship becomes most practical; and any suggestion concerning such an important subject, coming from so high a quarter, whose long personal observation eminently qualifies him to form an opinion, must be particularly interesting to our readers. He leaves the beaten track, and his system certainly claims the merit of originality. *He* would not "argue, beseech, or rebuke." *He* would not like St. Francis Xavier, who converted thousands to Christianity, take the Gospel in one hand, and the cross in the other, and by a life of mortification and Prayer, exemplify in his own person, the saving truths he announced. Such a plan is rather inconvenient and attended with some difficulties. No! Dr. Wilson would convert the Indian Heathen, and root out all idolatry from the land by a much easier process, namely—*he would pension all the Brahmins!* Shado of Jeremy Bentham! who ever heard of such a plan? Why, he might as well think of pensioning the Jackalls, and sending them off on furlough to the Jungle. Does the man know the countless myriads of Brahmins in India? Why the very Durwans are of Brahminical extraction. The treasury of England, and France to boot, would be insufficient for the purpose. But, the fact was, Dr. Wilson was speaking in Yorkshire, and did he live in the days of Dean Swift, he would give him a place (not in his Asylum), but among those Philosophers whom Mr. Gulliver, in his travels says, laid down very wise plans about spiders weaving silk, and other interesting matters.

His Lordship by a natural and easy transition, passes from Idolatry, to the Roman Catholic Religion in India, and indignantly asks, *what right has she thus to invade and assume authority in Canonical and Christian Dioceses? Why does she not keep to her own people? Why does she not acknowledge that the church of England is a much more true church than herself, as being free from her superadded idolatry and superstitions?*

We will just take these grave questions *seriatim*.

Firstly, the Catholic Religion was preached in India, long before the protestant Heresy had existed.

His Lordship must know, that St. Thomas, the disciple of our Lord, converted thousands on the Malabar coast to the faith of his crucified Master, and the Poet Dryden can inform him, that while Henry the eighth was killing his wives and establishing the Church of England by murder and adultery, an humble priest was baptizing whole nations in India, and daily offering up the Holy sacrifice of the Mass for their conversion. Besides, the Catholic Religion is limited to no particular locality—she is bounded by no seas, shut in by no mountains, circumscribed by no clime or region. Her humanizing influence reaches from Pole to Pole, and she includes the whole family of man in her beneficent embrace. Surely, the Bishop cannot be serious, when he asks us to acknowledge the superiority of the Church of England. He ought to know a little of its history, and that, were it not supported by English Gold, it would tumble to the Ground “like the baseless fabric of a vision.” Dr. Wilson must admit, and he dare not deny, that professor Newman was one of the most learned and enlightened Protestant divines in England, and humiliating truth! even he will not admit this superiority; and perhaps, at this moment, the Bishop is consoling himself with the perusal of Mr. Newman’s new work, proving the church of Rome, which his Lordship blasphemously asserts, is idolatrous and superstitious, to be the “One true Church,” which Christ established by his blood.

Dr. Wilson will have nothing to do with Rome. England is not indebted, he says to Rome, neither for her conversion to Christianity, or her Liturgy, or Orders. We never gave the Bishop much credit for theological lore, but we certainly thought, that he might know something of the history of his own Country. It is certain, that previously, to the landing of St. Augustine, who was sent by Pope Gregory in the year 596, there were Christians, in Britain: Nor, is it difficult, says Dr. Lingard, to account for the circumstance, from the intercourse which had long subsisted between the

Island and Rome. Even Hume, will not deny, that to Rome, England, is indebted for her Christianity. His Lordship must have drunk deeply of the Lethean stream, not to remember, that the Liturgy was reformed in the reign of Edward the sixth, and that His Virgin sister, gave it the finishing touch.

In other words, the Roman Liturgy was modified, to suit the caprice of the apostate Cranmer and his brother Reformers. But, his Lordship will have it, that England is not indebted to Rome for her Holy Orders. This is rather a ticklish subject, and Dr. Wilson would have acted more prudently to pass it by. Since, however he has thrown down the gauntlet, we have not the least objection to take it up, and enter the lists with this doughty Champion of English Protestantism.

His Lordship is right; perfectly right, he has hit the truth unintentionally. We agree with him. *England is not indebted to Rome for orders.* What follows? why, that England has no apostolic ordination. This must be the case, either she inherited them from Rome, or her Bishops are *simple laymen*. It would be much better for Dr. Wilson to have fastened himself, upon the story of the Nag’s Head tavern, which was trumped up to give the Church of England some coloring of an affinity to the Apostolic Church of Christ.

Dr Wilson has a sovereign contempt for all the Fathers, even for those whom the Protestant Church holds in the highest veneration. We are greatly afraid, that his Lordship is in blessed ignorance of their writings, and, that he forgets, that to the Fathers, his Church is indebted for some of the most precious treasures of tradition. If asked, where was his religion before Luther? he will boldly exclaim with Sir Henry Wootton, “where your’s never was—in the New Testament.” Perhaps, since his Lordship is so communicative, he would inform us, where was his religion before the art of printing was discovered? Then, the New Testament was a sealed book; it was confined to the archives of the Churches, and to the libraries of the monasteries; and it was from the lips of the priests that the faithful were informed of the truths it contains.

He again directs the attention of the Yorkshire folk to India, and informs them, that “there are two Bishops in Agra and an Archbishop in Calcutta with bands of Irish girls.”

This is a very interesting piece of information, and his Lordship merely mentions it to prove to his hearers, that this Archbishop, and Bishops are the great, crowning obstacle to his proselytizing efforts in India—*Veritas prevalebit!*

He did not inform them, how the Archbishop and Bishops, had given him this terrible oppo-

sition. It was not exactly convenient to tell the whole truth. Dr. Wilson had many years preceded the Most Rev. Dr. Carew in the Mission of Bengal. A large field of exertion then, as now, lay open before him. Wealth, power, influence and the talent of a friendly press, were at his command; and one would imagine, that by the combination of such favouring circumstances, he would have renewed all the wonders of the Apostolic age. Yet, we look in vain for the monuments of his Missionary labours. Where are the educational institutions he has established, either for the Christian or native population? yes, God save the mark! we have the La Martiniere. His lordship is one of the committee of that institution, and although it was founded by a Catholic Gentleman, for Catholic purposes, yet no provision is made for the Catholic children, nor is there even one Catholic teacher in the whole establishment! where are his asylums for the destitute? where is the home for the Widow? where are his Orphanages? where is his house of refuge for the female Orphan, to protect her innocence, and shield her from the dangers and vices of the world? where? "and Echo answers where." Where are his converts to Christianity? count them, name them. What good have you done Dr. Wilson? you yourself ask the question in your Yorkshire speech; "what have I been preaching, and what have I been doing?" why, Dr. Wilson you have done nothing; you have done much harm. You have stirred up prejudices which ought to have lain dormant; you have done all in your power to make one class of Christians hate those "who kneel not before the same altar" with yourself; you have proved to the world that you are a bigot, and that "charity abideth not in you." Such are the fruits of your labors. Thus you have been preaching, and thus you have been doing. Yes, you are erecting a New Cathedral, as if there were not more than sufficient Churches in Calcutta for the Protestant Community. Every individual of your flock is well aware that it is perfectly useless. It certainly, may serve to arrest the eye of some curious traveller who when informed of its inutility, may be tempted to parody the couplet of Pope;

"Where Wilson's steeple, pointing at the skies,
Like a tall bully, lifts the head and lies."

Now, Dr. Wilson, you will allow us to contrast your proud missionary vauntings with the humble and silent labours of the Archbishop, to whom you so disrespectfully allude in your Yorkshire lucubration. Has even the most captious stickler for Protestant ascendancy, ever known him to utter an uncharitable reproach against the creed of his fellow mortal? His pastorals are before the public;

they breathe peace and good will to every grade of the human kind; and no where, has he lowered his sacred character by those disgraceful exhibitions of low bigotry, which are ever sure to reflect discredit and eventually injure the cause in which they are employed.

We could dwell with much pleasure on this topic, but our readers are too well acquainted with the great and important services which the Most Rev. Dr. Carew has rendered to Bengal, since the period when the Holy See had appointed him over this Province. It is consoling however, to know, that his untiring efforts in the cause of the destitute Widow, and the helpless Orphan are aided by the most intelligent and respectable of Dr. Wilson's flock; and when we mention the fact, that Sir L. Peel is one of the most liberal subscribers to the Bengal Catholic Orphanage, we give a triumphant refutation to the slanderous vituperation of the Bishop of Calcutta.

Dr. Wilson tells his Yorkshire auditory, that another great obstacle to his fanatical career, "are the bands of Irish girls who have established nunneries in Calcutta and Agra."

The Bishop from his position and opportunities of superior education should have known the conventional language which usage and decency demand when speaking of educated Ladies. Is this language becoming a Bishop? fie, Dr. Wilson! Shame upon your Manhood! Attack us men, if you will, but spare the unoffending female, whose pursuits are engaged in promoting the best interests of man in Heaven, and God upon earth. We can well stand the brunt of your slander, for we quite agree with a late Governor General, that a certain grave dignitary is the greatest fool in all India. You know Dr. Wilson, that these Irish Girls are educating the poor female children, and training up their youthful minds in the knowledge of virtue and religion. You know Dr. Wilson, that in the public Hospitals of Calcutta they are found by the bed-side of pain and agony, and pestilence; consoling the sufferer, pouring into the bruised and broken heart, the "oil and wine of consolation," and directing the hopes of the dying sinner to "that world beyond the grave." Their charity is limited to no creed or caste. No matter, in what form, human misery may present itself, it calls for the sympathy and solace of these meek servants of religion. They have sacrificed at the foot of the crucifix, all that the world holds dear, to promote the glory of God, and to benefit the cause of his poor. They have freely and cheerfully given up fortune, friends, country and home, and braved the dangers of a tropical clime for this holy and beneficent purpose.

• Such are the characters whom the Bishop

of Calcutta slanders; but we can assure his Lordship that the *bonds of Irish Girls*, can claim as respectable a lineage as the *aristocratic* stock from which even he, in his ancestral spirit, may boast his descent.

His Lordship concluded his harangue by a donation of £50, declaring at the same time, that he had not one penny." This really is gross.—*Credat Judeus*. For the life of us, we can't understand his Lordship; we suppose that he won't deny, that he is the best paid man in India, after the Governor General. Even the Yorkshire gentry must have been amazed at this glaring contradiction; for ourselves, we will leave it to our readers to think, what they please upon the subject.

We hardly regret, having devoted so much of our space in noticing Dr. Wilson's address. The time is now gone by, when such wholesale calumny could find acceptance with the Protestants of England. The spirit of enquiry is awakened, and the veil which had so long obscured the truth is being removed.

The most learned in the land, have proclaimed to the world, that the English Church is corrupt in her doctrine and morality, and that the Church of Rome is that One, which Christ commanded all men to obey. The Lions of English Protestantism have crouched at her feet, and have acknowledged that she is "*like the sun in the Heavens, a faithful witness*" of the truth. This is a happy change, and the puny attacks of Dr. Wilson, could not have, even by design, have appeared more unseasonably for himself. When he defames the Catholic Religion before the English public, he is but holding up a lighted taper before the blaze of a meridian sun. We shall return to this subject.

THE TRUE CHURCH SHOULD PRACTISE THE PERFECTION OF A CHRISTIAN LIFE.

(Translated from *St. Francis of Sales*.)

This proposition is fully established by the special teaching of our Lord and his apostles. A certain young man who was very rich, declared that he had observed all the commandments of God, from his tender youth upwards. Our Lord who sees the secrets of the interior, looking upon him, loved him,—a sufficient proof that the young man had spoken the truth,—and yet, our Saviour gave him this advice: "*If thou wilt be perfect, go, sell what thou hast, and thou shalt have treasure in heaven, and follow me.*" St. Peter invites us to follow the same advice, as well by his own example as by that of his associates. "Behold we have forsaken all things and followed thee;" to which our Lord replies, with this solemn promise: "you who have followed me, shall sit on twelve thrones, judging the twelve tribes of Israel; and whosoever shall leave house or bro-

thers or sisters, or father or mother, or wife or children or lands, for my name, shall receive a hundred fold, and possess life everlasting." You have heard the words of our Lord; see now his example. "*The son of man has not whereon to lay his head.*" He was made poor to enrich us; he lived on alms according to St. Luke; some women ministered unto him of their property. In this two fold want which regarded his sacred person, he is called, according to the interpretation of SS. Peter and Paul, a mendicant. When he sent his apostles to preach, he instructed them to receive nothing on the way, except a staff; and that they should not carry, either scrip, or bread, or money, or cincture, but sandals for their feet, and have only one coat.

I am aware that these instructions are not absolute commands, although the latter would seem to have been a temporary command. All I pretend to say, is, that they are very salutary counsels and edifying examples. Similar to these are the following lessons on a different subject. "There are eunuchs who are born such from the mother's womb; there are eunuchs who have been made such by men, and there are eunuchs who have made themselves such for the kingdom of heaven. He that can take, let him take it." This is the same thing that was foretold by the prophet Isaias (56.3.): "*And let not the eunuch say; behold I am a dry tree. For thus saith the Lord to the eunuchs; they that shall keep my sabbaths and shall choose the things that please me, and shall hold fast my covenant; I will give to them in my house, and within my walls, a place and a name better than sons and daughters. I will give them an everlasting name which shall never perish.*" Who does not see that the Gospel coincides exactly with this prophecy and fulfills it? Those in the Apocalypse who sang the new song which no other could sing, were such as had not been defiled with women, for they were virgins, and they followed the lamb whithersoever he went. To the same effect also, is the interpretation of St. Paul. "It is good for a man not to touch a woman (1. Cor. 7.) But I say to the unmarried, and to the widows: it is good for them, if they so continue, even as I. Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful." And he adds the reason. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is

married thinketh on the things of the world, how she may please her husband. And this I speak for your profit, not to cast a snare upon you, but, for that which is decent and which may give you power, to attend upon the Lord without impediment. Therefore, he that giveth his virgin in marriage, doth well; and he that giveth her not doth better." And speaking of the widow, he says;—"Let her marry to whom she will; only in the Lord! But more blessed shall she be, if she so remain, according to my counsel; and I think, that I also, have the spirit of God."

Behold, then, the instructions of our Lord, and of the apostles, confirmed by the example of our Lord himself, of our Blessed Lady, of St. John the baptist, of St. Paul, of St. John the apostle, and St. James, who lived all virgins; and in the Old Testament, Elias and Elizeus never had wives, as the primitive fathers have well observed.

I regard as a part of this state of perfection, the very humble obedience (of which we read so much in the Gospel), which our Saviour paid, not only to God the Father, to whom it was due, but to his mother, to St. Joseph and to Cæsar to whom he paid tribute, and to all creatures, in his passion, for the love of us "*He humbled himself, becoming obedient unto death, even to the death of the cross.*" The humility which he manifested, was intended for our instruction, since he says; "*The son of man is not come to be served, but to serve; I am amongst you, as one who serves.*" Do we not read these and innumerable other lessons and expositions of this excellent virtue in the sacred Scripture. "*Learn of me, that I am meek and humble of heart;*" and again; "*If any one wishes to come after me, let him deny himself; let him take up his cross daily and follow me.*"

It is true, that he who keeps the commandments, renounces himself sufficiently, in order to be saved; this is humbling one's self enough, in order to be exalted; but there is still another kind of obedience, another degree of humility and self-denial, to which both the words and example of our Lord invite us. He wishes, expressly, that we should learn obedience of him, and he humbled himself not only in the things in which he was inferior while he was on earth, in the form of a servant, but also in the things in which he was superior. As he, then, abased and humbled himself, (not certainly contrary to duty, but more than duty required), so too, it is his wish, that we should be obedient to all creatures, for the love of him. He wishes, no doubt, that we should deny ourselves in imitation of his example, but he renounced self will so courageously and so completely, that he submitted himself to the ignominy of the cross, and made himself the servant of his own disciples

and of his own servants; witness Peter, who, thinking this strange, said; "*Thou shalt not wash my feet for ever.*"

What then remains for us, except to acknowledge in his words and actions, the inculcation of a sweet and amiable duty, in imitation of him, to submit ourselves profoundly, and to obey voluntarily even those whom we have no strict obligation to obey, not consulting our own will and judgment in any thing great or small, according to the advice of the wise man, but comporting ourselves as the subjects and slaves of God, and even of men, for the love of God. Thus the Rechabites are greatly praised by the prophet, Jeroniah, because they obeyed their father Jonadab, in very difficult and extraordinary things to which he had no authority to bind or oblige them;—such as never to drink wine, either themselves or their posterity; not to sow, nor plant, nor possess vineyards, and even not to build houses. Fathers, certainly, have not the power nor the right to restrain, to this extent, the liberty of their children and their posterity, unless with their free and voluntary consent; and yet the Rechabites are praised and regarded by God with approbation, in the practice of this voluntary obedience, by which they denied themselves with a self-renunciation so singular and so perfect.

Let us now return to our purpose. To whom have these examples and remarkable lessons of poverty, chastity and self-abnegation been left and addressed? To the Church, without doubt. But for what purpose, and to what end? Our Lord himself tells us, when he says; "*Let him who can take, take it.*" Qui potest capere capiat. And, who is he, who can take it? He, certainly, who has the gift of God, and no person has the gift of God but he who asks it of God. But how shall they invoke him in whom they do not believe? How shall they believe without a preacher? and how shall they preach unless they are sent? Now, there is no Mission except in the Church and from the Church, and therefore this,—qui potest capere, capiat,—must be addressed, directly and immediately, to the Church, and to those who are in the Church, since outside the Church it is impracticable.

This St. Paul explains clearly, when he says; "*This I speak for your profit; not to cast a snare upon, but to invite you to that which is decent, that you may be able to serve God with greater facility and to attend on the Lord without impediment.* And in reality, are not the Scriptures and all the examples contained in them, intended for our utility and instruction? The Church, therefore, should practise and fulfill these excellent and holy counsels of her spouse, for otherwise they would have been left in vain,—addressed and proposed to her

to no purpose. The Church, accordingly, has understood these counsels as addressed to her, and has taken care to profit by them, as we shall see presently.

(To be continued.)

KHISNAGUR MISSION.

H. D. Asphar, Esq.,	... Co.'s Rs.	25	0
R. M. B...	... ..	2	0
A. F. A...	... ..	5	0
A. H. F. ...	... ..	1	0
C. B. ...	... ..	1	0
J. G. Y. ...	... ..	3	0
J. H. ...	... ..	1	0
R. E. D. ...	... ..	1	0
M. A. A. ...	... ..	1	0
M. S. ...	... ..	15	0

BENGAL CATHOLIC ORPHANAGE.

A Catholic,	20	0
Captain Huddleston,	125	0
THROUGH REV. DR. BACKHAUS.		
A. Baptist,	Co.'s Rs.	5 0

ST THOMAS' CHURCH.

Captain Huddleston,	125	0
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IRISH RELIEF FUND.

John Lackersteen and Brother's,	1000	0
Anonymous,	20	0
Mr. J. Fleury,	Rs. 4	0
THROUGH REV. J. McCABE.		
Mr. John D'Cruz,	Rs. 10	0
Mrs. D'Cruz,	6	0
Mrs. Glover,	20	0

DONATIONS TO.

ST. XAVIER'S CHAPEL BOW BAZAR.

THROUGH REV. J. McCABE.

A glass vase and artificial flowers, with several other articles, the gift of Mrs. Glover.

James Rideout's Subscription for Dec. 1845, 5 0

Selections.

PUBLIC MEETING—DISTRESS IN IRELAND.

In conformity to the requisition made to the High Sheriff, by the Provisional Committee, a public Meeting was convened, which took place yesterday afternoon, in the Town Hall. There were above two hundred persons present, of all classes, amongst whom we recognized, Sir John Peter Grant, D. Elliot, Esq., Archbishop Carew, the Bishop of Madras, the Archdeacon of Calcutta, J. R. Colville, Esq., Advocate General, R. H. Battray, Esq., J. F. M. Reid, Esq., G. A. Bushby, Esq., Dr. McPherson, R. O. Dowda, Esq., Melrose Ylie, Esq., J. Hume, Esq., Lieut. Broton, R. N., A. F. Smith, Esq., C. K. Robison Esq.

A. Rogers, Esq., Baboo Basomoy Dutt, Baboo Prosonodomar Tagore, Baboo Radhamadub Dutt, &c. &c. About 4 o'clock the Sheriff, J. P. M. Killigin, Esq., assumed the chair, and opened the meeting by reading the requisition pursuant to which, it had been called. After which, on the Sheriff vacating the chair, it was proposed by A. F. Smith, Esq., seconded by Dr. McPherson, and carried by acclamation, that Sir J. P. Grant, be requested to preside on the occasion.

Sir J. P. Grant having taken the chair explained to the Meeting, that he had been unexpectedly called upon to take the chair. It had originally been proposed, that his learned colleague the Chief Justice should have presided upon the occasion, but his health not permitting him to do so, it had been suggested to him, (Sir J. P. Grant) that he should supply his absence. He had consented and promised to fulfil the office to the best of his ability. His duties as chairman, however, were light; it would not be necessary for him to dwell on the subject for which the Meeting had been convened, namely, to raise funds, for the purpose of providing means of relief to the Irish poor against the impending calamity. The threatened distresses in Ireland were a matter of general rumour, no one doubted it. The disease which had proved so universally fatal to the potatoe crop would, without doubt produce if not a famine, something nearly approaching it. One of the misfortunes of Ireland, and her misfortunes are many, is that the humbler order of her people are from the want of wealth and other causes, thrown upon potatoes as the chief, if not only, article of food. The potatoe, from its prolific growth and its other qualities, is well adapted to furnish the means of wholesome sustenance; but the supply is most liable to be unexpectedly cut off by a variety of causes, and whenever this does take place, general distress is the inevitable consequence. But the distress at the present time would in all probability not be confined to Ireland, but extend to other parts of Great Britain, where the potatoe is not exclusively the article of food; it was the duty of all, whether the natives of Ireland or not, to respond liberally to the present appeal to the public for the purpose of counteracting the general distress. We cannot do much perhaps in forwarding this object, but we ought to do what we can. The Honourable Chairman here referred to what has been mooted at home, as to developing the resources of the country, as the main remedy for such distress among the poor of Ireland, but that could not meet the immediate emergency. The Chairman then went on to remark, that it was not possible to say what specific means might be adopted at home to counteract the evil, but he felt confident, that those who might be entrusted with the responsibility of devising remedial measures would act for the best. He felt equally confident, that whatever might be done towards the raising of funds would be honorable to all classes of the British Indian community. Before resuming his seat the Honourable Chairman proposed the following resolution.

That the Resolutions, one to four, of the Provisional Committee be confirmed, and adopted as the Resolution of this meeting, viz:—

- 1.—That Subscriptions be solicited generally from all classes of society throughout the Presidency of Bengal.
- 2.—That the proceedings be communicated by the committee to all the Civil and Military Stations, with an intimation, that the smallest donations will be gratefully received.
- 3.—That the several houses of Agency, and the Union Bank, be requested to receive the contributions.
- 4.—That the proceedings in general be inserted in all the Calcutta papers, and that lists of contributions be also published from time to time.

Mr. R. H. Rattray second the resolution.

Mr. H. Piddington then addressed the meeting:—Mr. Chairman and Gentlemen,—I did not originally intend to address the meeting except to announce that the subscriptions now amount to 10,000 Rupees, but with reference to our 2nd resolution, which proposes to “address the Civil and Military Stations,” a paper has been placed in my hands by a gentleman, who does not wish his name to be made known, of which the contents should be known to this meeting, and I think also, all over India. To that paper I shall presently refer, and I may say also, that in the course of my duties in this matter, one or two things have come to my knowledge which it seems to me should be fairly met here, and I shall thus claim your attention for a few minutes while I advert to them. I am most desirous not to advert to politics, and I am sure every one here is so equally with myself; I trust therefore, that if I do allude to political or rather historical matters in passing, it will be considered that I do so solely to suggest to gentlemen who, conscientiously, no doubt, think that this should be an English question, some views which may have escaped them.

It has always appeared to me, Sir, that in blaming our poor Irish brethren for their somewhat hasty, and to us unaccountable outbreaks and famines, we always forget, (at least, I have never seen it yet fairly brought forward,) the vast difference of political education which the brother nations have received. At the landing of Julius Cæsar in Britain, both were Celts; but then look at the changes for England, while Roman, Saxon Dane, and Norman swept over the land, each a severe, but a useful master, and each bringing his own traits and his own ameliorations to the national character. To the time of Henry the 2nd, thirteen hundred years of this, the severest political education which any nation yet received, rolled on, and in all this time our poor Irish brother was left to his own strenuous but unaided efforts. To trace the next five hundred years would be to approach too near to politics which, as I said before, I am most desirous of avoiding; but to me and I think to many more, the history of much of that time has often seemed like the dreadful tales we hear of the now (thank God!) exploded system of the ancient mad-houses, in which men were first chained and beaten, ~~and~~ they were mad, and then chained and beaten, ~~because~~ they were mad!

Not to advert to recent dissensions, we now find that an awful visitation of Providence has fallen on our brother, and that he is probably starving. I look upon this again as one of the circumstances which have so often occurred, in which every thing is in favour of England, and every thing against Ireland. To my mind, Sir, and I would so suggest it to gentlemen who are inclined to

make this a national question, this is a magnificent Opportunity! I would have it told in every cabin and dwelling in Ireland, that when the news of their distress reached this far land, the Englishman and Irishman came together, and they called on the Hindoo and the Mussulman, and said, “Brothers, here is a nation perishing with hunger. Our Scriptures say, that every man is neighbour to him that falls into trouble.” What say your’s? And that the Hindoo answered, “Our Shastras say, that to do good is to become like to Bramha,” and the Mussulman added, “and our prophet has said, that he that doeth good, and giveth alms, should take no care for his subsistence, for he shall receive his reward from the untold treasures of the munificent Almighty!” And all, with one accord, did what they could to alleviate the distress of the suffering Irish. It may, however, be that, some gentleman might still feel disinclined to subscribe anything for Irishmen. If so, I am sure they will be glad to know, that we can so arrange as to avoid this. If the Committee, and this Meeting are of my mind, we shall go to the Ladies of Calcutta, and request them to form a Committee for the relief of the Starving Irish Female Children: to which these gentlemen can then surely send their subscriptions without scruple?

I come now, gentlemen, for I may, I feel, be taking up too much of your time to the paper which I hold in my hand. It is a return, and I may, I think say upon good authority of the number of Irishmen serving in the Queen’s and Company’s troops in India. This is not accurately known, but it is very nearly so, and not to trouble you with many figures, I may say, that of 19,000 men, and officers, under the Bengal Presidency, upwards of 7,000 must be Irish! and of 40,000 European troops of the Queen’s and Company’s regiments in the three Presidencies, there must be upwards of 17,000 Irish! Now, I do urge upon the gentlemen who think that for us here in India, this should be an English question, that these men at least are countrymen?—Englishmen, in short—and that we owe to them now, to shew we are not indifferent to the fate of their families and friends. One more consideration strikes me. While we are now speaking, all India is listening for news of a battle, and of a victory from the banks of the Sutledge, and well we know that amongst the battle shouts not the last or the weakest, will be the cry of *Erin-gabragh*, the war cry of the gallant fellows, who in every conflict, from Foutenoy to Meanee and Maharajpore, have earned for themselves the proud title of the men, who “clear the road” in the battle.*

The news of the distress in their country and of our efforts to relieve it, will reach these brave fellows together; and I am sure, that there are none with so poor a spirit, that they would refuse to comfort the heart of the man who is going out to do battle for him? But if there be still any Englishman who thinks that this is a national question, I would remind him of one, the grace and glory and pride of the English name, the

* Allusion to the gallant (88th ?) The “faugh & ballack’s” or “clear the way” boys.

allant Sir Phillip Sidney, who, when he gave the drink of water from his own lips to the wounded soldier on the battle field of Zutphen, scarcely ever enquired if he was an Englishman or an Irishman. Let me entreat those gentlemen, who would withhold their contribution here to those "whose need is greater than ours," to consider if to do so may not, in one sense at least, be almost a *refusing* of the draught of water to the dying soldier on the battle fields of the Punjab?

Mr. Rattray, as the seconder of the first resolution, remarked, that he fancied the natives were not aware that the distress occasioned by the scarcity in Ireland was of the same nature as that caused by the failure of the rice crops in this country. The Native gentlemen present would no doubt explain this to their countrymen. On the occasion of the general distress among the natives here, Europeans were most forward in administering relief. It was now for the wealthy natives of this country to show that they were not behind Europeans in the exercise of beneficence. He was sorry to see so few natives present at the meeting, but yet there was opportunity for their attention to be drawn to the point he had adverted to.

Archbishop Carew here came forward, and in an eloquent address, most effectively delivered, spoke as follows:—

Mr. Chairman and Gentlemen.—You will, I am confident, excuse an Irish Catholic Bishop, if on an occasion like the present, he trespass for a few moments, on your indulgence. The exalted, generous sympathy, which, I have found all classes to evince for my countrymen in the severe calamity under which they now suffer, demands, that, I should, on their part and in their name, offer you the tribute of my most grateful and respectful thanks.

Before, however, I enter on the main subject of this meeting, allow me to notice some remarks, which the hon'ble and learned Chairman, as well as the respected Secretary of this meeting have deemed it proper to advance. The hon'ble and learned Chairman, in the enlightened and benevolent speech, with which he opened this day's proceedings, expressed his regret, that the Irish should have made their staple and ordinary diet, a species of food, which of all others, is the most precarious, the most liable to be rendered unfit for human nutriment, by the various destructive contingencies of climate, soil, &c., to which the potatoe is subject. The respected Secretary of this meeting, in his learned and feeling address, seemed, from the fullness of his benevolence, eager to excuse the bad taste of the Irish, by pointing out the several political advantages, which England enjoyed for centuries—advantages in which the Irish unhappily did not participate.

The hon'ble and learned Judge will not, I hope, be displeased, if I most respectfully remind him, that it is not for the pauper to determine the quality of the Alms which are to be dispensed to him. It is an historical fact, to which, without offence to any person or party, reference may be justly made on this occasion, that even, according to the admissions of the present and the preceding

administrations of England, Ireland, for centuries, has been unjustly governed. By this maladministration, from whatsoever cause it may have arisen, (for on whom the fault rests I will not determine) Ireland was reduced habitually to the condition of a pauper, and was therefore glad to receive from England the benefaction of the poor precarious root, which the hon'ble and learned Judge has represented as so unfit, for the permanent subsistence of a people.

In reference to the remarks of Mr. Piddington, to whose courtesy I am so much indebted, from the commencement of this charitable movement in favour of Ireland, let me respectfully remind that kind-hearted and talented gentleman, that, by the strength of her own right arm, Ireland expelled the Danes, whilst to accomplish a similar result, England underwent many humiliations.

Let me also remind Mr. Piddington, that if Doctor Johnson be an authority entitled to respect, the lamp of learning burned brilliantly in Ireland, at a period when its radiant splendor was obscured and eclipsed in the other parts of Europe.

Mr. Piddington has alluded to some gentlemen, who would wish to make the present question, under our consideration, one of an exclusively English nature, ought this to be so? Is the charity of Religion local or sectarian? Is it solely English, Irish or Scottish? Away with such miserable decrepid charity. No, the charity of the Gospel knows no distinction of creed or colour, of sect or country. The charity of the Gospel demands, not only, that we give aid to our suffering brethren according to our means, but also, that we dispense it in such a way, as will cause them to feel, that they receive it from brothers, their equals before God, in the order of Religion, and their co-heirs to eternity.

On the part of my suffering fellow countrymen, let me now inform you, that your exertions in their regard will be acknowledged by them with their characteristic warmth and gratitude. Yes, whatever their other defects may be, even their adversaries have never charged them with coldness or ingratitude. It is said, and I have heard it proudly boasted of in my youth, that copious and Poetic as is the Irish language, yet its Vocabulary has no word to express INGRATITUDE. One thing is at least certain, if the Irish transgress sometimes in retribution against those, whom they regard as foes, they are not less remarkable for the sincerity and permanence of their gratitude.

With what joy will the news of your noble generosity cheer, not only the inmates of the cottages in Ireland, but also the thousands of Irish soldiers, who are now, among the foremost in asserting the glory of the British power in India?

I rejoice that this meeting is held at a time so sacred to the primary mysteries of Christianity. It was from Asia, that the first tidings of Redemption went forth, and it was there, that Angels first intoned the inspired Anthem "Glory to God in the highest, peace on earth, to men of good will." May we not hope, that your generous charity will be among the means, which Divine Providence will employ, to soothe the irritation of angry politics at home, and to convince the Irish, that their fellow subjects of all classes and of every country

are feelingly alive to their interests and welfare. On my part, I shall not fail to make known to the Venerable, Unbroken Hierarchy of Ireland, your exalted generous charity, and let me in their name, assure you, that that Sacred Hierarchy will gratefully, with the millions who worship at their altars, join with me in imploring the Almighty to pour down upon you, and your children, the choicest blessings, both for time, and eternity.

The learned Prelate's speech was received with reiterated applause.

Mr. O'Hanlon here intimated to the meeting the receipt of a donation of Rs. 500, from Robert Barlow, Esq.

The first resolution was then put from the chair and carried unanimously.

Mr. J. R. Colville next came forward to propose the second resolution, and in doing so, made a very good speech. He first of all alluded in terms highly flattering to the qualifications of the gentlemen composing the committee, as being associated with other works of benevolence which must be a guarantee for their aptitude to sustain the present responsibility, as well as their known zeal and judgment in carrying out the charitable object in view. He alluded also to the difficulty which the committee here must labour under in determining on the mode of applying the funds that might be collected, but thought that the utmost confidence might be reposed in the ability and discretion of those who were members of it. He then passed on to the general subject, and in remarking upon the character of the Irish, dwelt upon that brightest trait which distinguishes them, namely, the constant charity of the poor, to the poor, which is daily exercised. He incidentally likewise adverted to the poor law and its effect on the conduct of the people, on whose characteristic fellow-feeling and active sympathy for one another, the speaker dwelt in a very feeling manner. He concluded by urging on all to unite in coming forward in the cause of humanity for the relief of those, the most indigent among whom, are ever so active in relieving one another. The resolution proposed by the learned gentleman was,

"That the Provisional Committee be requested to continue its labors as a permanent Committee for the Irish Relief Subscription."

Baboo Russomoy Dutt seconded the resolution which was put and unanimously carried.

Bishop Spencer then rose to move the next resolution, and in doing so, did not think it necessary to occupy the time of the Meeting by dwelling on the subject for which it had been convened, as the cause of the suffering poor of Ireland had been ably and eloquently pleaded both by the Most Rev. Prelate, who had preceded him, and Mr. Colville the Advocate General, but more particularly as the calamity was an awful one, and would recommend itself to the feeling of Christian benevolence of every native of Britain, and in fact, the humanity of every man. The worthy Bishop next stated, that the collections made at the Mission Church on New Year's Day, would be placed at the disposal of the Committee; and that with a view to farther promote the object in view, he had asked the several ministers under his

jurisdiction to plead the cause of the distressed people of Ireland with their respective congregations, and he hoped the result would be successful. Having alluded to the subject of the resolution he was about to move, the Right Reverend Speaker resumed his seat by hoping that all differences and party feeling would be sunk, and a generally concurrent aid would be afforded by all and every class of the community, for the relief of so many thousands for our poor fellow creatures. The resolution proposed by the Bishop of Madras was the following:

"That the selection of the home committee be left to the care of the general committee, as also, the choice of the parties to whom the funds are to be remitted."

Baboo Protonnoocomar Tagore seconded this resolution, which being put to the vote, was also unanimously adopted.

Mr. Samuel Smith then said that without detaining the meeting with any observations, more especially after the eloquent speeches and truthful appeals which had been made by the two right reverend prelates, and the advocate general, who had preceded him, he would content himself by barely reading the resolution entrusted to him, which was.

"That this meeting does further authorise the committee to apply to government, respectfully soliciting a donation in behalf of the subscription."

Mr. J. P. McKilligin seconded this resolution, which like all the rest, was unanimously carried.

The meeting concluded with an unanimous vote of thanks to the chairman—*Englishman*.

We publish, in another column, a Report of the proceedings at the General Meeting of Inhabitants held at the Town Hall yesterday evening. Sir John P. Grant in the chair. The principal Resolutions were confirmatory of those prepared by the Provisional Committee. The business of the evening commenced, after the Sheriff quitted the chair, and Sir John Grant was voted into it; who introduced the Committee's propositions by a suitable speech. The Catholic Archbishop, in a most eloquent and truly Irish address, gratefully acknowledged on behalf of his suffering countrymen, the noble feeling manifested by the Inhabitants of Calcutta: the Bishop of Madras followed in a most pious speech, breathing Christian charity, and universal benevolence, which did his Lordship honor; and Mr. Rattray reminded the Native Gentlemen present, that a failure of the Potatoe Crop in Ireland was attended with even more direful effects than the failure of the Rice Crops in Bengal. Mr. Rattray also alluded to the fact, that on such occasions, the European Community, English, Irish, and Scotch, all united in aiding the suffering poor in India—and that the wealthy Native Gentlemen had now an opportunity of reciprocating.

One or two minor resolutions were suitably proposed and adopted, and the meeting broke up about 5 o'clock.

The Bishop of Madras placed at the disposal of the Meeting, the fruits of the Archdeacon's Sermon, at the Old or Mission Church—amounting to about 1,000 Rupees, we believe. Several other large subscriptions were announced, and we have since heard that the Masonic Lodge "Industry and Perseverance" has nobly contri-

about 1,500 Rupees to the Fund! Such liberality is most gratifying to the friends of humanity—highly honourable to the Craft of which "Industry and Perseverance" is one of the most distinguished Lodges.—*Hurkuru.*

PROSPECTUS

Of a work to be entitled "Voluntary Information from the People" of New South Wales, respecting the social condition of the Middle and Working Classes in the colony, by C. Chisholm.

The objects which I have in view, in publishing "The Voluntary Information from the People," are of a multifarious and diversified nature; to make known to a British Public the resources of the Australian Colonies; to furnish the labourer, the mechanic, and the capitalist, with information that can be depended upon; to point out obstructions to Immigration, which should be removed; and to expose evils which ought to be eradicated.

Immigration is a matter of such vital importance to the British poor, that it cannot be brought too prominently, or too frequently before the tribunal of the public; the day is not far distant, when the overwhelming and redundant population of Great Britain—the happiness and advancement of her people and the stability of her Colonies, will force upon the British Legislature, the economy and prudence of establishing a system of National Colonization, which will have for its object the good of the whole, instead of the interest of the few.

Whether this subject is considered in a commercial, political, or philanthropic spirit, a decided national advantage is to be gained, and every reflecting mind must rejoice as the impediments in the way of Immigration are removed, and prejudices are made to yield to well authenticated facts; in order, however to effect this desideratum, an accurate knowledge of the colonies is necessary, so that, what may be beneficial, may be adopted, and what may be injurious may be rectified. While then commercial men and statesmen give their minds to this subject, both may derive much useful information from this Collection of Facts—from this *vox* of the people. Pledged to truth, I cannot encroach on fiction; no exaggeration—no wilful misstatements, and no interested motives shall be permitted to find place in this work, or interfere with its completion.

The philanthropist will peruse with interest, statements that point out the advantages which the Australian Colonies hold out to the British peasantry, while he will cautiously examine and investigate the difficulties which the Emigrant has to encounter, and see how far his industrious efforts may be encouraged by the Government, with advantage to the labour market.

The poor man as he reads these plain and simple narratives, may extract comfort from their contents, at the same time, that the information thus placed before him, will enable him to weigh with circumspection and discretion, the obstacles which he may have to contend with, and to calculate upon, with some degree of certainty, the reward which he may reasonably anticipate.

The moralist, as he views with painful concern the monstrous disparity of the sexes in this Co-

lony, will take into anxious consideration the best, the speediest, and the most legitimate mode of removing this fearful anomaly, by introducing that equalization which has been ordained by an all wise Providence; he will estimate the weight of the objection which exists against employing married couples, who have children, and show how far this crying evil affects our population, and is gradually demoralizing a virtuous people.

To supply the Flockmasters with Shepherds is a good work!

To supply those Shepherds with wives is a better!

To find employment for families that will enable them to rear a well-fed peasantry, is a God-like undertaking. Australia can boast of her high spirited sons—her virtuous daughters—her sunny sky—her rich pastures—her ships laden with her wool—her cattle wild and countless on her mountains—her sheep crowd her hills, and seek the shelter of her vallies; she can grow her own sugar—make her own wine—press her own oil—spin her own cotton—weave her own wool—grow her own corn—but, until Australia can prove that she can rear her own children—that God's blessings are not considered "ENCUMBRANCES," she will never be able to maintain her proud position, or be competent to defend the noble harbour which Providence has given her,—a harbour to be defended by her children, who at the call of old England, will issue forth, and by their gallant and meritorious deeds, do honor to the race from whence they sprung.

It would be the height of presumption and folly in me to obtrude my views upon the public, on a subject of such paramount importance as the one in question, were it not for the practical experience which I have gained during the last six years. Without any fear of contradiction, I may be permitted to say, that few persons, if any in the Colony, are more intimately acquainted with the actual condition of the working classes, than I am; silence therefore would be culpability; the servant in Sydney—the shepherd in the Bush, and the small settler, are known to me; I have visited their homes—witnessed their trials and wants—seen their struggles and exertions, and I have now the inexpressible delight to lay before the public *proofs of their importance as a body*, and of their merits as individuals; if as a class, they have their faults, their virtues are greater than their failings. To improve the moral condition of these people is my object; to break up the Bachelor Stations, my design,—happy homes my reward! To give the shepherd a good wife, is to make a gloomy and miserable, a cheerful and contented home; to introduce married families into the interior, is to make Squatters' Stations fit abodes for Christian men. Painful circumstances connected with my experience have strongly impressed upon my mind the duty of exertion, and the advantage which will accrue to the Colony by furnishing authenticated details, which will aid and support the efforts of those friends in England to the British poor, who advocate a National System of Colonization, and whose disinterested position will qualify them to judge impartially of the best interests of the employer and the employed; moreover, if I meet with that co-operation which the wants of the Colony, and the

spirit of her people, lead me to anticipate, it is my intention to submit to her Majesty's Commissioners of Emigration, a plan for Female Immigration, which will prevent much of the evil attending boardship engagements, and secure to the young women, the protection which they so essentially require during their passage, and on their arrival in this country. I deem this branch of Immigration of such momentous and immediate importance, and one in which the dearest interests of the colony are so intimately involved, and feeling at the same time, as an individual, such lively concern in the happiness of this class of Her Majesty's subjects, that if the Home Government will afford that protection, which I know from observation and experience to be indispensably necessary, I could readily procure two thousand young women, of good character, and at least one thousand of them experienced servants; a due proportion to be sent as servants to respectable families in the interior. May many thousands yet find their way there—may British habits of industry, frugality, and care find a shelter and protection in the far bush—may the impediments that have been thrown in the way of the moral advancement of this Colony meet with the grave consideration which the subject claims from a British nation. If her protection is extended—if her moral banner is unfurled in the interior—if, like a just parent, she distributes her favours impartially amongst her children, thousands of peaceful and thriving homes will be found in the wilderness! Civilization and religion will advance, untill the spires of the Churches will guide the stranger from hamlet to hamlet, and the shepherds' huts become homes for happy men and virtuous women. The money now spent in rum and champagne will be expended in purchasing clothing for children. If the happiness of her own children does not induce England to adopt prompt measures to secure this blessing to the Colony, the gradual destruction and extermination of the Aborigines DEMAND it from her justice!!

(To be continued)

RELIGIOUS PERSECUTIONS IN RUSSIA.

We find in the *Débats* the following, on the attempts of the Russian government to enforce unity in the empire on all matters, whether religious, civil, or social:—

"We have frequently noticed the astute and pitiless perseverance with which the Russian government is gradually reducing to one level all the differences of race, religion and customs, which are opposed to the establishment of an entire unity in its immense empire. More than once, we have seen by what cruel means unhappy Poland has been insensibly despoiled of all the attributes of her nationality, her language, religious faith, habits, and customs. This work of assimilation and absorption, to which Russia subjects her Slavonian and Catholic provinces, she is also following up with her German and Protestant provinces. The Reformed Church is, as well as the Roman Church, condemned to give way in the vast empire of Russia to the predomi-

nance of the Greek Church. The *Augesburgh Gazette* has recently been honoured with marks of disgrace from the Emperor Nicholas for having revealed some very curious facts relating to the propaganda of the Greek Church in the provinces known under the name of the German provinces on the Baltic. To comprehend entirely the importance of these facts, it is necessary to recollect the historical antecedents of these provinces, which are Esthonia, Livonia, and Courland. It is well known that these provinces have been successively conquered by five nations—namely, Russia, Poland, Denmark, Sweden, and Germany. After having passed under these different dominations they remained incorporated in Russia. But, nevertheless, the German race has continued to have the ascendancy through its nobility, and with it the Protestant religion, the language, institutions, and manners of Germany. The commercial class in the towns come originally from the Hanseatic Towns; the nobles are almost all from northern Germany, and chiefly from Westphalia. There is a strong line of demarcation between the races of the conquerors and the primitive owners of the soil, and therefore all the free men call themselves Germans, *Deutsche*, while the peasants or serfs are called *Undeutsche*, non Germans. These denominations are derived from the period when these provinces were under the dominion of the Teutonic order. The indigenous people, whose origin is Finnish or Livonian, have remained in the state of the vanquished race. Attached to the globe they have remained without mixture, preserving all their original characteristics. The peasants have in general kept themselves apart from the German race, and the diversity of languages has still further contributed to keep up this division. Russia has, with great ability, profited by these political circumstances, and made herself the protectress of the conquered race against their conquerors. She has done more for the Livonian than for the Russian peasants, and we are bound to acknowledge, has even had recourse to liberal measures in support of her policy. Thus, through her influence, the peasant has passed gradually from his condition of serf, into that of a free labourer of the soil. By a ukase issued in 1804, it was ordained, that no peasant should be sold from off the land to which he was attached as serf. In 1826, the peasant acquired the right of establishing himself where he pleased, without leave or licence from his former masters. Such is the state of things in these countries, into which Russia is now making an active propagation of her language, and religion. The *Augesburgh Gazette* says that this Propaganda has fixed its head-quarters at Dorpat, where there is a German University. This university was founded by Gustavus Adolphus, and is the advanced colony of Protestantism in this country. It has lately been decreed that no professor should be admitted at it, who did not perfectly understand the Russian language, and further, that several lectures in that language should be regularly given. The Russian Church has taken still greater advantage of the religious discussions which have arisen in these provinces. A disunion has taken place between the Lutheran Ministry and the Hermites, or Moravian brothers,

and in the conflict, about the forms of evangelical worship, the ecclesiastical authorities declared the *Hernutes* to be in the wrong. These on departing from the Protestant, approached the Greek Church, with which they had already many difficulties. As real representatives of pietism, the *Hernutes*, from the mystical nature of their doctrines, are more inclined towards the Greek religion than to German Protestantism. Their numbers have considerably increased in the Baltic provinces, particularly during the reign of the Emperor Alexander, who greatly favoured them. It will be recollected, that a woman, who exercised a great influence over this sovereign, and was to him a sort of pietist and mystical Egeria, Madame Krudenor, was a Livonian. There were the same natural points of attraction between the *Hernutes* and the Greek Church. Russia well knew how to profit by the disunion of the Protestants, and it has been lately announced that the *Hernutes* of Riga have placed themselves under the authority of the Greek bishop in that city, and have celebrated Divine service according to Greek rites, in the presence of an immense congregation. While Russia thus gained over the enlightened classes, she acted with still more visible results on the poorer population. It appears, that there is at present such great distress among the peasantry, that many are dying with hunger. The Russian government has contrived to turn this misery into an efficacious means of religious propagandism. Every peasant who becomes a convert to the Greek Church receives 50 roubles, besides other relief. It appears that these neophytes are so numerous that in many parishes the Lutheran clergy are likely to be left without any followers. It may be conceived that, with the double means of seduction and intimidation, the Russian government and the Church possess, it is difficult that the resistance opposed to these proceedings can last long. It is indeed most probable, that the German provinces on the Baltic will lose under the efforts of the *Propaganda*, which has already swallowed up Poland, the last vestiges of their religion, their language, and their manners and customs."

SCREW-AUXILIARY VESSEL MASSACHUSETTS.

(From the Times, October 6.)

The screw-auxiliary vessel *Massachusetts*, Captain White, arrived in the Mersey Friday afternoon. She left New York on the 15th ult., and from wharf to wharf, her passage may be put down at 17 days 11 hours. She had the whole way head winds and calms, and her run may therefore be considered excellent. She brought 10 passengers. She is, without doubt, the most extraordinary vessel, as a specimen of consummate engineering skill, that ever crossed the Atlantic, and will, we think, excite more attention and admiration than any craft that ever left the American shore. She is the first of a screw-auxiliary line to sail between this port and New York, built at Boston by Mr. Samuel Hall, for Messrs. B. Forbes and Co., of Boston; and has already made one voyage from that port to New York. She is 800 tons burden. American measurement, 155 feet on deck, 178 feet from billet-

head to taffrail, 22 feet beam, has engines of 280 horse-power and is ship-rigged with a few exceptions the most striking being that her topmasts are fixed abaft the mast. The lower masts are also unusually tall, and the funnel of unusual lowness, even in screw steamers. Her cabins are capacious, well fitted up, and ventilated in a new, most ingenious, and strikingly effective manner; and she can accommodate 40 passengers. Her screw is of a novel construction; it can be drawn completely out of the water at pleasure, by a most simple process, and placed in a perpendicular position against the steam; and in such circumstances, the *Massachusetts* is, to all intents and purposes, a sailing-vessel. The screw works most powerfully, and ensures a speed, with sail, of 12 knots an hour. The sails and rigging abound in the most curious contrivances to ease the labour of reefing, shortening sail, &c., perhaps the first instance in which modern machinery has been carried aloft. All sail has been repeatedly set in 25 minutes. She has four life-boats; and what will be found the most extraordinary proof of American ingenuity yet known in ships, every bench, every seat, stool, &c., is a life-boat, made of iron, with air-tight compartments and adapted to swim, even with the weight of a man. So many contrivances for safety were never yet brought between the quarter-deck and fore-castle, both of which are raised to an unusual height, there are, frigate-fashion, between the deck itself and the top of the bulwark, a kind of stages—found to be vast improvements on the plan in general use. For all these particulars we are indebted to the chief mate, Mr. J. R. Gordon; but it would be an impossibility to enumerate the various novelties and wonders to be found in the *Massachusetts* and it is an inspection alone which can teach an appreciation. On the water, she is a beautiful-looking craft, with sharp bows, and an unexceptionable run fore and aft. She is consigned to Messrs. Harnden and Co. and goes into Waterloo dock this morning.—*Liverpool Journal*.

BIOGRAPHICAL SKETCH OF THE RIGHT REV. JOHN ENGLAND LATE BISHOP OF CHARLESTOWN.

(Continued from page, 10.)

On the 13th of August, 1832, Dr. England visited his native country, after a lapse of nearly twelve years. The joy of again meeting his friends was, however, sadly clouded by the recent death of a second sister to whom he was fondly attached, and whose loss afflicted him the more, as she left behind her a young and tender family. His return to Ireland was cordially hailed by all who had known him, and his acquaintances were agreeably surprised to find him in the possession of excellent health and spirits, notwithstanding the toils which he had undergone. He remained but a short time in Cork, during which he was entertained at a public dinner, and in the month of September, took his departure for Rome. He proceeded through France, Switzerland, and the Austrian dominions, having to transact business at Lyons and Vienna, and was received everywhere with respect and attention.

At Vienna, in particular, he was treated with marked kindness by the late Emperor, who expressed a desire to obtain his portrait, in order to place it in the Imperial Gallery, but Doctor England's indefatigable attention to the numerous and important matters he had to transact in Europe, prevented his complying with a wish which many men would have thought too flattering not to find time to gratify. On his arrival in Rome, he was most graciously received by his Holiness, Pope Gregory the 16th, and quickly won his confidence and friendship. He obtained the rank of an assistant Prelate to the Papal throne, and on his departure, was nominated a Legate, by his Holiness to the Government of Hayti, in the hope that he might effect some arrangement of the affairs of the Church in that island, which, since the revolution, had been in a most disorganised state.

On the 27th September, 1834, Dr. England sailed for Charleston, taking with him some members of the Ursuline order from the Black Rock Convent, Cork, having with some difficulty succeeded in obtaining three or four of its most gifted inmates for his diocese, for whose reception he had, after considerable efforts made the necessary preparations. After a most hazardous voyage, in which the ship was struck by lightning which shattered the top-mast, and killed one of the crew, they reached Philadelphia, whence they continued their journey to Charleston, and arrived there on the 10th of December.

In June, 1836, Dr. England again visited Ireland, and proceeded to Rome on business connected with his diocese; after concluding which, he returned to Charleston, which he reached in the middle of January, 1837.

On the 15th of June, 1841, Dr. England arrived in Cork for the last time, accompanied by the Superioress of the Ursuline Convent, which he had founded in Charleston. He then seemed in excellent health, and in possession of his usual cheerfulness of spirits, but complained occasionally of derangement of his system. In the month of August he visited France, where he had to transact some business with the Society for the Propagation of the Faith, on the completion of which, he returned to Ireland, where he remained but a few days with his family, and on the 22d of September set sail from Liverpool for Philadelphia.

The circumstances under which he now took his departure had much in them to gratify and to cheer him. He had with him seven ladies as postulants, for the Convent of Ursulines, and four for that of the Sisters of Mercy, from whose aid in the services of religion he anticipated the happiest results, and was likewise accompanied by two of his nieces, to whom he was tenderly attached, and whose society promised to bring the blessings of family affection once more to his distant home. The affairs of his diocese, which had for so long a time involved and harassed him, seemed likely for the future, through the assistance of the Society for the Propagation of the Faith, to become settled and prosperous. After twenty years of active, incessant labor, the land had been cleared and levelled, it remained but to cultivate it, and he might now look forward to a season

not of indolence or rest, but possibly of only ordinary toil. Such, however, were not the views of Providence. What was yet undone, others were competent to. The great man's mission was to do great things. He had done them, and his reward was at hand.

His voyage out, which occupied fifty-two days, was a continued storm. The superioress of the nuns, Mrs. McCarthy, was violently ill from its commencement, her death for a long time being hourly expected. A malignant dysentery reigned amongst the steerage passengers, which attacked Dr. England, who was the attendant and physician of all, and for several days and nights never occupied his berth. When the vessel reached Philadelphia he was worn out by exhaustion and sickness. But he did not pause in his exertions. He preached seventeen sermons on successive nights after his arrival, besides attending to the transmission to Charleston of the candidates for his different institutions, and arranging other matters of business. The kind solicitude of his friends in vain urged him to pause in his efforts. Remembering what his vigorous constitution had already enabled him to bear, he fancied it could yet sustain him, and thought it his duty to proceed. In December he reached Charleston. Here he made a momentary rally; but the foundation of his strength was sapped. The rigors of the Lent threw him on his bed of sickness, and the 11th of April closed the labors of the "Apostle of the West."

(To be continued.)

STATUES IN THE NEW PARLIAMENT HOUSE.

We (*Evening Post*) have received the fourth report of the Commissioners of Fine Arts, respecting the erection, in the new Houses of Parliament, of "public monuments, in sculpture and painting, to men distinguished for eminent literary, scientific, and civil services." The Commission consists of nineteen members—namely, Prince Albert, the Duke of Sutherland, Lords Lyndhurst, Lansdowne, Lincoln, Aberdeen, J. Russell, Palmerston, Melbourne, Mahon, Ashburton, Colborne, the speaker of the House of Commons, Sir Robert Peel, Sir James Graham, Sir R. H. Inglis, Messrs. T. B. Macaulay, Hawes, Hallam, Samuel Rogers, and Thomas Wyse.

The general report of the Commissioner, dated April 25, recommends that statues of Marlborough and Nelson be placed in St. Stephen's Porch; and that statues of Selden, Hampden, Lord Falkland, Lord Clarendon, Lord Somers, Sir Robert Walpole, Lord Chatham, Lord Mansfield, Burke, Fox, Pitt, and Grattan, be in St. Stephen's Hall. There are eight other statues to be erected in those places; but the Commissioners reserve to themselves, for a future occasion, the selection of other eminent names to complete the number. As Irishmen, we are proud to find the names of Burke and Grattan thus distinguished, in one of the highest places of honor.

The Appendix contains reports from the Select Committee, consisting of Lord Mahon, Sir R. H. Inglis, Messrs. Macaulay, Hallam, Rogers,

Wise, and Haws, who had been appointed to propose a general list of distinguished persons of the United Kingdom, to whose memory, statues might with propriety be erected, in or adjoining the new House of Parliament."

Two lists are submitted to choice and selection to the Commissioners, both consisting of 121 names. The first, marked (A,) contains 93 names—Sovereigns, Statesmen, Soldiers, Lawyers, Poets, and men of science—respecting which the Committee were unanimous.—The second list marked (B,) contains 28 names, regarding which the committee were not unanimous, but decided by greater or smaller majorities; and one cause of division may be explained when we state, that the name of Oliver Cromwell appears in this list, whilst that of Charles the First is excluded from all the lists.

We are glad to recognise in the lists, in addition to the two distinguished Irishmen we have mentioned, the names of Swift and Goldsmith.

Another report of the Select Committee, dated May 15, adopts a highly creditable suggestion of Prince Albert, that eighteen niches in the new House of Lords are to be occupied by statues of the principal barons who signed Magna Charta. The first name in this list is that of Stephen Langton, Archbishop of Canterbury. A letter of Mr. Hallam to Mr. Eastlake, the artist, is appended, in which it is stated that "the next in station amongst the prelates, is the Archbishop of Dublin; but, as he did not hold an English see, it seemed more desirable to select William, Bishop of London, whose see is next in dignity amongst those who were present." This appears a very insufficient ground for the exclusion of the Archbishop of Dublin.

There is great good taste and judgement in the selection of Catholic Prelates and Barons who signed the great Charter of English liberty, for the places of honour in the House of Lords. Where such bigots as Lord Winchelsea rail against Catholicity as incompatible with freedom, the statues of those illustrious men may be pointed at as the best answer to these calumnies.

The whole of the reports are valuable and interesting. We shall endeavour to publish them on Saturday.

As a sample of the discontent of a large section of the Tory party, on account of some selections made by the Committee, we copy the following from the *Morning Post* :—

"After all that has recently been said on the subject, we are justified in asserting that public feeling and national character are alike violated by the Commissioners, in assigning a niche to the statue of Cromwell, the regicide—in giving a place of honour to the man whose crime is annually renewed in our remembrance by a solemn penitential service appointed by the Church. And who, do our readers suppose, is excluded to make room for this treasonable homicide? There is to be no statue of King Charles the First! Here, for the present, we pause. It would not be difficult to show that a deliberate design must have dictated both the selection and the rejection of subjects for commemoration. Thus, the rebel Hampden and the conspirator Russell are to have places in the new palace, whilst the Royalist Clarendon is deemed unworthy of that distinction. Pedestals are to be provided for the schismatics Bunyan and Wesley, but none for Laud, the prelate and martyr.—Eskine is preferred to Eldon; and posts of honour are given to Knox, the most factious of Reformers, and to Walpole, the most

of ministers.

ostentatiously perpetrated under the hands of the Prince Consort and of her Majesty's Conservative Premier! Of the Whigs "and something more," who swell the list, we say nothing; they have quietly laboured in their vocation."

REVIEW.

The Dublin Review No. XXXVII. September, 1845. Richardson and Son, London; Cunningham, Dublin; and Tait, Edinburgh.

The question of Education in Ireland, to which we alluded last week, receives a very valuable illustration in an article of this Review, on the Ancient Irish Dominican Schools. After a tribute to the Rev. S. R. Maitland, and the expression of the writer's regret that his good service to the "monks of old" and his vindication of the "dark ages" should have been confined to the period between the ninth and twelfth centuries, we are led to consider the Dominicans in the fourteenth century, and the efforts they made to found colleges and a university in Ireland.

St. Dominic himself exhibited in his own person, as a scholar and a preacher, so much learning, that it is not surprising to find this apostle of the thirteenth century requiring of the members of his sacred order of Friar Preachers that they should study as well as pray; learn and instruct as well as fast and meditate. This the canons filled with his spirit, ordained, and every convent was to contain within its precincts a school as well as a cloister; a library as well as a choir. The primitive Dominican would have wanted the chief feature in his portrait had he not that scholarship and zeal for public instruction which were the marked peculiarity of his sacred profession.

The whole life of a Dominican, from his novitiate to the highest offices in the Government of the institute, was a life of study, as well as of prayer, and mortification.

The proposed end of all studies was the acquisition of all sacred knowledge. Other learning was sought and cultivated as subsidiary, illustrative, or ornamental of the Divine sciences, which it was his professional duty to treasure up in his mind. In admitting persons to the habit, strict care was taken that they should be apt for learning. During the first probationary year, before solemn inauguration in the Order, the novices were exercised in the knowledge of such portions of the Liturgy as regulated the service of the choir, attendance on the ministers of the altar, the recitation of the Divine office, and in the obligations of the religious state. During this period of trial, they were not permitted to study literature or science, they were, however, allowed to learn languages. In every convent there was a grammar school, preparatory to the higher departments, in which the liberal arts were taught, and a regular master was appointed for the training of the younger brethren in knowledge. Even out of school they were accustomed to converse and write in Latin. In Spain, special provisions were made for learning the Arabic language. In all the provinces of the Order it was commanded that the Greek and Hebrew languages should be taught. Three years were spent in philosophy. In some places it was customary that the students who had completed their philosophical course, should pass three years more in teaching the same branch of study to the junior members of the community, before they were admitted themselves to take their seats in the theological hall. Against the bias of the age for heathen studies—which, when uncontrolled, sad experience had proved to be most dangerous to faith and morals—the youth of the Order were solemnly warned and sedulously guarded, though under certain restrictions they were permitted to read the works of the Pagan philosophers (classes

(To be Continued)

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 31]

CALCUTTA: SATURDAY, JANUARY 17, 1846.

[VOL. X.]

THE TRUE CHURCH SHOULD PRACTISE THE PERFECTION OF A
CHRISTIAN LIFE.

(Translated from St. Francis of Sales.)—(Continued from page 28.)

No sooner had our Lord ascended into heaven than the primitive Christians sold all their property and laid the price of it at the feet of the Apostles. St. Peter practising the counsel of poverty, said; "*Gold and silver I have none.*" St. Philip had four Virgin Daughters, who, according to the testimony of Eusebius, remained always Virgins. St. Paul reprehends certain young widows as worthy of reproach, because after they had grown wanton in Christ, they wished to marry, having damnation because they made void their first faith. (1 Timothy 5. 11.) The fourth Council of Carthage (at which St. Augustine attended,) St. Epiphanius, St. Jerome, and all the ancient Fathers understand that these widows had been consecrated to God by a vow of chastity, and that they broke this vow in marrying, contrary to the faith which they previously pledged to their heavenly Spouse. From these primitive days, therefore, of Christianity, the Counsel of our Lord concerning eunuchs, and that of St Paul concerning virgins and widows, were practised in the Church

Eusebius of Cæsarea relates that the apostles instituted two different kinds of life,—one according to the commandments, and the other according to the Evangelical counsels. That this is true appears manifestly; for, such a countless number of primitive Christians regulated their lives so exactly, according to the model of perfection, practised and counselled by the Apostles, that history is full of such examples. Every one is acquainted with the admirable account, which Philo the Jew gives of the manner of life adopted by the Christians of Alexandria, in his book entitled: *De vita supplicum*; where he speaks of St. Mark and his Disciples, as Eusebius, Nicephorus and St Jerome testify. To these may be added several others, and among them, Epiphanius, who assures us, that when Philo speaks of the *Jesseni*, he means the Christians who were known by this name for some time

after the Ascension of our Lord, while St. Mark was preaching the Faith in Egypt, and were probably so called from the name of *Jesus*, the name of their heavenly Master, which they had always in their mouths. Whoever will take the trouble of examining the writings of Philo, will discover in these *Jesseni* and *Therapeutæ*, that is to say, *servers* or *adorers*, a perfect renunciation of self, of the flesh and of temporal goods.

St. Martial, a disciple of our Lord, relates in a letter written by him to the Tholosians, that St. Valeria influenced by his preaching, though previously betrothed to an earthly prince, consecrated by vow the virginity of her body and mind to the king of heaven. St. Denis in his *Ecclesiastical Hierarchy*, informs us, that the apostles, his masters, called the religious of their time *Therapeutæ*, that is, servants or adorers, on account of the special service and worship they rendered to God, or at least on account of the strict and intimate union with God, to which they aspired. Behold then the perfection of the Evangelical life reduced to practice in the time of the Apostles and their disciples, who having themselves first walked in this path to heaven, so straight and smooth, were followed by a numerous file of Christians. St. Cyprian, according to the narrative of the Deacon Pantius, preserved his chastity, and gave all his property to the poor, as did also, St. Paul the first hermit, St. Anthony and St. Hilarion, as we learn from the testimony of St Athanasius and St. Jerome. St. Paulinus, bishop of Nola, descended from a noble family, bestowed with alacrity on the poor all his earthly possessions, as St. Ambrose testifies, and as if relieved from the weight of a heavy burden, by this act, he bid adieu to his country and relatives, in order to be able to serve God with more attention and disengagement. St. Martin made use of this example to stimulate himself to forsake all that was dear to

him for God's sake, and to encourage others to aspire to the same perfection. George Patonerehus of Alexandria relates that St. Chrysostom abandoned all that he possessed and embraced the monastic state. Potilianus, an African gentleman, returning from the imperial court, informs St. Augustine, that in Egypt there was a great number of monasteries and religious, who exhibited an admirable sweetness and simplicity of manners, and that there was a monastery at Milan, just outside the city, tenanted by a considerable number of religious men who lived there together in great union and fraternal charity, for whom St. Ambrose, the bishop of the place, prescribed spiritual exercises, as their superior. He relates also, that at Treves there was another monastery of exemplary religious, where two courtiers of the emperor embraced the monastic life; and that two ladies who had been engaged to marry them, hearing of the resolution adopted by their intended husbands, consecrated, in like manner, their virginity to God by a vow of chastity, and retired from the world to live in religion, in holy poverty and continency. All this we have on the authority of St. Augustine himself. Possidius relates that St. Augustine too was the founder of a monastery—a circumstance to which that Father himself alludes in one of his epistles. But facts and examples of this nature might be multiplied to infinity, if it were necessary to prove what is but too clear already. These great saints were imitated by St. Gregory Nazianzen, by saints Basil, Benedict, Bruno, Romuald, Bernard, Norbert, Dominic, Francis, Lewis, Anthony, Vincent, Thomas, and Bonaventure, besides innumerable others, who having renounced the goods of this life, and bid an eternal adieu to the world and its pomps, presented themselves as perfect holocausts to the living God.

It is now time to draw the following important conclusions which seem to me to be inevitable consequences from the foregoing facts. Our Lord has communicated to us, through the medium of the inspired writings, his lessons and counsels, of *poverty, chastity and obedience*; he reduced them to practice himself and caused them to be observed by the entire Church in her infancy, and by great numbers of the primitive Christians; they have been all committed to writing, and the whole life of our saviour on earth, was one continued instruction to the faithful. All this must be admitted; and should not the Church, therefore, profit by these lessons, and should not the practice and observance of this *poverty, of this chastity, of this obedience and self-denegation*, enter into her system of worship, and constitute one of her most cherished

spiritual exercises? Certainly this is no more than reason and propriety demand from the faithful spouse of Christ, and this is what we see verified in the *annals of the Church*. These observances and exercises she has ever practised, and, beyond all doubt, they must constitute one of her proudest characteristics, since so many exhortations and examples would have been perfectly unmeaning and nugatory, if they were never intended to be adopted by the Church and reduced to practice. Our first proposition then is fully established, viz.—that *the true Church should practise the perfection of a Christian life*. Not that every individual in the Church is bound to profess and observe this perfection; it is quite sufficient that some of her members should practise it, in order that nothing might seem to have been written or counselled in vain in the holy scriptures, and that the Church may be able to derive advantage and spiritual edification from every portion of the sacred oracles.

REV FATHER FRANCIS.

The recent accounts from the Campaign near the Sutledge, make mention of the death of the Rev. Father Francis. This truly apostolic priest fell by the hand of the Sikhs, whilst, in the midst of the battle, nobly fearless of danger in the cause of charity, he imparted the consolations of religion to the wounded and dying soldiers of the Catholic Communion. At the battle of Mularajapore, also, the same zealous priest evinced a like apostolic spirit of heroism, in ministering to the religious comfort of the numerous Catholics who fell in that engagement. It would be superfluous to eulogize such generous conduct. Men of every persuasion concur unanimously in pronouncing it to have been truly worthy of a minister of religion and deserving to be held up to universal admiration. Thanks to God, we can state on authority, that the spirit which animated Father Francis animates also others of his brethren in the Catholic Priesthood of India. Already several of that sacred body have offered to supply the honorable post of danger, in which Father Francis so gloriously lost his life. We hope that Government will duly appreciate this generous devotedness, and profit of it to procure the comfort of religion, for the thousands of the brave Catholic soldiers, who by Father Francis, lamented death have been deprived of that, to them, particularly in their present circumstances, inestimable blessing.

THE LATE BATTLES NEAR THE SUTLEDGE, AND THE IRISH RELIEF FUND.

In the several Catholic Churches and Chapels in Calcutta, the officiating Clergymen on last

Sunday, exhorted their respective congregations, at the instance of the Archbishop V. A. B. to offer up their prayers, both for the eternal repose of their brethren, who had fallen in the late engagements near the Sutledge, and also, to beg of God to preserve the survivors and give them strength to fulfill their duty to their sovereign and their country. The several congregations were also reminded, that in numerous instances, the poor Irish Soldier, in India, contrived, by denying himself almost the necessary comforts he required in this unhealthy climate, to send home, from time to time, a portion of his scanty pay for the support of his aged parents or distressed relations. Of this resource, hundreds of poor families must be deprived by the late battles, in which so many Irish Soldiers perished. This misfortune cannot but greatly aggravate the distress they must endure from the failure of the Potatoe crop. It is, hence a circumstance, which merits the kind consideration of those, who have it in their power to co-operate in the generous exertions, which all classes of the Calcutta community are now making to mitigate the sufferings of their fellow-subjects in Ireland. We trust, that the appropriate observations addressed on this important subject to our brethren on last Sunday, will produce such a result, as every good man must desire on the present occasion.

MELANCHOLY DESTITUTION OF THE RELIGIOUS AT BEYROUT.

We beg the Charitable attention of the public to a letter, to which we this day give insertion, addressed by the Superior of the Monasteries in Beyrout and its Vicinity to the Archbishop Vicar Apostolic. The simple narrative of the Rev. Superior describes, so clearly and feelingly, the miseries from which the Religious of all classes under his care are suffering, that we deem it unnecessary to do more, than submit his letter to the kind notice of a benevolent Public. Numerous as are the demands on private Charity in Calcutta, we feel confident, that there are in the Community many generous Individuals, who will find means to contribute to alleviate the severe afflictions which have befallen the Religious of Beyrout.

Translation of a letter addressed to the Archbishop, V. A. B. by the Superior of the Monasteries at Beyrout.

MOST REV. LORD.—During these calamitous times, we have received a letter from our Monastic brother, the Rev. Father Romanus Lucas, which acquainted us with the great

zeal which your Grace shows for the assistance of our poor monks, who so many times have been plundered, by the infidels. Their convents were burnt, their properties destroyed, and even some of the brotherhood were murdered, and the religious ladies were hunted into the mountains. Three convents were destroyed from the very foundations, and at present there is to be found neither food nor furniture in the remaining ones, and thus they are reduced to extreme distress, and we cannot explain, how much misfortune, hunger and wretchedness, dwell in them. Hence we entreat by these our supplications, the pity and mercy of your Most Rev. Lordship, to have the goodness of making a collection among your devout Christians, and to send us the proceeds thereof by means of our above-mentioned brother, and of Mr. Fatullah Asphar, who will transmit the same to Beyrout, into the hands of whomsoever they may think fittest. In the mean while, kissing your Grace's sacred ring, we remain, in all humility,

Your Grace's most obdt. servants,

MICHAEL, *Pre-General*

of the monks of Aleppo.

NICHOLAS, *Pre-General*

of the monks of Beyrout.

IRISH RELIEF FUND.

In a letter to the Archbishop Vicar Apostolic Captain Fitz Simon, 29th Regt. B. N. I. states that he had sent to his Brother, C. Fitz Simon, Esq. Hanaper Office, Dublin, an order for Fifty Pounds, for the Relief of the distressed Irish.

The Archbishop has been authorized by Assistant Surgeon Banon, H. M. 62nd Regt: to hand over Rupees 50, to the Irish Relief Committee, Calcutta.

Extract from a letter addressed to the Archbishop by Capt. Fitz-Simon, 29th Regt. B. N. I. on the Relief of the Distressed Irish.

"I am delighted to hear of the noble exertions, the good people of Calcutta are making to ward off starvation from our poor dear Country people; may God bless them for so doing. In order to prevent you thinking that Mrs. Fitz-Simon or myself have held back at such a trying time, I have the pleasure to tell you, that I wrote to my eldest brother, by this mail to lay out to the best advantage £50 for the poor in our name; I mention this merely to show you that we did our duty."

IRISH RELIEF FUND.

THROUGH REV. DR. BACKHAUS,

Serjeant Keys, H. M. 9th Regt. ... Rs. 2 0
Private McKenna do. 0

THROUGH REV. J. McCABE.
the Catholic Irish Soldiers and
Sepoys at Barrackpore, ... 29 0

THROUGH MR. N. O'BRIEN.
J. J. McCann Sen., ... 50 0
John Caird Esq., ... 50 0
J. Watson, ... 16 0
W. Hadow Esq., ... 50 0
Ed. Bullerd Esq., ... 16 0
F. Foster, ... 10 0
C. H. Bailey, ... 5 0
A. de H. Larpent Esq., ... 100 0
J. Beckwith Esq., ... 100 0
R. Wood, ... 10 0
Samuel Smith Esq., Clive Street, ... 100 0
C. H. Manley, ... 10 0
B. B. R... ... 10 0
R. Cruise Esq., Purneah, ... 100 0
MacKilloch Stewart, ... 250 0
C. T. B... ... 8 0
A Friend, ... 10 0
Ditto, ... 5 0
E. Johnson Ranken & Co. ... 30 0
G. Purvis, ... 5 0
J. Baptist, ... 5 0
R. R. Calvert Esq., ... 50 0
Geo. Teil Esq., ... 50 0
Hanniff Sircar, ... 25 0
J. Church Esq., ... 50 0
J. S., ... 5 0
Beale Hock & Co. ... 200 0
James Hamilton, Police, ... 10 0
A widow's mite, ... 2 0
G. Doss Dutt, ... 50 0
H. E. Braddon, ... 25 0
A. B. Chepperton, ... 50 0
J. W. Bowman, ... 20 0
Watson Borradaile & Co. ... 50 0
J. Macpherson, ... 25 0
A Friend to the Leith, ... 5 0
C. T. F... ... 5 0
Brigonauth Dhur, ... 50 0
J. Shame, ... 10 0
H. Thornton, ... 2 0
Capt. Marshall, ... 10 0

BENGAL CATHOLIC ORPHANAGE.

John Fleury, ... 6 0
From Mr. T. M. Seyers, ... 50 0
Mr. Carne, Dep. Collector, ... 50 0
Anonymous, ... 50 0
Sergt. Keys, H. M. 9th Regt... 5 0

THROUGH MR. N. O'BRIEN.

Mrs. C. Young, ... Rs. 10 0
Frederick Moutat, ... 10 0
R. Wood, ... 5 0
George Daly, ... 5 0

Henry Palmer, ... 10 0
Samuel Smith, ... 5 0
R. B. R... ... 5 0
Joseph Agabeg, ... 5 0
D. P. ... 4 0
Me. G. Me. ... 10 0
J. H. ... 5 0
G. R. E. ... 5 0
George Teil, ... 5 0
J. H. Christiansa, ... 16 0
G. D. Dutt, ... 16 0
N. C. Biale, ... 10 0
C. Church, ... 5 0
J. Braken, ... 10 0
H. G. Ferguson, ... 32 0
W. Hammil, ... 10 0
Capt. G. Marshall, ... 5 0
From H. M. 39th Regt. through Rev.
Mr. Egan. Private Cussin, ... 1 0
Ditto Foster, ... 0 4
From D. Company, ... 13 8
„ C. Ditto, ... 2 8
„ E. Ditto, ... 12 8
J. Oswald, ... 10 0

PROPOGATION OF THE FAITH.

John Fleury, ... 1 0

SERAMPORE CATHOLIC CHURCH.

THROUGH REV. J. McCABE.

Miss R. Victor, ... 2 0

SUBSCRIPTIONS FOR THE RELIGIOUS AT BEYROUT.

Archbishop Carew, ... Rs. 10
Very Rev. Dr. Kennedy V. G. B... 5
Rev. Mr. Rabascall, ... 2

Selections.

IRISH RELIEF COMMITTEE.

At a Meeting of the Committee for the Relief of the Distressed Irish, at the Town Hall, on the 9th January, 1846.

R. H. RATTRAY, Esq., C. S., in the Chair.
Eleven Members present.

The Secretary reported—

1.—That the Subscriptions up to the present time, amounted to 29,633 Rs. and that there were other unrealized sources from which he estimated that the present actual amount would not fall short of 30,000 Rs.

2.—That no reply had yet been received from Government to the application made for the privilege of free postage.

3.—That he had prepared and now laid before the Meeting, Circulars for the Mofussil Civil and Military stations. These would have been ready before, but the Mohurram, the Overland, and

the intelligence from the N. W. Frontier, had rendered it very difficult to get many matters expedited so soon as he could have wished.

4.—That as Secretary to the Committee for the Dwarkanath Testimonial he was empowered to announce that their surplus fund which would amount to between 500 and 600 Rs. would be made over to the present Fund.

The Committee then resolved as follows:—

1.—That a Sub-Committee, to consist of five Members be named, of which any three to have power to act.

2.—That the Funds do stand in the name of the Sub-Committee, and the remittances be managed by them.

3.—The following gentlemen were named as a Sub-Committee.

The Hon'ble Sir L. Peel.

His Grace the Archbishop of Edessa.

P. O. Hanlon, Esq.

S. Smith, Esq.

Wm. B. O'Shaughnessy, Esq. M. D.

4.—It was further resolved.

That: His Grace the Duke of Leinster.

Lord Cloncurry.

His Grace the Archbishop of Dublin,

His Grace the Most Reverend Archbishop Murray,

The Rt. R. Dr. Blake, Bishop of Dromore,

The Venerable Archdeacon Torrens,

The Very Rev. Theobald Mathew,

Dr. Robert Graves, Physician to the Meath Hospital of Dublin,

And Robert Kane, Esq. Principal of the new College of Munster—

Be respectfully invited to become the Trustees of the Bengal Subscription, with full power to dispose of the same in whatever manner they may deem best calculated to afford general relief, and to avoid the inconvenience likely to result from the absence of Members, three to be competent to exercise the trust.

5.—That the funds placed at the disposal of the Trustees now appointed, be remitted to the "Bank of Ireland," with instructions to hold them at the disposal of the above named Trustees

HENRY PIDDINGTON,
Hony. Secy. I. R. C.

It is requested that Subscriptions may be sent to the Union Bank. Books are left at the Town Hall and Exchange, and names may be sent to any of the Houses of Agency.

HENRY PIDDINGTON,
Hony. Secy. I. R. C.

THE NEW GERMAN REFORMATION.

The Catholic Church which Ronge and his associates are desirous to build up in Germany is virtually, what old Archbishop Magee would call, a Church without a Religion. But, inasmuch as such a Church exists amongst the Protestants, it is argued that the new experiment may succeed as well. We think not. It has not the scholarship, the talent, the steadiness of the present Infidel School in Germany. There is not amongst Ronge's followers a man even of third-rate eminence. We believe there is not a Scholar at all. But, be this as it may, the eco-

nomy of the sect—we can hardly call it Church Government—is altogether an edifice of sand—a house of stubble. They strike off the Pope—the Sacraments; but the Calvinists did so before them. And the Calvinistic Church in Geneva—the cradle of the sect—is now rank Rationalism—that is, Infidelity. They have thrown away the Creeds—all but the Nicene—as being of human authority; but, then, why did they keep the latter? Following out their principles, they must abandon it, too. For some time, the Apostles' Creed was used; but they now vote it a bore. As for that attributed to Saint Athanasius, you would insult them by the bare mention of the name.—Why, then, it may be asked, make such a fuss about their moral Creed—why not merge themselves at once into the different forms of sham Christianity which prevail, with such exuberant luxuriance, in Fatherland? Because Ronge has the ambition of becoming an Heresiarch, like Luther—a mole-hill to a mountain.—As to Church Government amongst these people, it is the most nonsensical thing you ever heard or read of. The people choose their own Priests, as in the infancy of the Church. But, then, there is no training at all necessary—no previous preparation—nor any thing.—Tom, Jerry, and Jem, with their companions, meet at some Estaminet—some smoking shop—and Jem, being a jovial fellow, with some gab, they vote into Priesthood. But if Jem have a mind of his own, he is not only not bound by the teaching of the next parish, but not even by the doctrines of those who elect him into the holy office. He may preach the Trinity, or he may preach against it. The only thing expected from him is to denounce the Sign of the Cross, and to restrict the people against the abomination of standing or kneeling at particular parts of the Service. There is no particular doctrine to be inculcated, except a denial of the Pope, the Seven Sacraments, and the Creed of Athanasius. If the Priest—we beg pardon—the Minister chooses to throw up the job, as a non-paying concern, or for any other reason, he may do so. We have not been able to make out exactly how funds are to be raised for the New Church. We should suppose, by voluntary contributions, like the Independents, whose scheme, by the way, of Church Government seems to have been taken as a model by the New Catholic Church. But, in all other respects, we fancy, it differs as much from the Methodists, Independents, or any other Sect of Protestantism in England, as it does from the Anglican Church, or the Church of Rome herself. We repeat it, this movement cannot succeed as a Heresy. But we do not, on that account, mean to deny its importance in King-and-Duke-ridden Germany. It is democratic in the extreme. It gives rise not only to preachments, but it excites discussive agitation. It should seem to be specially aimed at Prussia—for the Northern Germans having long ago, thrown off their allegiance to the Pope of Rome, are beginning to think, it is said, that they are cutting a very ridiculous figure by kissing the Pope of Berlin's toe. They, therefore, look with feelings of delight on the so-called Catholic movement.

By the way, we should like to see the Symbols of these Churches, and their Liturgies, in English.

—Rome's is too young yet, we suspect, for issuing a Cede. But we should like to see the Confession of Pope FREDERICK WILLIAM III.'s Church, and should be happy to subscribe for an *English* copy of his authorised Prayer Book. Again: if there be a Church in Geneva, we would request M. D'AUBAGNE to indicate where we are to find the Prayer Book, if they use one—or what is the form of the Service. We know enough of the different Confessions, from that of Augsburg down to the beginning of the last century. What we ask for is the Formula of the Worship at present—the Confessions, if any—in short, a Symbolic Book of Protestant Germany in this Year of Grace, 1845.—*Dublin Evening Post, a Protestant Journal.*

A Second Letter to the Lord Bishop of Australia, in Reply to the Lectures of the Rev. R. Allwood, B. A. Minister of St. James's against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 14.)

Mr. Allwood proceeds to quote from the oath which he took at his ordination, which, tremblingly, I transcribe. He swears that—"The Queen's Majesty under God is the only Supreme Governor of this Realm, and all other her Highness's dominions and countieis, as well in all spiritual or ecclesiastical things or causes as temporal; and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within her Majesty's said realms, dominions, and countries."

Now, my Lord, this is a terrible oath, inasmuch as it is not only according to the belief of Christendom, contrary to *right*, in which Mr. Allwood might have been conscientiously misled; but it is also contrary to notorious, open, noonday, and every day *facts*, of which Mr. Allwood should have informed himself before he took it. For it is notorious that many centuries before Mr. Allwood was born, and thenceforward to the present day, a "foreign prelate hath" possessed "jurisdiction, powers, superiority, pre-eminence, and authority, ecclesiastical and spiritual, within her Majesty's said realms, dominions, and countries," and that more than one-third of her Majesty's subjects, and one-half of her armed defenders, are ready to attest this fact, which Mr. Allwood has denied, on oath, and to lay down their lives, as the best of their forefathers did, in defence of the jurisdiction and pre-eminence so exercised.

Bound by this fearful oath, (which in my opinion would be more honored in the breach than the observance) Mr. Allwood feels called upon in "duty to the Crown, and as a presbyter of the Church of England," to sound the trumpet of alarm, and enter his solemn "protest against this open invasion of its lawful and ancient prerogative." Of that which is *law* I shall not speak irreverently; I admit there are certain unreppealed Acts of Parliament which prescribe certain things founded upon Henry VIII's usurpation of the spiritual supremacy of the Church; but I pointedly deny the "*antiquity*" of this monstrous usurpation, and call upon Mr. Allwood for proof.

My Lord, your appeal was to the "canons and usages of the Church" in her earliest ages, but Mr. Allwood appears to know better the tendency of these canons; and requires the addition of oaths, tests, and Acts of Parliament. He talks of an "invasion of the rights of the Crown," and I am bound to believe he contemplates either a war with the Pope, or some other political and physical vindication of the unfortunate oath he has taken. This appears the more evident from the lecturer's repeated admission that "there is a very great difficulty in meeting the case." True, there is a difficulty in meeting it. In the days of Queen Elizabeth and the pseudo Reformation, "*suspendatur per collum*" was the way of meeting such difficulties, but that is not the fashion now-a-days; and as the deed is already done—as the Archbishop is here—I know of no other means of getting rid of him.

Mr. Allwood proceeds to quote an oath which he says our Archbishop has taken, by which he binds himself "to persecute and oppose" heretics and schismatics. I am sorry to accuse Mr. Allwood of two very culpable mistakes in making this assertion. In the first place he ought to have made due enquiry before he made so serious an assertion, which is devoid of truth; and secondly, admitting that the oath alluded to by Mr. Allwood, though not that taken by Dr. Polding, is to be found in the old pontifical referred to—a person of the lecturer's learning ought never to have translated the word "*persequar*" by *I will persecute*, a meaning which, in this instance, it cannot, and never could possibly have been intended to bear. It happened by a curious coincidence, that after alternately smiling and sighing, at this, at once ludicrous and serious mistake of Mr. Allwood, I took up Melchior Cano's celebrated treatise "*De Ecclesiæ Romanæ Auctoritate*," and in the very first paragraph occurred the following sentence,—"*Sed non ego persequar questiones infinitas de Romani Pontificis potestate*," which, if it could help Mr. Allwood "to meet a very difficult case,"* he would probably translate "But I shall not *persecute* the numberless questions concerning the power of the Roman Pontiff." Such a translation would simply be ridiculous, because it would be unintelligible; but the same word thus translated by Mr. Allwood in the oath, though equally ridiculous and incorrect, was intended to have both a meaning and an object; the meaning false, and the object not to be mistaken. No doubt bishops are bound by their office as well as by their oath to "follow after" their erring children, and by "opposing" or combating their errors to restore them to truth and obedience; and Mr. Allwood, who calls upon "the Church of England to put on her armour for the contest," and who tells us he is bound by *an oath* and a canon to sound this alarm, will not surely find fault with a little camp exercise on the other side. At all events, nothing, not even the urgency of "a very difficult case," will justify so gross a misrepresentation of an author's meaning, for the purpose of persuading simple people, falsely, that the Catholic Archbishop had sworn to persecute them! I am sorry to write with severity against

a gentleman possessing so many good qualities. Had Mr. Allwood not informed us that the original was before him, I should have at once fixed the blame upon some of the impostors of Exeter Hall, who have so often furnished the protesters against Popery with similar weapons.

(To be Continued.)

BIOGRAPHICAL SKETCH OF THE RIGHT REV. JOHN ENGLAND LATE BISHOP OF CHARLESTOWN.

(Continued from page 27.)

The death of Dr. England was felt throughout the United States as a great public calamity. The good he had done in life, was confined to men of no creed or opinion, and men of all creeds and opinions sorrowed for his loss. During his last illness the synagogue of the Hebrew and the church of the Protestant echoed with prayers for his restoration, and his ashes were consigned to their honored grave amid the tears of those who had been most frequently his opponents in the arena of controversy. Of the honors paid his memory, however, it is foreign to our purpose to speak. We have sketched briefly, but we hope earnestly, the outline of his life, and we cannot better terminate this short memoir than with his great concluding act—the address delivered by him to his clergy immediately before death had sealed his lips for ever.

"Gentlemen of the Clergy,—It is now many years since I was called by God to administer the affairs of his church in this diocese. Throughout that period I have encountered great difficulties; but he assisted me with strength and grace for the performance of my duties beyond my natural capability. On some occasions, fortunately for me, I have corresponded with those graces; on others, unfortunately, I have not. I commit all my deficiencies to the advocacy of Jesus Christ the just, who is the propitiation not for my sins only, but for those of the whole world.

"Some of you have borne with me the burden of the day and the heat; others have more recently joined us in laboring in the vineyard of the Lord. The relations which have existed between you and myself will probably soon be dissolved. On reviewing our connection, I remember many things which I deemed myself obliged to say and to do which, so you, may have appeared harsh or oppressive. I can truly declare that, in many of those circumstances, I acted (however mistaken) from a sense of duty, and in that manner which seemed best adapted to the end I had in view—your good. Let the motive extenuate whatever was unnecessarily severe in my judgment and conduct. I confess it has likewise happened, owing partly to the perplexities of my position, chiefly to my own impetuosity, that my demeanor has not always been as weak and courteous as it ever should have been; and that you have experienced rebuffs when you might have anticipated kindness. Forgive me!

"Tell my people that I love them—tell them how much I regret that circumstances have kept us at a distance from each other. My duties and my difficulties have prevented me from cultivating and strengthening those private ties which ought

to bind us together. Your functions require a closer, a more constant intercourse with them. Be with them—be of them—win them to God. Guide, govern, and instruct them. Watch on having to render an account of their souls, that you may do it with joy and not with grief. There are among you several infant institutions, which you are called on in an especial manner to sustain. It has cost me a great deal of thought and of labor to introduce them. They are calculated to be eminently serviceable to the cause of order, of education, of charity: they constitute the germs of what I trust shall grow and flourish in extensive usefulness. As yet they are feeble, support them—embarrassed, encourage them—they will be afflicted, console them.

"I commend my poor church to its patrons, especially to her to whom our Saviour committed his in the person of the beloved disciple: 'WOMAN, BEHOLD THY SON—SON, BEHOLD THY MOTHER.'

"I could wish to continue speaking with you even to the end; but a proper consideration of other duties, yet to be discharged, admonishes me to conclude. Prostrated though I be, I believe that God could restore me to health and to strength, did he choose to employ me longer in his service: for it is not more difficult to heal, or to preserve alive, than it is to create or to reanimate. *With him all things are possible.* Should he order that I again should occupy my station among you, I will (he assisting me) endeavor to set you an example of a more perfect following after Christ, than my past career affords. Should he decree otherwise, I must prepare to be manifested before the judgment seat of Christ, that I may receive of the things of the body, according as I have done, whether it be good or evil. I rely upon the all-sufficient atonement which Jesus has made for my sins, for cancelling the guilt and eternal punishment thereof. Still there may be some things against me, unrepented of, for which satisfaction must be made in that prison out of which there is no going forth till the last furthing shall have been paid. In this case you can aid me by your prayers and your good deeds; for, although separated by death, we shall continue united by those bonds of charity which bind together the different divisions of the Church of Christ. *Remember me, I beseech you, in your devotions; remember me particularly when the holy and unspotted victim shall be offered on our altars, in expiation for the sins of the living and of the dead. I am confident that you will.*

"It is the privilege of each of you to write to the Archbishop of Baltimore, and to the several bishops of the province, suggesting whom you may esteem the best qualified to fill my vacant chair: it is your duty to pray that the pontiff may be directed by the Spirit of divine wisdom in appointing as my successor one who, though he will not surpass me in firmness of faith and devotion to the cause, yet may excel me in those Christian virtues by which that cause would be advanced. (*Asking for the Pontifical, he turned to the confession of faith.*) Situated as I am, it surely is not requisite that I should read through the profession in the manner which is prescribed, twice, entirely. My faith is too well known to you and to my people to make this necessary—

moreover, I am too debilitated for the effort. "I acknowledge the Holy Catholic, apostolic, Roman Church for the mother and mistress of all other Churches. I owe true obedience to the bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. I receive and embrace all things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent. I believe with a firm faith and profess all and singular the articles of that creed which the holy Catholic (Roman) Church maketh use of, in their plainest, simplest, fullest, strongest, and most explicit sense."

He closed the volume, and signified his desire that the ceremony might proceed. The administration of the rite was accordingly completed: he gave his benediction and kiss of peace to each one present; and having been divested of the episcopal insignia and sacerdotal vestments, sank exhausted on the pillow.

M. J. B

THE SISTERS OF CHARITY

THE following passage, which we take from a circular issued by a Committee of Ladies of this City, as remarkable for their zeal and charity as for their deserved influence, will best explain the object of the present article:

"The Sisters of Charity are about to occupy their new Convent of St. Vincent of Paul this winter, and (at the desire of the Right Rev. Dr. MURPHY and the Trustees) to transfer on the Magdalen Asylum the advantage of their superintendence.

"The occasion appears suitable for the Ladies of Cork to offer to this estimable community a tribute of respect and gratitude, and, thereby, show how they appreciate the unassuming virtues and unwearied benevolence with which for the last twenty years, they have devoted themselves to the Sick, the Poor, and the Outcast

"With this intention it is proposed that a public exhibition and sale of work, and other articles of use and ornament, take place this winter."

For twenty years has this devoted Sisterhood laboured in the cause of God, and for His children—the poor. There is no danger capable of deterring these dauntless servants of their Divine Master from the exercise of their practical charity—no office too menial, too revolting for their humility. It is when the hand of disease strikes down the humble mechanic or labourer, and his wretched family are reduced to dire distress, that these angels in human form seek his dark abode, cheering and brightening it, as by a ray from heaven. With a skill practised in scenes of misery and woe, they relieve the pain of the anguished body, and soothe the greater agony of the mind of the prostrate father of a starving family; and, out of their own scanty means, they procure food for the half-famished children, whom the mysterious hand of Providence has deprived for a time of their earthly means of support. They stop not there—they watch over the young and innocent, guarding them by the most persuasive teaching from the snares which surround them; and draw back to the paths of virtue and of duty those unhappy ones who have erred more from ignorance, and through poverty, than from natural viciousness.

They now seek a wider field, for their labours of love and mercy, and consummate their usefulness by taking under their superintendence the

Magdalen Asylum, where their services must be inestimable, as they are glorious in the sight of God and man.

It would not be doing justice to the Sisters of Charity, did we not remind our readers of their heroic devotion to the poor in the sad year when the Cholera stalked abroad through this city, slaying, its victims in hundreds, and rendering desolation more desolate. When the hired nurses fled in dismay, these heroic women stood bravely in defiance of pestilence in its most appalling forms, cheering the dying christian with the brightest hopes of immortality, and assisting recovery where the patient had conquered the disease.

The present accommodation, if we can call it such, of the Sisterhood, is miserable and inadequate in the extreme—they endure actual privations in their present abode. They, who bring comfort to the homes of the poor, are content to exist amidst discomforts and privations, which are known only to the worthy Clergyman of the parish in which they live, and which they cannot hide from the anxious observation of those excellent ladies who deeply interest themselves in their influence, and look upon them as the best almoners of the bounty of the charitable—of those who feel for the wants and distresses of the poor.

The Ladies of Cork are asked to devote their leisure time—or a portion of it—to do some useful or ornamental work, such as would find ready sale at a public exhibition of such matters. The proceeds will go to render the new and larger habitation of these saintly women in some degree worthy of those whose lives are devoted to every corporal and spiritual work of mercy. We most willingly second the appeal made by the good ladies who are the promoters of the intended public exhibition.—*Cork Examiner*.

The *Augsburg Gazette* has stated that the Emperor of RUSSIA would probably go to Rome, with a view to the arrangement of his religious differences with the Pope, but we do not see any notification of this kind in the letters from Vienna of the 16th, which announce the departure of Count NESSELRODE to join the EMPEROR, after having had a long conference with the Prince DE METTERNICH. It is thought, however, at Vienna, that Count NESSELRODE, is charged by the EMPEROR with a special mission relative to the differences with the Papal Government.

A letter from Munster, of the 21st, informs us that, by a royal order, sent by the Prussian Minister of public Worship to the principal tribunal of Breslau, a criminal prosecution has been instituted against the Abbe RONGE, for offensive observations, upon the Catholic religion, in a little work, recently published by him, entitled "Narchruf" (epilogue).—*Cork Examiner*.

FUNERAL OF THE RIGHT REV. C. M. BAGGS, BISHOP OF PELLA, V.A.W.D.

On Thursday, October 23d, the last tribute of respect was paid to the memory of our departed prelate, the Right Rev. Charles Michael Baggs. On the day of his decease, October 16, his body was taken to the chapel, where the office for the Dead was duly recited, and a *Requiem Mass* sung for the repose of his soul.

Half past nine was the time appointed for the

commencement of the mournful ceremony, by which time, there had assembled about forty of the clergy of the district, who during their brief acquaintance with the deceased had learned his worth, and now sorrowfully deplored his loss. Several clergy of the neighbouring districts also joined their prayer in behalf of one whom they had known and esteemed as a friend, or loved and revered as a Superior.

The coffin of the deceased prelate was similar to that of his predecessor. A brass shield, surmounted by a large cross of the same material, contained the following inscription:—

Carolus Michael Baggs,
Episcopus Pellensis, V. A. O. D.
Obiit XVII Kalendas Novembris,
Anno Domini, MDCCCLV,
Episcopatus sui secundo.
Vixit annos XXXIX, Menses V
Cujus animæ propitiatur Deus.

Very soon after the appointed time the clergy entered the chapel in procession, and took their places around the mortal remains of the lamented prelate. The solemn chants of the office were immediately commenced, and occupied till about eleven o'clock, at which hour the Right Rev. Dr. Griffiths, V. A. L., entered with the requisite attendants and commenced the Holy Sacrifice of the Mass.

At the conclusion of the Mass, the Right Rev. Dr. Briggs ascended the altar, and having read the Epistle from the Mass, "on the day of decease or burial," 1 Thess iv 12, 17, preached an affecting and appropriate discourse. The Right Rev. Prelate touched upon the virtues of the late Bishop, his gentleness, his humility, his Catholic zeal, and devout obedience to the Holy Apostolic See; he regretted that his health had not been equal to the energy of his zeal; he expressed his confidence that the change was a gain to the departed prelate, but that a loss and a severe one had befallen us. Still we were not to be disheartened "even as others who have no hope," but to place our entire confidence in God, who tries his faithful servants that he may purify them. His lordship concluded by observing that as the Almighty discovers faults where we see nothing but perfection, it was still our duty to offer up our fervent prayers in behalf of one whose life whilst amongst us, was so entirely devoted to our spiritual welfare. May those who read these lines join in humble supplication for the repose of the soul of our departed Bishop.

After the sermon, the Celebrant and the assistant prelates, Right Rev. Drs. Briggs, Waring, T. J. Brown and Sharples, took their places around the coffin and gave the absolutions as prescribed by the Roman Pontifical. During the singing of the response *In Paradisum*, the clergy again formed in procession, and proceeding to the grave, chanted the appropriate Psalms. The remains of the deceased prelate were placed in a vault by the side of the venerable founder of these colleges, who preceded him only about two years and three months. His remains, together with those of his nephew, were removed by torchlight the previous evening, from the vault in which they had hitherto lain, to those in the new church. Here the funeral service was solemnly chanted,

at the conclusion of which, the procession returned to the hall in the centre house, about half-past one, singing the "Benedictus," thus concluding the mournful ceremony.

The small space in our chapel appropriated to strangers was densely crowded, and many were unable to obtain room, whilst the body of the chapel scarcely afforded room for the members of the establishment and the assisting clergy. The building of the new church was suspended through want of funds, the week previous to the death of Bishop Baggs, but a temporary covering has been placed over his remains.

May he whose soul whilst amongst us was devoted to our spiritual welfare be now another spirit to plead our cause before the throne of God.—*Correspondent.*

THE CATHOLIC CHURCH

RECEPTION OF THREE YOUNG LADIES INTO THE PRESENTATION ORDER

(From the Kerry Examiner)

The ceremony of reception—one of the most imposing of the ceremonies of the Catholic Church—took place in our Parish chapel on Wednesday.

The ladies who were received into the order on Wednesday, were Miss Lynch, daughter of John Lynch Esq. of this town; Miss Mary Purcell, daughter of Edmond Purcell, Esq., also of this town, and Miss Roe, a young lady from Kilkenny. The ceremony commenced at half past ten, a great number of Protestant and dissenting families were present. We regret that our beloved prelate was unavoidably absent, his lordship having been confined to his residence by indisposition for eight or ten days previous; but he was represented by our exemplary and respected pastor, the Very Rev. J. G. McEnery, V. G., D. D., by whom the young ladies were received. At the hour above mentioned the procession moved from the sacristy to the altar, preceded by three beautiful children dressed in white, one of them bearing the sign of our redemption, and the others carrying wax lights. Those children are, we understand, sisters of Miss Lynch one of the young ladies received. Next followed the three young ladies and the sisters of the order, to the number of twelve, all bearing wax lights, these were succeeded by a number of clergymen, amongst whom we observed the following:—The Very Rev. J. G. McEnery, V. G., D. D., & P. P., Tralee; Very Rev. Bartholomew O'Connor P. P. Milltown; Rev. John O'Keane, P. P. Kilgarven; Rev. John O'Sullivan, P. P. Ballinvoher, Rev. James O'Sullivan, P. P. Ballinvoher, Annascaul; Rev. John Maw, a.c.c. Tralee; Rev. Patrick Foley, a.c.c., Tralee; Rev. Thomas Enright, a.c.c., Tralee; Rev. Charles Harrington, a.c.c., Killorglin; Rev. Edward O'Flaherty, a.c.c., Castlemaine; Rev. Mr. Cotter a.c.c., Listowel; Rev. William Ahern, a.c.c., Tarbert, &c., &c. The procession approached the altar chanting the beautiful hymn, "O Gloriosa," and the nuns and priests took up their position on either side of it the young ladies about to be received kneeling in front. High Mass was shortly afterwards

celebrated by the Rev. Mr. Harrington, the Minister being the Rev. Messrs. James O'Sullivan and Cotter. The sacred music performed by the choir during the celebration of the holy sacrifice was a selection from Haydn, Weber, and Rossini, and the manner in which the *Kyrie eleison*, *O Sacerdotis Hostia* &c. were sung by Miss Warren, of Killarney; Miss O'Leary, and our gifted young townsman, Mr. Daniel Connor, was highly creditable to them. Mr. Connor possesses a rich-toned bass voice, one admirably suited for sacred music.

At the conclusion of the Mass, the Rev. Mr. Maw preached one of the most impressive sermons we have ever heard. The Rev. gentleman took his text from St. John cap. 16, v. 20. "Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy." The rev. preacher commenced by pointing out the opposition given by the world to the practise of virtue from the time of the creation to the present day. He next dwelt upon the difficulties which a christian living in this world had to combat with in observing the commandments of God, and pointed out, in powerful terms, the blessings which awaited those who, being persuaded of the obstacles to salvation presented by the world, sought heaven by retirement from it, and concluded by reminding those who observed the law of God, that although they should lament and be sorrowful in this life, they had the promise of the Redeemer, that their sorrow would be hereafter turned into joy.

After the service the ceremony was proceeded with, and at the conclusion, the procession retired in the same order as they came to the altar, singing "*Ecce quam bonum*."—*Cork Examiner*.

We have much pleasure in presenting the following letter to our readers. It comes from that distinguished Indian banker, Dwarkanauth Tagore, whose munificence and princely acts we have already had occasion to record, during his late visit to this country. We are delighted that this Indian noble has confided the execution of the work to a fellow-townsmen, for, we are proud to say, that Mr. Edward D. Leahy is a Cork man, and takes his position with Machse, Fisher, and Hogan, in maintaining the high reputation of this city, for native talent and genius. We hope he will remain sufficiently long amongst us to enable his fellow-citizens to take advantage of this, his first visit for many years to his native city:—

"My dear Father Mathew,—The bearer of this, Mr. Leahy, is commissioned by me to undertake the painting of your portrait, which you have been so kind as to promise to sit for. Mr. Leahy is, I believe, already known to you, and I feel assured that he will, under the circumstances, fulfil his pleasing task, in a manner that will do justice to his subject. I have already endeavoured to express the high honour and gratification I felt at making your personal acquaintance, and I am now doubly anxious, that my countrymen should behold adorning the walls of my house, the portrait of the man who has redeemed his country from the national stigma under which it was held so long

"Believe me, my dear Father Mathew, with sentiments of the highest esteem, to remain ever your attached friend."

Dwarkanauth Tagore,
Cork Examiner.

REVIEW.

The Dublin Review. No. XXXVII. September, 1845. Cumming, Dublin.

(Continued from page 28.)

Classes were held every day. Examinations were daily, weekly, and yearly. The most distinguished of the students in their own cloisters, were selected for a higher order of scholastic exercises in the Houses of General Studies, but as an indispensable qualification for their admittance into the highest schools of their province, they should have previously spent at least an entire year in the study of the Bible, under a professor of the sacred Scriptures.

They had great normal schools at Paris, Bologna, Oxford, Cologne, and Montpellier, where literary degrees were taken. To Oxford, Paris, Cambridge, and London, the Irish students were at that time in the habit of resorting; for Ireland was not yet a distinct province. At Cologne, in their school, Albert the Great was master. St. Thomas Aquinas, and such youths as Thomas Joyce, Cardinal of St. Sabine, and one of six brothers, all distinguished Dominicans, were among the disciples. Such students were not left in Government-licensed boarding-houses, or in houses unlicensed or unregulated: but wherever was their school there was a convent of their Order, wherein they found a better home, and they had the advantage of competing with the distinguished scholars, lay and ecclesiastical, whom the fame of these schools collected from all quarters, without the slightest danger to their faith or morals, for all were moral and all were of one faith.

There the whole circle of the sacred and secular sciences was taught, and the most eminent doctors were located, and the sharpest young intellects exercised in scholastic collision, regulated by laws more courteous than those of chivalry. But far beyond those mental advantages was the moral discipline which flourished in those institutions. The Dominican student at Paris, Oxford, or Bologna, found in his collegiate conventual cloisters, a sanctuary for his innocence, a home of enjoyment more pure and holy, and no less cheerful in its associations than all the social influences which radiate from the domestic hearth. Not so in those early days of the universities, was the condition of the secular clerk, whether lay or ecclesiastical. Then there were no colleges except those possessed by the regular clergy in their convents, which suggested the expediency and the plan of erecting similar collegiate homes for the secular students. Inns and hospices and hostels abounded in all the streets and alleys, where youths of gentle blood and varlets of low degree congregated for brawls and carousals; and the peace of the community was disturbed by frequent day outbreaks and midnight feuds, between turbulent academicians and officious bailiffs and sturdy burghers; and serious issues therefrom arose between the authorities of the Universities and the magistrates of the cities, for violated privileges on the one hand, and municipal order broken, and public officers maltreated on the other.

It is not surprising that scholars thus formed, should make able professors, and potent superiors, when raised to higher dignities and more responsible functions in their respective colleges.

So jealous was the Order of St. Dominic for its character of orthodox teaching and its scholastic reputation, that no degree, though conferred by an Apostolic Brief, was considered valid, unless the aspirant for the university honours had passed through the prescribed ordeal of examination,

and finished the appointed period of professorship in the schools, and been presented by the proper authorities.

Stephen Langton eagerly received the preaching Friars in his Archbishopric see of Canterbury, whither they came with Walter de la Roche (de Rupibus) from the Continent, and they settled first, as became their learned pretensions, near the walls of Oxford, and from this house the Order was for a long time governed throughout England and Ireland by the same Provincial, whether as "Blackfriars" (so called from the flowing black robe they wore over their conventual habit of spotless white), or as "Jacobins," which name they bore in Scotland from the Convent of St. Jacques, which was their house in Paris. To Ireland Saint Dominic sent one who was probably an Irishman, Ronald, of Bologna; he was Papal Penitentiary in Rome, and Archbishop of Armagh, Primate of Ireland. He it was who founded the Order in Ireland; their first convent stood on the site of the present Four Courts in Dublin, which had been presented to the newly-arrived Friars by the Cistercian Monks. Before the end of the thirteenth century the chief towns in Ireland had each its Dominican Convent, and, of course, its school. Some of the finest ecclesiastical architecture of that period now extant, is their work, and many of the dignitaries in Church and State were of their Brethren. All the schools of the Order in different parts of the world kept up an intimate inter-communication, and the Irish schools were visited by the most learned Friars of the Continent.

By the reflux of such talent to our shores, bringing back the purest and most profound learning of the age, it is easy to comprehend how the intellectual character of the entire country must have been influenced and elevated. The friars, who had graduated on the Continent and in England, opened schools in various parts of this kingdom. Their houses of studies must have been in a very flourishing state in Dublin, previously to the erection of the first Irish university. In the document published by Archbishop de Bicknole on the 10th of February, 1320, for the establishment and administration of the new university, the schools then in actual operation under the conduct of the dominicans and Franciscans, were specially noticed, as having been recognised as canonical, "Scholas Fratrum Predicatorum ac minorum duximus canonizandas."

The Dominicans of Ireland became at once connected with the learned body of the university. No sooner were its doors thrown open, than the Friars Preachers entered, with others to claim a share in the freshest honours of the first Irish academy. Four on that solemn occasion were admitted to the degree of doctorship—three in theology, and one in canon law viz., William Roddard, the dean of the Cathedral, who was appointed Chancellor of the university; Henry Cogry, a Franciscan, and two Dominicans, namely, Edward of Camartien, who subsequently was consecrated Bishop of Ardferri, and William de Hardite. De Hardite was, in precedence of time, the first honoured with the Doctor's degree, a distinction conferred, no doubt, for some acknowledged superiority. However indifferent the circumstance may now appear, it was thought to be an incident so memorable, that it has been handed down in various records of the time. Thomas Carue, in his Irish Annals, informs us, that he was not only the first Master and Doctor of the Irish university—"Universitas Dublinensis...cujus primus Magister seu Doctor fuit Guillelmus Hardite ordinis Predicatorum"—but also that he promoted a "great number of other Doctors in Divinity"—"qui sub predicto Archiepiscopo plurimos Doctores Sacra Theologia creavit." (p. 205) We shall be pardoned for lingering with complacency on this apparently trivial event. We wish that "our own young Ireland brought up as it ought to be in a healthy state of Catholicity, intelligence, and patriotism

should, in the present revival of literary national recollections, be reminded that the primacy of collegiate honours in this country was conferred on the shorn head of a member of a religious order, which, perhaps, is now foredoomed to suppression—that the first chair of the sacred sciences erected in an Irish university, was occupied by a Dominican Friar—and that from a priest of the order of Preachers, the highest graduates who have been ever since admitted to their degrees in this kingdom, must trace their academic descent.

The Dominicans were the honour of the University while it existed, and when it failed for want of means, they obtained from the Pope, in 1475, a Brief empowering them to form another, which they no doubt did; not by building vast halls and colleges, nor endowing rich fellowships, but by devoting their convent halls as schools, and labouring in the duties of tuition.

There was a time when pious and learned priests were honoured in college, church, and cloister, for their strict observance of the vow of evangelical poverty—men truly independent, titulo paupertatis—men who were doctors, bachelors, and licentiates, though in cowls and scapulars, with leathern girdles and discoloured feet, and who, without fee or reward, could have filled the professorial chairs with as much unaffected dignity and sterling talent—who could have conducted their scholars through the college course with as consummate skill and complete success—and who, entrusted with the powers of the university, could as discreetly and legitimately confer degrees and honours, as any board of provosts, fellows, masters, &c. established in the modern seats of learning, upon which church and state have lavished with emulous profusion the wealth and patronage of this world. In the four religious orders as then existing in Ireland, the memorial addressed to Sixtus the Fourth, states that such professors were numerous. These men loved learning for learning's sake, and because they loved it, were zealous for its diffusion. They were not influenced by base lucre, as modern professors of science, of whom Sir H. Davy speaks, "There are," says the philosopher, "very few persons in England who pursue science with true dignity; it is followed, as connected with objects of profit."—"Consolations in Travel, 1830."

There is an able article on Mr. Petrie's "Round Towers of Ireland," and although the reviewer suffers the disadvantage of criticising one out of two volumes of a very elaborate work, he goes far to establish in us a conviction that Mr. Petrie's theory of the Christian origin of these singular structures is the only true one. An appendix to this article, which glances at the life and work of St. Aengus, is a most interesting paper, taking us back to the saints of Ireland, of a thousand years ago, and delighting us in the devotional and poetic feeling of the period.

(To be Continued.)

THE CATHOLIC CHURCH

A letter from Bonn, of October 26, says:—"All the Catholic Archbishops of Germany have just received an invitation from Rome, to have celebrated with pomp the approaching three-hundredth Anniversary of the opening of the Council of Trent. Those Prelates have addressed the curés circulars on this point, and to each circular they have adjoined for distribution a great number of copies of a catechism printed at Rome, at the end of which is found the text of the bull, anathematizing Luther and his followers."

TRACTARIANISM.—We are reminded by a correspondent that the name of J. Leigh, Esq., commoner of Brazenose College, Oxford, was omitted in our list of seceders from that univer-

city to the Romish faith. The number now amounts to 30; and we have good reason to believe that several more are contemplating secession. We learn from Oxford, that the Rev. Mr. Coffin, vicar of St. Mary Magdalene, in that city, has not performed the duty of his church since the secession of Mr. Collyns, his curate, his place being at present occupied by the Rev. W. Macmullen.—*Church and State Gazette*.

THE LATE REV. E. KIER.—On Thursday last the month's mind of this lamented gentleman took place at the Catholic Cathedral of this city. The Right Rev. Dr. Foran and upwards of forty of the clergy of this diocese attended to pay a mark of respect to his departed worth. The office commenced at 11 o'clock, and the high mass was sung by the Rev. Roger Power; the Rev. T. Dowley, deacon; and the Rev. Mr. Ryan was Master of ceremonies. The large attendance of the clergy, some of whom were from a remote part of the diocese, gave strong proof of the high esteem the Rev. E. Kier occupied in the hearts of his brotherhood. A large concourse of the laity also attended to pay a tribute to departed worth. Among the clergy present we observed the following:—Rev. Mr. Sheehan, P. P. St. Patrick's; Rev. Mr. Flynn P. P., Trinity Without; Rev. Dr. Hally, P. P., Dungarvan; Rev. Dr. Fogarty, P. P., Lismore; Rev. N. Cantwell, P. P., Tramore; Rev. E. Condon, P. P., Tallow; Rev. E. Larkin, P. P., Newcastle; Rev. Dr. O'Brien, Rev. Dr. Cooke, Right Rev. Dr. Moriarty, of Philadelphia; Rev. John More, Virginia Street, London, &c. &c.—*Waterford Freeman*.

THREE REASONS FOR RENOUNCING THE CHURCH OF ENGLAND AND RETURNING TO THE ORIGINAL CATHOLIC, APOSTOLICAL, FAITH.

First—Because I conscientiously and firmly believe that the religion of the primitive Christian Church as transmitted to us by tradition and revelation is the only pure source of belief.

Second—Because the Church of England has, without Divine authority, entirely removed from her rites and ceremonies, as well as from the eyes of the Faithful, that emblem of our blessed Saviour's sufferings and death—the Cross, which was borne by himself in person, and which all true Christians should humbly venerate as the symbol of redemption and eternal salvation.

Lastly—Because the effects of the propagation of the Church of England doctrines, forced upon Ireland, my country, have been to denationalise the people of Ireland, and by disuniting them, to dissolve the religious and social compact ordained by the commandments of God.

Note.—Although the Cross is banished from the churches in England, it is a curious fact that the English flag retains it to this day. The national ensign is based upon the cross of St. George as borne in the time of the Crusaders.

J. MILES.

Rome, March 17, 1844.—*Tablet*.

MISCELLANEOUS.

CATHOLIC LIBERALITY.

Mrs. Mary Flaherty, the founder of the Flaherty Scholarships in London University College,

died recently, at the age of eighty-four. Mrs. Flaherty was the daughter and heiress of a hatter, who lived near Covent Garden: she was of Irish extraction, a Roman Catholic, versed in literature, a great advocate of education and warm admirer of Lord Brougham's exertions in that behalf. In illustration of her simple and self-denying habits, the *Morning Chronicle* tells an anecdote—

"It is related of her, that at the conclusion of her interview with the gentleman to whom she first communicated her intentions in favour of University College, on his proposing to have her carriage called, she said, 'You may spare yourself that trouble Sir. If I kept my carriage I should not have 5,000*l.* to present to University College I am quite content to ride in an omnibus.' She adhered throughout her life to the Roman Catholic religion and was interred in the portion of the Cemetery at Kensall Green, appropriated to that persuasion, on Monday last. A proposal was made to her executors, on the part of the University College, to pay a tribute of respect to the memory of their benefactress, by the attendance at the funeral of deputations from the Council, Senate, and Flaherty scholars, at their own expense: but the offer was declined, as not consonant with the directions of the deceased, who had prescribed 'that her remains should be followed by a single mourning coach, containing her executors and two other friends named by her.—*Spectator*."

CONVERSION

OXFORD, Nov. 10.—It is currently reported here, and generally believed, that the Rev. Robert Aston Coffin, M. A., student of Christchurch, and vicar of St. Mary Magdalen parish, in this city, has followed the example of his late curate, the Rev. Charles H. Collyer, and joined the Church of Rome. Mr. Coffin has not officiated in his parish church for several Sundays—*Herald*.

A seat (or sinecure) in the Prerogative Office is likely to become vacant by Mr. Capes having gone over to the Church of Rome. The salary is, we believe, 1,500*l.* a year.—*Globe*.

We are enabled confidently to state that another student of Christ Church, the Reverend Mr. Coffin, M. A., Vicar of St. Mary Magdalen, has resigned his preferments at Oxford, preparatory, it is said, to following his curate, Mr. Collyns, to Rome "Quousque tandem?"—*Church and State Gazette*.

The Rev. Frederic A. Faber (the friend and intimate of Lord John Manners) has conformed to the Romish Communion. Mr. Faber was recently a Fellow of University College Oxford.—The vacant seat in the Prerogative office, occasioned by the resignation of Mr. Capes, a proctor, who has embraced the tenets of the Church of Rome, has been given to Mr. Decimus Dyke, a younger brother to the Queen's Proctor.—The income, averaging 1,500*l.* a year, arises from fees.

The fevers of the Orange system in Ireland are driven to another shift. They now designate themselves the "Protestant Alliance."—*C. Star*.

THE PUSEYITES—Mr. Newman was received into the Romish Church not by Dr. Gentili, but by Dr. Dominick, of the Passionist Monastery, of Aston Hall. Report says, he has purchased several acres of land at Littlemore; and that an important institution is likely to arise there for the promotion of the objects of the Puseyite and Romanist party. For the present, Mr. Newman remains in lay communion with the Romish Church; and rumour tends to connect him with the Jesuit College, at Stonyhurst. It is believed that some members of the College, to which Dr. Pusey belongs, and others of Oriel, not yet publicly announced, have retired. It is confidently believed, that one of the parochial clergy of Oxford has conformed. We understand, Dr. Pusey has a thousand golden reasons for remaining at Christ Church, rather than going to Rome. Dr. Pusey will probably preach in the University pulpit, in a fortnight, if means are not taken to prevent him. At Trinity, Exeter, Lincoln, Magdalen, Oriel, Christ-Church, Queen's Balaioi, and several other colleges, there are strong partisan tutors, who will remain, unless steps are adopted to compel them to go. Mr. Crawley has contradicted the reported secession of himself, and family, to the Roman communion, —a report, "for which there is not the slightest foundation." We have to announce the following additional names to those already published: The Rev J. Reeves, Aston Keynes, Cirencester, Mr. Woodmason and family, Littlemore. The Rev Frederick Robert Neave, M. A., of Oriel College, is said to have resigned his living preparatory to his joining the Roman Catholic Church. Although the *Morning Post* discredits Mr. F. Roger's secession, on ecclesiastical considerations, he was at the Roman Catholic chapel on Sunday last. Mr. and Mrs. Ward are residing, at Iffley, between Oxford and Littlemore; and, it is said, are organising schools, and a visiting system for the poor of the neighbourhood. Mr. Ward's visits to members of the University, some in high official positions, are incessant.—*Church and State Gazetteer*.

The Rev Dr. O'Brien, late of St. Mary's college, Halifax, Nova Scotia, who recently returned to his native country, after an absence of several years, has accepted of the chair of Sacred Scriptures, in the Missionary College of All Hallows, Drumecondra.—*Morning Post*.

PROSPECTUS

Of a work to be entitled "Voluntary Information from the People" of New South Wales, respecting the social condition of the Middle and Working Classes in the colony, by C. Chisholm.
(continued from page 25.)

Gentlemen of moderate income in England, who have families to provide for, may glean from this mass of evidence a certain assurance that they cannot serve their children better, or advance their interests more effectually, than to emigrate with them to Australia, and place their sons in the path of independence; when this conviction once seizes the mind—when almost a certainty of success becomes apparent, parents will, with less hesitation, make a sacrifice of cer-

tain comforts and feelings, and undertake all the disagreeables of a sea voyage, for their children's good. It is highly important and desirable that such parents should have particularly impressed upon their minds, the dangers which attend sending their unmarried sons with their money to this colony. To form a Bachelor's Station—to allow them to emigrate with no higher views—no better motives, than to obtain a high interest for money, is to expose both their children and their capital, to fearful risks. A married gentleman, living on his station with his lady and family, with the sum of £500 do more for the amelioration of the country than a bachelor can with £5,000.

It is with some deference, I venture also to solicit the attention of Officers in the Honorable East India Company's service to the certain advantages, which this Colony holds out to them; whether as to salubrity of climate, or to the prospect of making a suitable provision for their children. It may not likewise be irrelevant to observe, that many of the elegancies and luxuries of life are not incompatible or inconsistent with a Pastoral Station in Australia. My residence for several years in the Madras Presidency, gives me an opportunity to speak with greater positiveness and assurance upon this point; and encourages me to hope that many officers there, with large families, will give the matter its due weight and their careful deliberation. Fully aware how much this Colony has lost character by the late Insolvencies, and the exposures regarding them, and how its commercial credit has been shaken thereby, I refer with greater confidence and satisfaction to the voluntary and accredited statements of the people, which are the true and decisive criterion as to the capabilities of the Colony, and which demonstrate that her resources enable her to yield a liberal per centage for all capital invested in her, whether that capital be money or labour. Where the radical evil—the real root of the Insolvencies existed, as not in the soil or innate poverty of Australia; it arose from the false and pernicious system that had been pursued, proving in many instances fatal to the innocent as well as to the guilty.

Justice would not be done to individuals, or the Colony, if this information were confined to a particular class or period; particular classes, however deserving of consideration they may be, will not influence the judgment of the calm and deliberate inquirer; he will investigate causes before he judges of their effects. Wages are now on the rise, and whether a high or a low rate prevails, it is of great moral importance, that the rate payable for female labour should be proportionately on a lower scale than that paid to the men; high wages are apt to tempt single women to indulge in a style of dress that exposes them to much danger, and not unfrequently prevents their being happily provided for as wives. High wages also tempt many girls to keep single, while it encourages indolent and lazy men to depend more upon their wives' industry than upon their own exertions, thus partly reversing the design of nature. When to these evils are added the baneful and demoralizing tendency which this rate of wages has in inducing married couples to accept of separate service, conjoining with

feelings which predominate among the employers of labour, against their servants being encumbered with children; when all this is considered in a religious point of view, it is fearful to contemplate what an injurious and contaminating effect it must have upon the moral tone of society in general—how it must harden age, and corrupt youth; I feel then that I have a right, as every one has who deeply weighs the matter, to appeal to every friend of Christian morality and humanity, and to beseech the well disposed to exert their influence, until these evils are corrected, and until the inequality of the sexes is removed. To increase this calamity England has offered these Colonies to her "Eunuchs." Would that she would act the part of a wise and humane parent, and not make crime a passport to her Colonies! Would that she would afford her children a free passage to this Colony, while they are virtuous and good, before their better feelings are hardened and destroyed, and before they have passed through all the demoralizing stages of want, misery and crime, until she is at last necessitated to support them as captives and victims to her injudicious policy; overwhelmed with a population that is daily becoming more burdensome to her, she enlarges her jails—augments her police force—has recourse to parochial rates, and private charities; but this is only suspending the calamity until it eventually accumulates to an overwhelming extent. There is but one effectual and certain remedy, to take a wise advantage of her outlet—her Colonies—and place her poor in a position where they can exercise the ability and energy which they may possess for their own benefit and profit. If England would but strengthen her strongholds—distribute her subjects—people her colonies, on just and equitable principles, by establishing a fair system of leasing her lands, that would give the working settler and farmer an equal chance with others (they need no favour.) If this just right and blessing are conceded to her Majesty's subjects in the Colonies, England would no longer groan under the sin and burthen of supporting "one-tenth of her population" in pauperism and idleness, and yet, what is the source of her poverty, ought to be the cause of her wealth, and add to her strength, prosperity, and renown. If then England would invest a portion of her capital—a tribute from the poor rates—for the purpose of founding a humane system of Immigration to her Colonies, she would not only be repaid the principle, but derive an interest for her money; her exports would increase threefold—her idle capital would be turned into profitable account—her consumers would become producers—her murmuring, idle poor, would become contented subjects, and useful members of society.

In conclusion, it may not be inappropriate to remark that it is now two years since I submitted this Plan, "The Voluntary Information of the People," to the public; its completion has been to me an object of extreme desire and anxiety, feeling conscious that a judicious circulation of these Statements, would promote the best interests of the Colony; the delay, though a cause of regret to me, was unavoidable. My exertions in behalf of the Immigrant, and the unemployed,

were attended with certain expenses and responsibilities, which precluded my giving my entire and undivided attention to the object which I had in contemplation, and although a liberal public, knowing how large a share of my time had been occupied in procuring situations for Immigrants, might be disposed to make excuses for me, still I deemed the subject to be one that demanded deep reflection and mature consideration; Furthermore, desirous of executing my work without soliciting pecuniary assistance from Government, I could not incur such a responsibility as the expenses which must be necessarily connected with such an undertaking, without the sanction and approval of my husband, Captain Chisholm, late of the Madras Army, and then absent in India—Personal interest in the labour marked I have none; "the good of the whole" is my object—all therefore, that I claim, and which, I hope, I may be permitted to enjoy, is the proud and gratifying satisfaction of doing justice to a misrepresented people, by laying before a British Public several thousand proofs, of the good character, and preserving energy of Her Majesty's subjects in New South Wales

C CHISHOLM.

Albert Park, Liverpool Road,

Sydney 25th August 1845.

CATHOLIC MISSIONS

On Catholic Missions, their Nature, Advantages, Fruits, and Method of preparing for them — By Lawful Authority.

I. THEIR NATURE AND AUTHORITY

The term Mission, with reference to religion, implies the sending of some person or persons with authority to instruct, and bring sinners to repentance, and to labour for the salvation of souls. Any one thus sent is called a Missionary. Jesus Christ was the great missionary from God to all mankind. He, before his ascension into Heaven, gave to his Apostles the same mission that he had received from his Father as the Father hath sent me, I also send you: (John xx 21.) Hence the mission of Jesus Christ, although commenced by himself in person, was only to be fully accomplished by his Apostles and their successors, in all future times, with whom he promised to abide even to the consummation of the world: (Matt. xxviii. 20.) And who are evidently sent with the same power, and for the very same purpose as he himself was sent by God. From these Scripture truths two necessary consequences follow: 1st, that any who presume to preach without being sent are false teachers, agreeably to the doctrine of St. Paul, when he asks, "How shall they preach (as much as to say, they cannot lawfully preach) unless they be sent?" (Rom. x. 15.) 2ndly, the Bishops of the Catholic Church, and all whom they send, preach and exercise their sacred functions under a Divine commission, and in so doing, are carrying out the great work for which Jesus Christ, was sent into the world

(To be continued.)

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 4.]

CALCUTTA: SATURDAY, JANUARY 24, 1846.

[Vol. X.

PASTORAL.

THOMAS, Bishop of Melene, Vicar Apostolic in Eastern Bengal, Assam and Arracan, and Coadjutor to the Most Reverend the Archbishop of Edessa, to all his Flock, to the Clergy and Laity, wishes health and benediction.

It is, I believe, generally known to you, dearly beloved Brethren, that his Holiness, the Sovereign Pontiff, has deemed it expedient, and likely to promote the cause of Religion in this large presidency, to divide the late "Vicariate Apostolic of Bengal" into two portions, the Western of which continues under the administration of his Grace, the Most Reverend Archbishop Carew, my late reverend superior, the Eastern being confided to my humble charge.

It is not my province to question the wisdom displayed in this appointment, but this much I may be permitted to observe, that, when I remember that celebrated passage, which styles the priesthood "*a burden formidable even to angelic shoulders*,"* I shudder at the idea of being not only a *Priest*, but also a *Bishop*—at the thought of being responsible, not only for the souls of a particular *lay* congregation, but also, (to a certain extent), for those of the pastors who are set over the several congregations of this extensive Vicariate.

I must not therefore omit, dearly beloved, that at the outset of this my first official intimation to you of my appointment, to entreat your fervent prayers, in order that the Father of mercies may compassionate my infirmities, and may vouchsafe to strengthen me, in the faithful discharge of my arduous duties; so that the very responsibility, which terrifies, may not eventually ruin me; or (to speak with the Apostle) lest after having "*preached to others, I may myself become a castaway*."†

Turning now to you individually, my faithful clergy and fellow-labourers in Christ, I must not fail to exhort you from my inmost soul, to be assiduous in the offices of the sacred ministry; exact in the fulfilment of your several obligations; and careful to inculcate, by the edifying tenor of your lives, the observance of those precepts, which you are

bound to deliver in the Lord's name to your flocks. Let not our common Enemy ever have reason to boast, that "*you speak indeed, but act not*"; let not the infidel, or the ill-disposed point at you the finger of scorn, and to each of you sarcastically say:—"Physician, cure thyself."

But, (now to address you, the laity of my beloved flock) if the practice of every Christian virtue be incumbent upon *us*, your pastors, *you* are also bound to fulfil the avocations of your respective states in life. The ordinances of the Decalogue are obligatory upon *you* as well as upon *us*; we all serve the same Heavenly Master—*this is His charity, that we keep his commandments; and his commandments are not heavy*.* "*We are all the work of His divine hands, and though He created us without our assistance, He will not save us without our co-operation*."† Frequently therefore recollect, that each of your souls has been purchased at an infinite price, and that as that price is the blood of a God, so that Blood shall stamp the seal of your reprobation, if you be practically unthankful for the priceless boon you have received.

But if our fervour in the divine service, and our practical gratitude to our blessed Redeemer should be at all times intense, how much more ardent should be our devotion, at the approach, and during the course of that holy season, which the Church has appropriated for the solemn commemoration of his sufferings and death? Yes, dearly beloved, LENT is a time of grace,—Lent is a season, at which we can receive, if we please, an abundance of spiritual favors at the hands of Divine Mercy. And, in truth, are we not assured, that *prayer is good with fasting and alms deeds*?‡ Does not the Almighty himself command us *to be converted to Him in fasting, in weeping and in*

* Council of Trent Sess

† 1 Cor ix 27.

‡ 1 Jo. V. 3.

† St. Aug.

† Job

Was it not by abstinence from food that the great prophet Elias prepared himself for forty long days to ascend Horeb, the mount of God?† Did not Moses himself pass the same long period on the top of Sinai, without tasting even a morsel, in order to qualify himself for the sacred trust of the divine commandments?‡

If therefore *fasting* facilitates the access to God, if the Almighty be appeased by *fasting*, and even induced by it to forego a severe penalty threatened against an impious Monarch, who had rendered himself abominable in his sight,§ if such be the happy fruits of this practice, will you not animate yourselves to spend the approaching holy season in a manner pleasing to the Lord? Will you not willingly overcome any natural repugnance you may feel, and faithfully observe the *Regulations* annexed to this Pastoral, which are comparatively indulgent, and even most lenient, if contrasted with those enforced in other portions of the Catholic world?

But, while you fast, deceive not yourselves. Do not imagine, that that exercise alone will ensure the impetration of the divine graces. Recollect that such a practice is but a mockery, if unaccompanied by the spirit of self compunction, of which it should be only the exterior manifestation. *Rend your hearts and not your garments*, saith the prophet of the Lord || And the reason is plain; for as the heart is the seat of sin, so sin cannot be completely eradicated from the heart, unless the latter be penetrated with sorrow, and *bruised* with grief, unless in a word, it be full of compunction and *contrition*. Let this salutary mental sorrow then actuate your corporal exercises of abstinence and mortification. Present to that Lord, whom you have so frequently insulted, this double victim of your body and your soul, and you shall not fail, at the termination of Lent, to experience within yourselves the consoling fruits of practices so holy. You will have such a moral certainty of pardon from the Lord, that you will almost fancy to hear addressed to yourselves those heart thrilling words, which He formerly uttered to one of your predecessors in crime — “*Thy sins ARE FORGIVEN thee.*”¶

One word more, and I have done. You must perhaps be all aware of the great paucity of Missionaries in this New Vicariate. I have not more than FOUR to aid me in the great cause, wherein we are embarked! And what is still more disheartening, is the little prospect of procuring any from Europe at present, chiefly, in consequence of the want of funds; pray then unceasingly the Lord of the harvest,

that He may send workmen into His vineyard. Accompany also your prayers by human exertions, (i. e.) arouse the energies of your brethren in Europe, that some of them, inflamed with the *zeal of God's house*,† may determine to sacrifice all that is dear to them at home, and to join us here, in working out our neighbours' salvation, as well as our own.

Given at Noacolly, this 6th day of January, the First of our Lord's Epiphany, A. D. MDCCCXLVI.

✠ THOMAS OLLIFFE, D. D.

Bishop and Vicar Apostolic.

To the Most Right Rev. Dr. P. J. Carew Archbishop, and Vicar Apostolic of Bengal.

MY MOST DEAR LORD,—It is in the midst of the most bitter affliction, that I beg to inform your Lordship, that my dear and lamented friend Rev. F. Francis de St. Etienne fell a victim to his zeal and charity, which most melancholy event took place on the 18th Dec. last, at Mookdee, in the first engagement of the British with the Seik Army. The love of his fellow creatures pushed him into the field of battle, without regard to his own safety. He was endeavouring to secure the wounded Soldiers of H. M. 50th Regt. and afford consolation to the expiring ones, when the sword of the enemy put an end to his existence. Two days after the battle his dreadfully mutilated corpse was found with the killed, and it was committed to the earth by those, for whose sake he had sacrificed his life.

The Agra Mission has suffered an irreparable loss on this occasion, and the Irish soldiers in India will remember for ever the untiring zeal and exertions of this French Capuchin. During the time when the fever and cholera were raging at Kurnaul, Meerut, and Agra, he was seen day and night close to the bed of the sick and dying. The orphan, the widow, and the poor were looking to him as their support, and relief. Refused by Government even to have a tent for his shelter, when he accompanied the army from Cabool; denied of every support by Government when he exposed himself in the battle of Gwalior; entirely neglected by Government when he lately offered his services to the army of the Sutledge, he has expired a true martyr of charity in the field of Jesus Christ.

In order that my most beloved Irish Catholics may not remain deprived of spiritual assistance under these critical and awful circumstances, I have appointed two other missionaries to join the army.

Trusting that your Lordship is in the en-

joyment of perfect health, I remain most respectfully, my most dear Lord.

Your most attached Brother in J. C.

E. J. A. BORGHI, Bishop,
Agra, 13th Jan. 1846.

ST JOHN'S CHURCH,

CIRCULAR ROAD, BOITACANAH.

Our readers will learn with pleasure, that through the united zeal and liberality of two or three of our brethren in Calcutta, a Subscription has been entered into, for the support of a Priest, to be attached to St John's Church, Circular Road. The Rev Mr. Rabascall has been appointed for that purpose, by the Archbishop, Vicar Apostolic. A house near the Church, has been already taken for the Clergyman's residence. It has been arranged, that the Rev Mr. O'Shea, attached to St. Xavier's Chapel, Bow-Bazar and the Rev. Mr. Rabascall should assist each other, as occasion may require, in attending to the spiritual wants of the Catholics in Bow-Bazar, and in Boitacanah. Besides the other advantages, which will arise from this arrangement, it will enable the Rev. Mr. Rabascall to visit for a week, at least, in each month, the lately converted Catholics at Noakolly. In the care of the Christians who speak the Native, or Portuguese languages, Rev. Mr. Rabascall will be assisted by two or three Catechists, whose duty it will be to visit at stated times, the houses of such Christians, and to devote a competent time, to instruct each family in the Catechism, in order thus to prepare them to profit by the ministry of the Priest, and to receive worthily the Holy Sacraments. By means of the arrangement we now speak of, much advantage also, will be conferred on the Free Schools attached to the Burial Ground Church, and if it should be found expedient, provision will be made there for Male and Female Pay Schools, in the same way, as is now made in the Cathedral, and at Bow-Bazar. We hope, moreover, that in this plan, the Faithful of Boitacanah will soon enjoy the advantage of a daily Mass, and of Solemn High Mass, on Sunday Mornings, with Vespers and Sermon on Sunday Evenings. The Faithful in the vicinity of Bow-Bazar, have derived so much benefit from similar spiritual blessings, that we are most anxious to see the same extended to the Catholics at Boitacanah. Two or three years since, when first the Archbishop caused Mass to be celebrated in the Bow-Bazar, not more than twenty ordinarily attended on Sunday Mornings. At present, we are assured that not only on Sun-

day Mornings, but also on Sunday Evenings, at Vespers and Sermon, the Chapel, though about seventy feet long and proportionally broad, is often found too small for the congregation. We have every confidence, that, in a short time, with the divine blessing, Rev. Mr. Rabascall's apostolic labors in Boitacanah will be attended with a like happy effect. Thus, we may hope soon to see the faithful in every quarter of this immense city, enjoying the great advantage of having, in the midst of them, and as it were at their very door, all the blessings and consolations of religion and education. We trust that they will show their gratitude for these inestimable benefits, by diligently and faithfully profiting of them, in such a way, as will give joy to their pastors and edification to their brethren.

BARRACKPORE

We have heard with pleasure, that arrangements are being made to have Mass celebrated on Sundays at Barrackpore, for the convenience of the Catholics, who reside in that vicinity. Besides occasional visitors, there are ordinarily about fifty Catholics dispersed throughout that cantonment. For want of an officiating priest there, by far the greater part of this number are deprived of the benefit of divine worship and religious instruction. The religious tepidity unfortunately too prevalent in this country, the expence, the danger at certain times, of the year, the difficulty often of procuring a boat, and the inconveniences arising from the Sun or from rain, offer a sufficient explanation, why many of them omit to cross the river to Serampore, and attend there at public service, at least on Sundays and festivals. To assist in remedying this great evil, an Irish Catholic Sergeant stationed at Barrackpore has piously offered to give up a portion of his Bungalow, and to allow it to be fitted up, in a temporary way, for a Chapel, until a more suitable place of worship can be procured. The same good man joined by a few others has also undertaken to provide means of conveyance for the priest on Sundays, from the river side to the part of the station where he resides, a distance of about a mile and a half from the Ghaut. We noticed in our last issue the handsome contribution of the Irish and Native Catholic Soldiers at Barrackpore to the Irish relief fund. We are assured that the Natives contributed with great cheerfulness, and that the hope of being soon enabled to assist at Mass, and approach the Holy Sacraments affords them unfeigned gratification.

H. M. 39TH REGIMENT.

FORT WILLIAM.

The late permission for 600, of the Gallant 39th Regiment to volunteer will reduce that Corps. for the present to almost the number required for the staff of a Regiment. For some months, about five or six hundred of the 39th Regiment, have been stationed in Fort William, and during their abode here, their conduct has been uniformly worthy of British Soldiers. Not only in a civil or social point of view, has their conduct been respectable, but also in what regards their duty as Christians. We speak of course now, of the numerous Catholics of that distinguished Corps. These good men have for the most part diligently profited of the pious and impressive instructions of the Rev. Mr. Egan, the Clergyman appointed to officiate for them. Every week several of them approached devoutly the Holy Sacraments of Penance and the Blessed Eucharist, and not less than fifty of them embraced and faithfully kept the rules of the temperance Society. According to their humble means, they have been moreover very generous in their subscriptions to the Orphanage. It gives us great pleasure to add, that in all his pious labours for the Catholics of this regiment, the Rev. Mr. Egan always received the kindest and most cordial co-operation, as well from the Commanding Officer, as from the other Officers of the Corps, and we have reason to know, that none could appreciate more highly than these gallant gentlemen do, Rev. Mr. Egan's apostolic labours for the soldiers under their authority.

Extract of a letter from Meerut, addressed to the Archbishop, V. A. B.

"You will be pleased to hear that four English Protestants were last week received here into the Church. I was present at the Mass during which they made their first communion. The Mass was said by a Bishop; he addressed them in a beautiful and very touching manner from the altar, whilst holding the blessed sacrament in his hands before them. What he said was most impressive."

Jan. 12, 1846.

BENGAL.

Within the last few days, a Lady hitherto a Member of the English Protestant Church was received by the Archbishop into the Catholic Communion. A native, a heathen, who had for some time been married to a Catholic. She has been admitted to baptism by the Rev. Mr. Egan.

REV MR CUVELIER, S. J.

We have to announce with deep regret, the death of the Rev. Mr. Cuvelier, S. J., late of St. Xavier's College. During his residence in Calcutta, Rev. Mr. Cuvelier was well known and much esteemed for his piety and zeal.

A few months since, the impaired state of his health made it advisable for him to return to Europe. But to the great sorrow of his friends, and the loss of religion, the change proved unavailing in his regard. He died on the 22nd Aug. 1845.—*Requiescat in pace.*

IRISH RELIEF FUND

THROUGH REV P O'SHEA

Mrs. Farrel,	Rs.	4	0
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THROUGH MR N O'BRIEN

B. Murphy, Esq	30	0
G. Byrne,	3	0
James Cartland,	10	0
C. Fordyce,	5	0
J. P. Griffiths,	...	...	...	10	0
Apcar & Co.	...	...	...	50	0
A. Galiag & Co...	...	...	...	32	0
W. S. Weskin,	...	...	...	5	0
John Dean,	...	...	...	5	0
John Matches,	...	...	...	5	0
Aga Kurbah Mohomud,	...	...	...	50	0
Thomas Sutherland,	...	...	...	50	0

BENGAL CATHOLIC ORPHANAGE

THROUGH MR N O'BRIEN

B. Murphy,	Rs.	5	0
G. Byrne,	...	...	...	2	0
James Cartland,	...	...	...	5	0
J. G. Campbell,	...	...	...	10	0
J. H.	...	...	...	5	0
A. M. R.	...	...	...	5	0
P. A. Cavorck,	...	...	...	5	0
A Friend,	...	...	...	2	0
W. D.	...	...	...	5	0
G. M. M.	...	...	...	5	0
J. B. Swincoe,	...	...	...	10	0
Gopy Mohoon Mookerjee,	...	...	...	1	0
Thomas Sutherland,	...	...	...	50	0
Thomas Toogood,	...	...	...	2	0
E. Boyle,	...	...	...	5	0

ST. XAVIER'S CHAPEL, BOW-BAZAR

THROUGH REV P. O'SHEA

From a Catholic, two hanging Lamps.

Selections.

WISDOM'S ADVICE.

Translated from Fenslon.

GIVE to your God what justly is his due ;
 Before an undertaking think anew ;
 Associate with the innocent and just ;
 In gifts and talents never place your trust ;
 Conform to others' lawful views and ways ;
 Kindly forego your own when they displease ;
 When spoken to, attend with willing ear ;
 Seek not to cause your talents to appear ;
 Raise no one up above his sphere and state ;
 In your discourse be true, sincere, sedate ;
 Your word, when given, inviolably preserve ;
 In promising use caution and reserve ;
 Be mild, obliging, affable, and kind ;
 Courteous in access, carriage, air, and mind
 Decide on nothing but with thought and care ;
 Love without interest, pardon without fear ;
 Submit to better, do not mean appear ;
 Cherish with care the friendly heart of all ;
 Law-suits avoid, whatever else befall ;
 Seek not that others' eares to you be known ;
 With artless innocence conceal your own ;
 Lend with good grace, with judgment let it be ;
 If recompense is due, be generous and free ,
 What e'er you do, whatever part you act,
 Be prudent, self-respectful, and exact ;
 To others in disgrace compassion lend ;
 Bear with their faults, and be a faithful friend ;
 Conquer chagrins, those tyrants of the heart,
 Nor these your miseries to your friend impart ;
 Whom discord sways bring unity among ,
 Revenge by kindness what you deem a wrong,
 Reprove with mildness, without flattery praise,
 Enjoy a joke, and laugh with modest grace ;
 Give unto all the esteem their state requires
 Never find fault from vain or proud desires ;
 Reproach no neighbour with a kindness shown,
 But let your favors ever be unknown ;
 Prevent the misery of your friend in need ;
 Relieve with generous not with lavish aid ;
 Govern the transports of your rising ire ,
 Let nought but good of absentees transpire ;
 Ingratitude abhor, live soberly ,
 Think much, say little, never use deceit ;
 Value each favor done you, small or great .
 Treat not poor debtors with a lordly mien ;
 Be even-tempered gentle and serene
 Look not with envy on your neighbor's weal ;
 Secrets confided to you ne'er reveal .
 Of nothing boast, in secret joy and moan ,
 And think, and speak, and act—FOR GOD ALONE.

Religious Cabinet.

THE VALLEY OF JOSAPHAT.

LONG, narrow, like a tomb, in deathlike guise, *
 Dark Josaphat ! thy vale funereal lies ;
 Thou hast no soil for one sad cypress tree—
 Its grief would not be sad enough for thee :
 But allent desolation reigns around—
 No other tenant of thy gloom is found ;
 Save when invited by thine open graves,
 Some hungry wolf thy frowning aspect braves.

• BISHOP WILSON.

THE *Catholic Herald* has made a furious onslaught upon Bishop Wilson, in consequence of his remarks at Huddersfield. Our Romish contemporary compares the Bishop's plan for pensioning Brahmins to pensioning the Jackals! The notion was undoubtedly a very absurd one, not merely on account of the numbers to be thus provided for, but also for the implied

opinion that the Hindus are to be converted in a body by money. If this be the Bishop's sincere conviction, it is singular that he did not commence the work himself. He is not exactly as the *Herald* asserts, "the best paid man in India after the Governor General," but he has a large surplus income as his Cathedral-building proves. Instead of laying his money out in bricks and mortar, it is singular that the Bishop did not try the experiment of pensioning a certain number of Brahmins out of his own funds. He might then have addressed the Huddersfield meeting to some purpose. A common rule of three sum would have shown the possible result of the operation. He might have said, "I, with my income of five thousand a year, have pensioned off so many Brahmins; the result is that so many thousand Hindus have become Christians; now gentlemen subscribe and buy up all the rest! The worthy Bishop seems to be ignorant that the Brahminical Church is like his own, an *endowed Church*, it is constantly obtaining donations for superstitious uses, being in that respect not much inferior to the Church of Rome itself. Besides which it takes abundance of *surplice fees*; the Kallee Ghaut Brahmins are said to take two or three lakhs a year, which, we suppose, is more than the Anglican establishment in Calcutta receives for baptisms, funerals, and marriages. Considering the Brahmins, therefore, as the Bishop appears to do, as for sale to the highest bidder, the purchase money would evidently be beyond the means of piously-disposed persons. A better plan would be, we think, to let the endowments and the temples stand, and persuade the Brahmins merely to change the names of their deities. The Jesuits might succeed better in this, than Bishop Wilson, as they have plenty of Saints ready to occupy the niches of the Gods, and who are equally gratified with incense and wax candles. The *Catholic Herald* was highly pleased, a short time ago, with Lord Ellenborough's remark to the missionaries, that the Romish priests were better adapted to convert the Hindus, and it cannot be doubted that his Lordship saw that the transition was easier, in the same manner as the statue of Jupiter now does duty at Rome for St. Peter, so Kallee might easily be rigged into a blessed lady.

The *Catholic Herald* is very angry with the Bishop for calling the Nuns, Irish girls, and thinks that "usage and decency" demand a different mode of speaking of educated ladies. This is true, but we do not think that the term *girls* amounts to slander when applied to nuns! Why then should the *Herald* say—"fie, Dr. Wilson!" Depend upon it, the Bishop meant no harm. Nevertheless, as we may be considered impartial witnesses in such a case, and as the Right Reverend's term *Irish Girls* may convey to some a disparaging sense, we willingly testify that these ladies are most usefully employed, as the *Herald* says, in educating poor female children, and even in *consoling* and *assisting* the sufferer in the Public Hospitals. In our opinion, efforts quite as useful, as if they were travelling all over India *steeples*-building.—*Englishman*.

The Bishop of Calcutta, notwithstanding some unamiable traits in his character, is a good deal

respected. Many people do not hesitate to apply to him a very popular epithet which is, however, the last that ought to fit a Divine—but still they say he no doubt means well on the whole, and does less mischief than might be expected from a man of his idiosyncrasy, in such a position. We think his failings are human weaknesses and that he has nothing essentially bad in his composition. It occasionally looks like unchristian bitterness and bigotry is, we believe, the mere sudden upsurings of an earnest temperament, and probably they are repented of in the closet long after the angry feelings they awaken have passed down. It is a misfortune for a clergyman when he is an eccentric man, and it is distressing in a Bishop. Rowland Hill, able and eloquent, was in the popular mouth little more than a Clerical jester, and Dr. Wilson, a living antithesis of solemnity and *shy*, tickles our humour as frequently as he touches our hearts. But there is no hypocrisy about him: he is the same before the Archbishop of Canterbury and a Calcutta congregation; a Huddersfield Gospel Propagation Society and a Town Hall meeting in this unrighteous town. He is, by fits and starts, any thing but what a Bishop should be before them all. In Yorkshire he has been descending on the difficulties he has had to combat in the East, and with an originality that perhaps no other living man could have rivalled, he suggested that “if you would have the greatest obstacle removed out of the way of Christianity in India, you must pension the Brahmins.” The *Spectator* maliciously observes on this, that Dr. Wilson is no mean authority in favour of such a plan, for “being one of a priesthood” he “may be supposed to have a peculiar insight into the best way of disposing of such professions when they are to be laid on the shelf.” We say nothing—but that it is a Wilsonism, one of those startling ventures on the self-control of serious listeners in which the Bishop loves to indulge. We wish he had said nothing more objectionable to the weavers of broadcloths and kerseymers. We have no intention of entering upon that portion of his address especially devoted to the Roman Catholic religion, in which he asked—“what right has she thus to invade and assume authority in Canonical and Christian Dioceses?—Why does she not keep to her own people?” But we may observe that it is new to us that the heathen are the people of Protestantism, any more than of Catholicism. For our part we would throw them open—if they were not so—to the efforts of both, and should think it no matter of regret if they proceeded *pari passu* in conversion. The Bishop, however, we suspect would take a Brahmin to his bosom, and give his feet to a Roman Catholic, if he were obliged to give practical evidence of the relative estimation in which he holds them.

Dr. Wilson allowed himself on this occasion to be betrayed into language which could hardly have been heard without censure in a meeting of any other character than the one he was addressing. He spoke of there being “two Bishops in Agra and an Archbishop in Calcutta, with bands of Irish girls”—and again, of the “bands of Irish girls who have established nunneries in Calcutta and Agra.” This is hardly the tone of a

gentleman much less of a Christian Bishop, and we are not surprised at the indignation it has awakened in the *Catholic Herald*, which Journal thus writes—“The Bishop from his position and opportunities of superior education should have known the conventional language which usage and decency demand when speaking of educated Ladies. Is this language becoming a Bishop? No, Dr. Wilson! Shame upon your Manhood! Attack us men, if you will, but spare the unoffending female, whose pursuits are engaged in promoting the best interests of man in Heaven, and God upon earth. We can well stand the brunt of your slander, for we quite agree with a late Governor-General, that a certain grave dignitary is the greatest fool in all India. You know Dr. Wilson, that these Irish Girls are educating the poor female children, and training up their youthful minds in the knowledge of virtue and religion. You know Dr. Wilson, that in the public Hospitals of Calcutta they are found by the bed side of pain and agony, and pestilence; consoling the sufferer, pouring into the bruised and broken heart, the “oil and wine of consolation,” and directing the hopes of the dying sinner to “that world beyond the grave.” Their charity is limited to no creed or caste. No matter in what form human misery may present itself, it calls for the sympathy and solace of these meek servants of religion. They have sacrificed at the foot of the crucifix, all that the world holds dear, to promote the glory of God, and to benefit the cause of his poor. They have freely and cheerfully given up fortune, friends, country, and home, and braved the dangers of a tropical clime for this holy and beneficent purpose.”

It is an indication of a generous mind to do justice to the motives of others: what reason Dr. Wilson has to speak other than with respect of these ladies we know not, but we believe none—and indeed we cannot doubt that it was one of those uncontrollable outbursts which, sometimes making him ludicrous, sometimes offensive, invite him, as we have ventured to believe, to private humiliation and self-reproach.

Calcutta Star.

We gratefully give insertion to the above remarks of our contemporary, on our late strictures upon the “Gospel” address of the Bishop of Calcutta.

We never sought the conflict; and we sincerely deplored the circumstance which in the language of the *Star*, had “awakened our indignation.”

To be called “*Idolaters and Superstitious*,” now that our ears are familiarized to the epithets, would scarcely give us offence, as it is invariably the hackneyed phraseology of those, whose assertions have little weight with an enlightened public, but to remain silent when “justice” was not “done to the motives” of those, whose lives are a practical exemplification of the sublime precept of charity, would argue on our part, a wilful disregard of all that is venerable in our holy religion.—*Ed. Bengal Catholic Herald.*

THE NEW REFORMATION IN GER-
MANY.

The mighty mother of Heresies—as the Orthodox Church of England—would call them—or, in the philosophical phrase, the salient spring of ever gushing “development”—has had another throes. She is still in the agonies of parturition, and the New Birth, we are told, will be the most formidable of her Giant Brood. This is not our opinion. Rome and Osmar are certainly not a LUTHER or CALVIN, and it does not appear that they have been joined by more than a score or so of Catholic Priests, none of them of any mark or note. The Governments, generally, of Germany—Protestant and Catholic—are against the movement—Prussia quite as much as Austria, and Bavaria as Hanover; nor in the Catholic cities do they appear to make any advance, except amongst the Philosophical Protestants and the Discontented Catholics. But amongst the mass of the Catholics they have excited no sympathy, while the Protestants stimulate the movement merely from certain, and by no means obscure, political motives.

But though it will have ultimately very little effect on the bulk of Catholic Germany, in a religious point of view, we are by no means prepared to deny that its political consequences may prove very important—The truth is now pretty manifest, that advantage is taken of the movement by the philosophical Jacobins of Germany, with a view of promoting their own objects. These philosophers—some of them at least—call themselves Christians, while they preach against Christianity, and “explain away” the Miracles of our Lord as a *Myth*, an allegory, a delusion. This is the doctrine openly advocated by some of the most eminent Oligymen of the Prussian Church. It is written in their books—it is heard from their pulpits. We must not be surprised, therefore, that they have seized the opportunity of pushing their system, through RONGE and others amongst the Catholic masses which have evinced any disposition to waver. RONGE himself, as far as he comprehends it, has endeavoured to preach Transcendentalism or Ideology. He thinks if he lets in the light—or shall we not rather say, the “darkness visible”—of German metaphysics—he may, in process of time, build up a Catholic Church, *minus* Popes and Prelates, Sacraments, Auricular Confession, Celibacy and Ceremonies in Fatherland. This he will not—he cannot accomplish; but he may effect the object of the Jacobins to some extent. He may force his followers into the mass of Infidels, of whom it is hardly a figure of speech to say, Protestantism in Germany is constructed.

The policy of these philosophical Oligymen has received, in Berlin, a singular manifestation. Certain persons, who hold Church of England doctrines, requested the Municipal Authorities of Berlin to lend them a Church, wherein they could “celebrate”—if we may use the word without offence—the Service of the Anglican Church, according to its beautiful Liturgy. They were Protestants that asked the favour—and the request is common, in some parts of the Continent, of allowing even Protestants to use Catholic Churches for their Services and vice versa. The Aldermen of Berlin peremptorily

refused; but when RONGE and some of his disciples came, they offered their Churches with alacrity, and, but for the interposition of the King, the Heresy would be preached under his nose. In point of fact, we believe there are some religious edifices in this city dedicated to the new sect—at any rate, some of them have been allowed to hold forth their peculiar doctrines to admiring, and, we are assured, enthusiastic audiences.

Now, the curiosity of the matter is this, that the Prussian Church is a regal institution, and of a very recent date, too. The Liturgy of the Church was made by the late King. The Government of the Church centres in the King, as well as its doctrine. He is, in effect, the Pope of Prussia—nay, exercising more power than the Pope ever did in the whole history of the Catholic Church. For, whereas the Pope only *declares* the Doctrines of the Church Catholic, where circumstances arise to justify his interference—whereas, he quotes Chapter and Verse, Canon and Council, in such Bulls and as he may issue on those occasions—and it is very well known, that in modern times, at any rate, the Conclave is not very much prone to those doctrinal exhibitions—the King of Prussia made the Church of Prussia, its Services and its Doctrines, by his especial grace and mere motion. Nay, the Predecessor of the reigning Sovereign struck out the terms, Calvinism, Lutheranism, nay, Protestantism, from his Ecclesiastical Code, and pounded all his subjects into one sect, which he was pleased to christen Evangelical—that is to say Evangelical according to his own reading of the Evangelists. But the Clergy of Prussia, and the people thereof, if the truth must be told, very readily obeyed the mandate of their monarch, and became, eventually, exceeding good Evangelicals—though, in other respects, they were no Christians—all, but a small section of Lutherans, in some distant provinces, whom, however, the good and pious king took good means to drag on into obedience—literally, to *dragoon*. For he sent certain squadrons of cavalry to the refractory villages, placed them at free quarters on the poor people, and nailed up their Church doors. And this occurred in the nineteenth Century, in tolerant and philosophical Germany, without having excited the slightest manifestation of disgust. Such representatives of the eldest branch of the Reformation as would not, or could not conform, this good and virtuous King sent into beggary and banishment. Yet, this is the Church with which we were at one time called upon to enter into a Holy Alliance, and made a Jew, Bishop of Jerusalem,* with a view of promoting the Holy Work.

When such a revolution as that we have just sketched could be effected in a country which is said to be the most enlightened in Germany, without a struggle—nay, without a remonstrance—it is perfectly clear that there was no Religion in Prussia at the time, and that there is none now. It is Rationalism, Atheism, Pantheism—perhaps, Indifferentism—but not Christianity. And yet we find that in no part of Germany has the preaching of RONGE and his associates been more popular than in Prussia. He is called an

* The Jew Bishop of Jerusalem, having a Widow and several Children to uphold the new Church at Jerusalem.

Apostle to some. It may be so—but his mission. While he is speaking of a Catholic Church spiritually, his *factores* understand the term in a more restricted sense—as an Universal movement against Princedom, Dominations, and powers—as a protest against the Popedom of Berlin, quite as much as against the Pope of Rome—as a declaration of the doctrine that every man should be his own Parson—as a revolution for the unlimited right of Prophesying so that an ordinary man may hold, without offence, that which the learned doctors already do in their writings: the non-existence of Christianity, and the non-entity of a Godhead. This is German Religionism, in effect—what do we say?—in terms—at present. It only requires *development*—a word employed to mean anything the writer or speaker wishes, and which has already obtained considerable currency in our own Church.

Why the popularity, therefore, of *Ronce*—why the sympathy with the philosophical freebooters of Berne—why the commotions in Protestant Saxony, where the Protestants, so called, have really at bottom no Religion at all?—where they are, at any rate, in a perfect condition of Indifference: nay, why the outcry against the Jesuits in France, and other Catholic countries, by *Mieher* and that Corps of Infidel Writers for which France is so eminently distinguished? Because it is necessary to shake Conservatism to its base, and to level the landmarks of practical morality with the dust—because the men of the movement on the Continent perceive too distinctly that Catholicism—but let us say, Religion—is the foe to Revolution.

Now, we do not deny that a political reform is needed in Germany. On the contrary, we regard her political institutions as the most miserable make-believers for general government that ever existed. The best administered State in Germany is said to be Prussia. And so it is. It is quite perfect in its way. It is Bureaucracy from the King to the Beadle of the village Church—a Bureaucracy which is administered with singular sagacity. It is as much a piece of mechanism as a watch—and the people, politically speaking, have as much moral influence as the spring or balance-wheel in the time-piece. It is wound up in Berlin, and all its motions are regulated by the King. China herself does not present a more perfect—a more philosophical despotism. It works well, we shall be told. Doubtless it is now working well. But it is notorious that the people desire to have some political power themselves—to exercise certain franchises, and, above all, to possess Representatives in a National Chamber, and enjoy the liberty of the Press. A merely political movement might, and certainly, would, be fatal to the originator. Hence it is they desire to approach their object by the circuitous road of a religious, or anti-religious, or fanatical movement, with which it may not be, from very vagueness and generality, so easy to grapple. While they seem to clamour about Church matters, their eyes are fixed steadily on the State. Just like our Orangemen here, only they in a more vulgar way. The latter are blabbering away about their Holy Religion—meaning thereby the power and the emoluments which the State has to bestow.

We are compelled by the necessities of our arrangements to bring this article to a rather abrupt conclusion. But we cannot finish it without an expression—not of our surprise, for we should be surprised if it were otherwise, but of our disgust at the conduct of your little ignorant and pitiful Protestants in Ireland, when they have occasion to notice this movement. They take it for granted that it is all aimed against Popery—and so, no doubt, it is in part—but it is aimed at Christianity as well—it is aimed at Thrones and Governments, and it is conducted by people whom we have just seen refuse the rights of religious hospitality to the members of the Anglican Church with more insult than even to the Catholics.

Yet the *Mail* is great on the glories of the New Reformation in Germany!

These fellows all are *fools and rogues*

Dublin Evening Post, a Protestant Journal

ON THE NATIVITY OF THE BLESSED VIRGIN MARY.

A FRIEND has permitted us to impart to our readers the delight ourselves have derived from the perusal of the following exquisite translation from Alcuin's Collections, by *Pierre Connelly, Esq.* formerly Rector of the Prot Episcopal Church at Natchez, (Now *Rev P Connelly*, a Catholic priest.) It is most refreshing to Catholic piety to taste of those "holy springs" of devotion to the blessed Virgin mother of God, which well forth so gloriously in the writings of the primitive ages of Christianity. A brief account of the author of this beautiful edition in her praise, condensed from *Dobson's Encyclopedia*, may not be unacceptable by way of preface.

ALCUINUS ALBINUS, an ecclesiastic of the eighth century, was born, according to the most probable opinion, in Yorkshire. He was sent on an embassy by *Offa*, king of Mercia, to the emperor *Charlemagne*, who contracted so great an esteem and friendship for him, that he prevailed upon him to settle at his court, and become his preceptor in the sciences. An academy was established in the imperial palace, and directed by *Alcuinus*; other academies were founded in the chief towns of Italy and France, at his instigation, and under his inspection. "France," says one of our best writers of literary history, "is indebted to *Alcuinus* for all the polite learning it boasted of in that, and the following ages. The universities of Paris, Tours, Fuldun, Soissons, and many others, owe to him their origin and increase; those of which he was not the superior and founder, being at least enlightened by his doctrine and example, and enriched by the benefits he procured for them from *Charlemagne*." After having spent many years at court, he retired to his abbey of *St. Martin's* at Tours, where he died A.D. 904. He composed many treatises on a great variety of subjects, in a style much superior in purity and elegance to that of the generality of writers in the age in which flourished.

From the Book of Homilies set forth by order of the Emperor Charlemagne.

Let every creature magnify the Mother of the Creator; and let heaven and earth, and all the felicity thereof, bow down before her glorious majesty! Let the mother be maltreated in the Church of her Son, and let all who are redeemed of the Lord say to her—We will be our hands, and

our eyes, and our hearts to thee, O Queen of the world; we bend our knees and bow down our necks before the glory of thy greatness, and offer up to thee our sighs and prayers. Disdain not from the height of heaven to cast down thy happy eyes upon thy supplicants. Poor sinners, behold, we stand in presence of the tremendous Judge, whose right hand shakes over us his angry sword! Open, then, O Mother of clemency, the door of thy benignant heart to the sad prayers of the sons of Adam, who from all the ends of the earth fly to the shadow of thy protection from the face of the terror of the Lord. To thee our eyes drop tears, to thee we pray with strong cries of fervor. For thou art the benign one, thou art the true Mother of mercy, thou who alone didst pass through the slippery and polluted world in a sinless path, and yet, dwelling in the midst of sinners, didst so shine in holiness before the Lord as to merit to be placed alone beside the throne of the eternal King. No sinner so foul as by thee to be abhorred or turned away from, as by penitent heart he seek the intervention of thy prayers. With piteous hand thou raisest from the deep pit of despair, and breathest into the heart sweet hope; and when despised of all the world, dost welcome him with motherly affection to thy arms, and cherish him, and not abandon him, till thou hast reconciled him to his tremendous Judge. And who can wonder, O Lady! that the sanctuary of thy heart should be so filled with the oil of mercy, since in thee was first wrought, by the world's great Builder, that work of mercy supereminent, pre-ordained of God from all eternity, for our redemption? For when it was the good pleasure of the heavenly grace to dwell with us, from whom so long he had been far removed, thou wast found the only worthy, that in thy virginal palace the King of kings and Lord of lords, coming from his royal throne, should choose his first mansion amongst the sons of men! And, of a truth, well pleasing was it unto God to dwell in thee, when out of the very substance of thy flesh immaculate, as of the wood of Libanus, the eternal Wisdom fashioned for himself a dwelling in an unspeakably well ordered architecture. Thee, therefore, O Lady! as the holiest of temples of the living God, all the world doth venerate, for in thee the world's salvation was begun! In thee the Son of God put on his beauty; in thee he came exultingly, shining in white robes, to meet his elect spouse, the Church, and give the kiss so long desired, and celebrate the marriage pre-ordained for ever, of a virgin with a virgin in the bosom of a virgin. What shall I liken thee unto, O Marie, mother of beauty? Thou art truly the paradise of God, for thou didst bring forth into the world that Tree of life of which whosoever eateth shall live for ever! From out of the midst of thee did spring that Well of life which all that drink of, never thirst again. This was it that the singer of the heavenly marriage song beheld afar when he broke out in strains of admiration, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" Glorious things are said of thee, O Mother of God! but yet there is room to magnify thee; yet every tongue stammers in thy praise. For there is no

speech nor language, in all the nations under heaven, that is able fully to declare the fairness of thy glory. O great, O piteous, O much to be beloved Marie! thou canst not be named but thou kindest! thou canst not be thought of but thou fillest with new life the hearts of those that love thee! never, without the sweetness of God engrafted in thee, dost thou enter the gates of pious memory. And now, O Lady! we follow after thee, crying to thee with our whole hearts; help our weakness, take away our shame. Who so fit to say for us something to the heart of our Lord Jesus, as thou, O happy Marie, who in the arms of thy most loving Son dost rest in the mid day for ever, enjoying in the full gladness of thy heart his most familiar presence? Speak Lady—for thy Son heareth.—*Religious Cabinet.*

CATHOLIC MISSIONS.

On Catholic Missions, their Nature, Advantages, Fruits, and Method of preparing for them. By Lawful Authority.

(Continued from page 42.)

For the ordinary purposes of the holy ministry, the labours of the pastors resident in each locality are deemed sufficient. Yet the practice has long prevailed in the Church of sending extraordinary missionaries from time to time into different places to aid the labours of the regular pastors. These missionaries are, for the most part, priests belonging to some religious institute, the members of which devote their whole lives to this great and meritorious work, and who are no doubt gifted with special graces suited to their vocation. Wherever they are sent, their ministry is called preaching a mission, and is conducted as follows:—

The mission is announced a fortnight before its commencement by a mandate from the Bishop, to be read to the congregation by the resident pastor. On the day appointed, a missionary preaches, and at the conclusion of his sermon, he announces certain religious exercises to commence immediately in the church or chapel, and to be continued for a fixed number of days. The public exercises consist principally of instructions, exhortations, and meditations, on the duties of a Christian life, and the truths of eternity, all bearing upon the one great object of sanctifying and saving souls, by rousing sinners from their spiritual lethargy; spurring on the slothful to fervor; inducing the just to become still more perfect; and, in short, effecting a thorough reform in the disposition and lives of the people. That portion of each day, which is not occupied by these exercises, is devoted by the missionary to the confessional.

II. ADVANTAGES OF MISSIONS.

It is not more certain that a sinner cannot be converted without the grace of God, than that the Almighty has his times and seasons of special grace for sinners, to neglect which is, in all probability, to put the last seal to their own final impenitence and eternal reprobation. Therefore, whom Almighty God designs to convert, he first of all inspires to obey the summons calling on them to suspend, as much as possible for a few days their ordinary employments in order to attend solely to

the concern of their souls. If they obey this call, then, having led them into solitude, he there speaks to their hearts, infusing into them his most efficacious graces, enlightening them to see the things that are for their peace, and giving them strength and courage to make every sacrifice necessary for securing their salvation. The preaching of a mission, therefore may be justly regarded as a grace which the Almighty sends out of the usual course of his Providence, for the conversion of sinners. Nor is this observation to be understood, as applying merely to certain great and scandalous sinners, whose lives are grossly immoral, or who neglect altogether any of the essential obligations of religion, the number of whom are comparatively small, but to the much larger number of those Christians, who are unhappily blind to the real state of their souls, flattering themselves that all is well, because they are moderately exact in observing the exterior practices of religion; because they keep up a certain appearance of goodness, and avoid grievous disorders, although their hearts are a prey to pride, ambition, covetousness, enmity, envy, and numberless evil thoughts and desires, and their lives are stained with many infidelities, which give them little trouble, because they are total strangers to a true fear and love of God. They think they have need of nothing; and know not that they are all the while wretched, and poor, and miserable, and blind, and naked. (Apoc. iii 17) Oh! how many souls are walking in the road that leads to hell, and know it not! They are in darkness, and cannot see the mouth of the abyss open to receive them! Of these the Psalmist asks: "Shall thy wonders, O Lord, be known in the dark, and thy justice in the land of forgetfulness?" Psalm lxxxvii 13) "They are without counsel, and without wisdom; O that they would be wise, and would understand, and would provide for their last end" (Deut xxxii. 29, 30)

WONDERFUL FRUITS OF MISSIONS

The accounts of missions in various countries are equally astonishing and edifying. "Who can tell," says an historian, "the immense number of persons who, having been in ignorance of their religion and their duty, were instructed by the preaching of missions? How many, who having spent most of their lives in sin, were reclaimed? How many bad confessions, and sacrilegious communions were repaired? How many enmities were rooted out? How many invalid marriages were rectified? How many restitutions were made, and how many scandals were removed? How many practices of religion and piety were established? How many mortifications and penances, began to prevail? In fine, how many souls were thus sanctified and saved; and how much the glory of God was thus promoted?" In the seventeenth century, whilst the horrors of war, and a bloody persecution of the Catholics were raging in Ireland, some missionaries arrived in that country from France, and preached missions in Cashel and Limerick. After their return home, the Archbishop of Cashel and the Bishop of Limerick wrote to St. Vincent of Paul, their Superior, in terms of the greatest gratitude for their labours. They assured him that most of the gentry had become models of

every virtue; and that the poor, suffering as they were from war and persecution, were and blessed God under their adversity. All they attributed to the fervent and impressive manner, in which the pious missionaries had spoken to the people of their duty to God, and of the importance of salvation.

Such were, in former days, the happy effects produced by the preaching and labours of holy missionaries. But it is most encouraging to us, and demands our utmost gratitude, to know, that the labours of those apostolic men who around us are now preaching the Gospel of peace, and bringing to ourselves glad tidings of good things, are not less marked by the abundant blessings of Heaven, than was the preaching of the missionaries of other days. Who shall tell how many sinners, apparently far removed from every good disposition, are daily, and in a moment softened to compunction, at the very sound of a missionary's voice, and refuse to let their eyelids slumber until they are reconciled with God? Who shall declare how many, led by mere curiosity to listen to him, retire striking their breasts, and return to complete the work which grace has begun in them? How many, hitherto tepid and slothful, being suddenly enlightened to see the horrors of sin, and the claims of virtue, renounce the one, and embrace the other, with all the ardour of their souls? Truly may we proclaim, that the Lord hath been mindful of us; for his mercy endureth for ever. (Psalm cxxxv. 23) Let no one, then, despair either of his own, or of his neighbour's conversion; for hard indeed, and inconceivably obstinate must that heart be, that will not yield to the invitation of the missionary, calling it to obey the holy Gospel which he preaches.

IV. HOW TO PREPARE FOR, AND ASSIST AT A MISSION

Much of the fruit to be derived from a mission depends upon certain preparations being made for it, before it actually commences. This is particularly the case in this country, where (the harvest being great, and the labourers few) it is found impracticable to allow each mission the length of time which is desirable. As soon, therefore, as a mission is announced by a pastor to his congregation, the first duty of the Faithful is to devote all the time they can spare to the great concern of their salvation, endeavouring by retirement, spiritual reading and prayer, to fix their wills in a firm resolution of doing whatever may be found necessary to repair all the defects of their past lives, and to ensure their future perseverance in virtue. There should be no delay in preparing for confession. This preparation should in many cases, particularly of habitual and relapsing sinners, and whenever a doubt exists respecting the validity of their past confessions, comprise an examination of the sins of their former lives, as well as of those committed since their last confession.

The great desire and aim of the missionaries being that no sinner, who applies to them in the sacred tribunal, should depart without being reconciled to God by sacramental absolution, and that all should have the happiness of closing the exercises of the mission by a worthy communion, every obstacle to the attainment of these blessings

should at once be removed. If any one, therefore, be at enmity with a neighbour, he must seek an immediate reconciliation, so, that, when he goes to confession, he may be in charity with all the world. If he have injured another in his property, or good name, restitution must, if possible, be made; and in all cases of doubtful obligation, he must be in the disposition to obey the injunctions of his confessor. All sins of habit, and all affection to sin must be laid aside; the immediate occasions of sin must be renounced; and the penitent must be ready to do whatsoever may be prescribed for his amendment. These dispositions are so indispensable, that, where any of them is wanting, absolution would be of no avail, nay, it would be a sacrilege to receive it. In a word, in order to prevent confusion, hurry, and disappointment, it is very desirable that all should be prepared to go to confession in the early part of the mission.

As it would be a great misfortune for any one to be absent from even a single instruction given by the missionaries (every word from whose lips is worth more in the eyes of faith, than much gold, and many precious stones,) it is highly advisable that the Faithful should so arrange their temporal concerns beforehand, that the whole of each family may give all their time, during the mission, to the important concern of salvation. It is a trite, but just observation, that, where there is a will, there is a way; and when it is well known how readily the greatest sacrifices are made, and what schemes, and expedients are often resorted to, in order to make time for vain amusements, it is hard to conceive that any, who set a proper value on their salvation, will suffer themselves to be kept away by other than such extraordinary engagements as rarely occur. Let all bear well in mind those solemn words of truth itself: "What will it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (*Matt. xvi. 26.*)—*Tablet*

THE CATHOLIC CHURCH

MORE SECESSIONS TO THE CATHOLIC CHURCH.

(From the *Church and State Gazette*)

POPEY IN THE METROPOLITAN SEE.—We announce with the greatest regret, and upon authority which, though we cannot name, we consider indisputable, that one of the chaplains of the Bishop of London is on the point of being admitted into the Romish Church!

MARGARET-STREET CHAPEL.—Several members of the congregation of the Rev. W. U. Richards, successor to Mr. Oakeley, minister of Margaret-street chapel, have recently entered the Church of Rome. We may add, that among the more recent converts of Popery, is Mr. Capes, a brother of the ex-reverend gentleman who lately passed from the ministry at Bridgewater to mathematics at Prior-park.

NORTHAMPTON.—The Rev. Frederick William Faber, M. A., late Fellow of University College, and rector of Elton, Huntingdonshire, joined the Roman communion, together with eight others (names unknown), at Northampton, on Thursday se'nnight. It is stated that he is about to resign Elton, and to be confirmed a member of the Romish Church shortly.

It is confidently stated that a great many more secessions are about to take place.

"SECESSION" OF THE REV. E. G. BROWNE.

The last *Church and State Gazette* contains the following letter from one of its former contributors:—"To the Editor of the *Church and State Gazette*, Sir—Having so lately addressed to you several letters on the various apostacies to Protestant dissent, and also having been one of the committee for the purpose of obtaining signatures to be appended to a petition about to be presented to Parliament in the ensuing session against the clergy, (I use the term 'clergy' out of courtesy to those laymen in England who are labouring under a delusion in imagining themselves to be in holy orders), being compelled, by certain late notorious decisions in the ecclesiastical courts, to bury persons (so-called) schismatically baptised, I feel it my duty to inform you of my having obtained admission into the Catholic Church. In the creeds I have been wont, from a child, to confess my belief in one holy Catholic and Apostolic Church. In vain did I, while a member and (so-called) minister of the Protestant Establishment, look about me for unity—in vain did I look for those 'marks of life' of which the venerated Dr. Pusey speaks in such holy and exalted language, in vain did I look for the 'communion of saints'; but all things, both present and the prospect of futurity, combined to turn my thoughts towards Rome. Now did I begin to experience the truth of what the author of 'The Life of St. Wilfred' says—'To look Romeward is a Catholic instinct seemingly implanted in us for the safety of the faith.' But I was unwilling to trust to feelings—I examined and re-examined the subject. The more deeply I investigated the claims of the Establishment—the further I searched into Patristic evidence—the more I became convinced of the falsity of her claims to be a branch of the Catholic Church—in fact, that the English Church was nothing more or less than a 'gigantic impostor, became daily evident to me. At this critical juncture, while my mind was being tossed about with various ideas—while I was being driven here and there searching for the fair havens—my soul was providentially, directed to Milner's 'End of Religious Controversy. I believed before this precious volume fell into my hands, that however seemingly the English Church might have lost the outward marks of Catholicity, she retained her orders. To this point I naturally turned my attention, and soon saw, from the incontestible evidence brought forward by Milner in the twenty-ninth letter, that even allowing the validity of the succession and consecration of Parker, still the form used was such that the words applied to the Bishops might be applied to a child—'Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, and the imposition of hands. This 'form was pointed out as so objectionable by the Catholic divines, Dr. Champney, Lewgar, and others—that in 1662 the 'convocation altered the form of ordaining priests and consecrating Bishops.' 'But (as Milner observes), admitting that these alterations are sufficient to obviate all the objections of our divines to the ordinal, which they are not, they come above one hundred years too late for their intended purpose;

that if the priests and Bishops of Edward and Elizabeth's reigns were invalidly ordained and consecrated, so must those of Charles the Second's reign and their successors have been also.

Admitting that Parker and his consecrators, Bayly and Soory, were validly consecrated, yet being out of the pale of St. Peter, the Church of England, as established by law, is out of the Catholic Church. *Qui ecclesie renititur et resistit, non est in ecclesia.* St. Cyprian) *qui cathedram Petri, super quam fundata est ecclesia, deserit, in ecclesia se esse non possit.* Quisquis ab ecclesia segregatus, adulterum jungitur, a promissis ecclesie separatur. Alienus est, profanus est, hostis est. Apologising for the length of this communication, and sincerely praying, Sir, in the language of the pious writer of the life of St. Richard, Bishop of Chichester, that 'the prayer of the saint' (and I would fain add those of the blessed Virgin) may avail for all those who, in these times of perplexity, know not where to find rest for their souls, and bring them into the only haven, (the Church Catholic) where peace is to be found in this wretched world, I am, Sir, your obedient servant in Christ, Edward G. Browne, late curate of Bawdsey, Suffolk, St. Mary's College, Oscote, East. Sii, Britii."

Will you please to insert this letter as the production of Mr. (not the Reverend) Edward G. Browne.

A Second Letter to the Lord Bishop of Australia, in Reply to the Lectures of the Rev R. Allwood, B. A., Minister of St. James's, against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 35)

Mr. Allwood proceeds to tell us that "the doctrine of the Court of Rome is that the Pope has an universal and unlimited jurisdiction over all persons and in all matters, ecclesiastical as well as civil, conferred upon him by divine authority," and quotes Baronius and Bellarmine, who extravagant and singular as that school of writers is known to be on this subject, do not, by any means, bear the lecturer out in his unfounded assertion. The Court of Rome never put forth pretensions to unlimited jurisdiction, either civil or ecclesiastical; and beyond a doubt it puts forth no pretensions of the kind at the present day. If it did, Catholic States would know every whit as well how to deal with such pretensions as Mr. Allwood. Such assertions—I must say it however reluctantly—are mere dust thrown in the eyes of the public, to divert their attention from the real question; mere bugbears to frighten them from a calm and unbiassed examination of the matter at issue, and which must lead those initiated in the art of thinking to suspect the case is involved in "difficulty," even greater than Mr. Allwood is willing to avow.

Mr. Allwood proceeds—

"The Lateran Council under Innocent III., decreed a decree which was afterwards confirmed by the Council of Trent, that if a temporal Lord, being required and admonished by the Church, should neglect to banish heretics from his lands, the Pope may absolve his vassals from their fealty, and expose his territories for a prey.—*Conc. Lat. c. 3.*"

And again:—

Lecture I.

"From the days of Gregory VI., the claim to temporal as well as spiritual power has been constantly held by the Church of Rome, as an article of faith, &c."

But is there any truth in these assertions? Not one word! The Council of Lateran never made any decree such as Mr. Allwood represents; no such decree was therefore renewed by the Council of Trent; and it never was held by the Church of Rome as an article of faith either before or since the days of Gregory VI., that the Pope had a claim to temporal power. In vain will Mr. Allwood attempt to establish any one of his assertions on these heads. They are without the least shadow of foundation. Mr. Allwood refers to the [fourth] Council of Lateran canon 3, as containing the decree alluded to; but that pretended canon, is, by the testimony of Protestant as well as Catholic writers, an interpolation of later times, and is believed to be nothing more than a transcript with a slight alteration from an imperial law of the Emperor Frederick, inserted among the canons of the Council by a German editor, more than a century after. The canon is not to be found in any early copy of the acts of that Council, it is not contained in the Mazarine version furnished to the Greek prelates, and in point of fact, it has neither the matter nor the form of a canon. Even the other propositions among which it is enumerated were never decreed by the Council, (though they were propounded to it by the Pope), the Council having separated without coming to any resolution upon them. That the so-called decree or canon quoted by Mr. Allwood, was, as he affirms, "afterwards confirmed by the Council of Trent," is one of those bold, but unfounded assertions which a minister of truth should on no account allow himself to be led into.

I shall be happy to exhibit the decrees and canons of the Council of Trent to your Lordship, or to any gentleman who may wish to satisfy himself upon the subject, and I pledge myself to become one of your Lordship's most docile subjects, if any such confirmation of the decree alluded to can be found among them. Yet, were it all true what Mr. Allwood has said of these canons, as it is the reverse, it would not follow that a temporary rule of civil and ecclesiastical discipline, agreed upon by the Pope and the sovereigns of Europe, for the purpose of uprooting a class of heretics whose doctrines and practices were incompatible with the very existence of civil society, and among whom was one sect, whose very name has ever since been one of peculiar infamy, applied to persons guilty of their characteristic practices; it would not follow that such a decree, arising from the concurrence of the civil and ecclesiastical powers, and becoming obsolete with the circumstances that gave rise to it, is "an article of faith;" and I cannot believe that Mr. Allwood is so uninformed as not to know this common and obvious distinction.

*Ibid. + Collier, Eccl. Hist, book ii. p. 424.

† Bingham, Juris. Eccl. Prot. lib. v. tit. vii. c. 160.

‡ Dupin, De Antiqua Eccl. Discip. Dissert. vii. c. 3.

§ I have been referred to "Conc. Trid. Sessio xvi. c. 5" for proof of Mr. Allwood's assertion, but there is not one word about the pretended canon 3, of Lateran, in that chapter, or elsewhere in the volume.

¶ Paterini et Bagarri, de quorum errore malo tacere quam loqui.—*Mat. Paris.*

The lecturer proceeds to give an extract from the letters of Columbanus, the writer of which he calls a Catholic writer "of high authority." But who is this writer of high authority? Dr O'Connor, an Irish priest,* who, for his schismatical writings, was, in the year 1812, suspended from the exercise of every sacerdotal function by the late venerable Dr. Troy, Archbishop of Dublin.* Such a writer's opinion regarding the Pope's jurisdiction, is of as little "authority" among us as Mr Allwood's own.

My Lord, the excommunications of Queen Elizabeth and Henry of Navarre, by the Popes Pius V and Sixtus V, with the imaginary civil disqualifications involved in them, are proper themes for philippics against vain pretensions and the abuse of power, but they can have no legitimate place in a discussion of the great question whether or not Christ appointed St Peter and his lawful successors to be the centre of union, and the foundation of authority in His Church?

REVIEW.

The Dublin Review No. XXXVII. September, 1845. Cumming Dublin.

(Concluded from page 39.)

A brilliant article on astronomical and mathematical speculations, is a great relief from the gravity of the more serious articles, and it is learned under its light and dashing style.

The articles on "Hawthorne," "Mohemet Ali," and, above all, those on "Mary, Queen of Scots," and the "Reformation in Sweden"—reviews, independent perhaps in too great a degree of the books they review—we should have been glad to have considered at greater length. As it is, we must content ourselves with one extract from the last-named, "A Sketch of the Private Life of the Swedish Henry the Eighth, Gustavus Wasa."

We have hitherto followed Gustavus Wasa in his career of spoliation and injustice, it is time that we take a glance at the private life of the Northern Reformer. He was three times married: his first wife was the Princess of Savoy, a harsh and a brutal husband, often abused her with words and blows, and if the scandal of the court of Stockholm speaks true, her sudden death was caused by the blow of a hammer she received. Her only offence was, a kind intimation to her and his relation of the King's intentions in his regard. She was married only four years, and left a son who was the successor of his father. His second wife, Margaret, bore him ten children, of whom eight only reached maturity, she died in the year 1551, he was then sixty-one years old. Those who remarked his love for the late queen, and how much he grieved for her loss, said he never would marry again; but the Royal Reformer and apostle of religion in Sweden, was not to leave this life without adding other crimes to the sacrilege, robbery, and perhaps murder of which he was already guilty. That other crime, was incest. Margaret's sister was married to Stenbock, the governor of Toppa. She bore him several children, among them was the young and beautiful Lady Katherine. The old King saw her, and was smitten with her beauty; and though his late wife's grave was scarcely covered with its first verdure, he determined to take her as his wife. Her affections were already engaged to the young Gustavus Roos, and suspecting the ground on which the monarch came, she sought to hide herself until his departure. But when royal suitors came to woo, in vain will maidens run away. Even mothers will make

known the place of their concealment, and the young Katherine was brought back, to hear, the King, confess his love, and promise to make her his for ever. She asked her parents what was best for her to do. What they did we know not; but when the monarch urged his suit again, she answered "Yes," to his proposal. But there were difficulties still in the way of union. Marriages between uncles and the nieces of their deceased wives are, by the Danish law, invalid. At a meeting of the States he asked whether such marriages were lawful, and they answered in the negative. He told them that he himself had a personal interest in the answer, and that he wished it to be in the affirmative. The complaisant senate took the hint, and replied accordingly. Some of the Bishops said, that though such marriages were not permitted by divine law, yet that kings formed exceptions to the general rule. In vain did the Archbishop remonstrate and seek to dissuade him from the connection. Alas! he little knew the secrets of the human heart, who sought to dissuade an old man from a marriage on which he had once resolved, especially when the bride was fair and young. What success could he hope to have when the ardent and aspiring lover was an aged and hoary King! He disregarded the remonstrances of his Metropolitan, and the latter refused to be present at, or to bless the union. The new Lutheran Bishop of Linköping officiated at the ceremony, which was performed amid the contempt and ridicule of the kingdom. But even the royal crown could not win the heart of Katherine from her first and early love; and though she strove to reconcile herself to her fate, the memory of him who won her young affections, came now and then, like a troubled dream, to sadden and disturb her. She had the very inconvenient habit of talking in her sleep, and one night that Gustavus lay awake in the restlessness of old age, he overheard the words "Gustavus I hold dear, but Roos will never be effaced from my heart." For some such incidents of the married life, old men must be prepared who marry youthful wives.

REVIEW

Brownson's Quarterly Review Boston: Greene 1845.

The article on "Transcendentalism" is continued. It is from the pen of the editor, a distinguished Catholic convert from the Unitarian heresy. The second article is probably from the same pen, and addressed to the same work—the defence of the Catholic Church. The remaining articles are "Catholicity necessary to Democracy," and "Native American civility, foreign allegiance and religious liberty." These articles are able and argumentative, but they are too long and too heavy for a work of this nature. We make the following extract from the second article:—

The use of "pictures and statues" cannot injure the mind, if communing with the saints does not; for they only serve to remind us of the saints, and to bring more vividly to our recollection their virtues and eminent sanctity. We honour them, indeed, as the Professor honours a picture of John Calvin, President Edwards, or of his wife, as the patriot does the picture or statue of Washington, the soldier of Alexander, Caesar, or Napoleon, the Democrat, of Andrew Jackson, the wing, of Henry Clay, the pious son, the picture of his mother, or the lover, the picture of his mistress—not as material things, but for the sake of what they represent or bring to our minds and hearts. We see no injury to the mind here. The statue or picture simply recalls to our minds and hearts a worth we delight to honour, and which we ought to honour, of virtues which it is our duty to strive to imitate.

Be the image of the crucifix, the cross, the sign of the cross, serve to recall the mystery of the incarnation, the life, death, and sufferings of our blessed Saviour, the great work of the atonement, to point us to the great source of merit, to remind us that we are to bear the cross, are to fight under it as our banner, and for it and in it to triumph. Where, in all this, is the injury done to the mind? Is it an injury to the mind to reflect on the great mysteries of man's redemption, or to have the attention, if but for a moment directed frequently to their contemplation? The inviolation that

* For a copy of this inhibition see Plowden's Letters to Columbanus—Appendix.

Catholic worship pictures, images or the crucifix, is old, is ancient, but is false. No Catholic believes there is any in them, or ever addresses any prayer to them for he is in his catechism, and he knows of himself that they are no life or sense, and therefore no power to assist him. As well might we charge the people of Massachusetts with being Fetishists, as the Professor charge us with worshipping images. We go into the State House in Boston, into the Representatives Hall, and right in front of the speaker's chair we see suspended the carved image of a codfish. We watch, every time the speaker rises, he bows gracefully, or ungracefully, to this image of the codfish; thus apparently paying it his reverence, and, as it were, asking its permission to put the motion, or to decide the question of order. "What stupid creatures these Massachusetts people are!" we exclaim, "what wretched idolaters! how they debase the mind! Why, they officially worship a carved codfish!" "O, no," says a grave legislator, "we do not worship the codfish, nor the image of the codfish. But we hang up that image there to remind the General Court of the great importance to the commonwealth of the codfishery, and that they are to take care that in none of their legislative acts they injure it." "A mere Jesuitical refinement intended to deceive the ignorant and unthinking perhaps you, who are a man of some sense, may so understand it, but the mass of the members of the general Court do not and cannot." "But ask them; they will all give the same answer." No matter for that, they have all been trained to give that answer, so as to scold the people of Massachusetts from the charge of worshipping a carved codfish. I know better. I tell you, you do actually worship the carved codfish. See there! the speaker is even now bowing before it. Yet the answer of the legislator would be perfectly true and conclusive, and my reasoning and assertions would be false. The reason assigned for putting the image there is a good one. But if Massachusetts may, without idolatry, suspend in her State House the carved image of a codfish, to remind the General Court that it is not to sacrifice, the codfishery, why cannot I, without idolatry, place on my desk before me, as I write, an image of the passion of my blessed Saviour, that when I raise my eyes from the paper, I may be reminded of him who died for me, of what he suffered for me, whence my redemption comes, where is the source of all merit, whose virtues I am to honour and to strive to imitate, and for whose sake! If it be said in return this may do in my case, but that it will not in that of less instructed Catholics, for they will stop with the image and worship that instead of him who died on the cross we answer, that too much is presumed on the ignorance of Catholics. Catholics are not quite so stupid as the Professor imagines, and we assure him that we do not believe even the most ignorant class of Protestants themselves would be unable to distinguish between an image of the crucifixion and him who was crucified. But if so, the argument from their inability to that of Catholics would not be conclusive. If the Professor, searching the world over will find a Catholic who has made his first communion that does not know that supreme worship is due to God alone—that is besotted enough to pay religious worship to any picture, image, or material thing, or to pay, even to saint, that adoration which belongs only to God—or that cannot, or does not, make all distinctions necessary to save him from the charge of idolatry, in form or in substance—we will yield him the argument. Produce, then, a Catholic that pays divine honours to an image or picture, to a saint or any created being, or for ever after hold your peace.

We hope to see in future number equal power in shorter essays.—*Tablet*.

PUBLIC PRAYERS IN THE CATHOLIC CHURCHES. His Grace The Most Rev Dr Murray has ordered the Special collect to be said in deprecation of approaching famine.

PUBLIC PRAYERS IN THE ESTABLISHED CHURCHES.—"The second prayer appointed to be used in time of famine has been ordered by the Primate and several Bishops to be offered in the churches during the present month."

PUBLIC PRAYERS BY THE PRESBYTERIANS.—It was resolved by the Presbytery of Dublin, at their quarterly meeting, on the 5th November, that the alarming prospects of this country, in

consequence of the failure of the potato crop, call loudly for earnest and united prayer to God to stay the present judgement, and that it may be sanctified to the nation; and that this Presbytery accordingly appoint a day to be observed throughout their congregations within its bounds in humiliation and prayer, in reference to this subject.

THE CATHOLIC CLERGY.—The Rev Mr Corcoran, P. P. of Tracton, has adopted an admirable plan in his immediate locality, namely, that of setting aside a particular day and suspending all duty, in order to ascertain the extent of damage done, by the examination of the pits. We sincerely hope the plan may be followed throughout the country. We shall then best understand how we are situated. In the parish of the Rev. Mr. Corcoran one-third of the crop is diseased, but one-half of that third will be available for food for cattle. The crisis which is at hand, calls imperatively on every clergyman to act in his parish. The poor have none to rely on but their priests. Every parish priest is more or less an agriculturist; every one a philanthropist. Ministers have only acted in the emergency by employing three chemists, to demonstrate what every man in the land was aware of. What we want now to be informed on is, the extent of the evil, and then a remedial supply. A report from every parish in Ireland, supplied by the industrial energy of the pastors of the people, would effect this. We most anxiously hope the suggestion may be acted on.—*Freeman*

Miss Mary Flaherty, a Catholic Lady, the lady who some years since founded a scholarship at University College, had made Lord Brougham residuary legatee; which, says the *Post*, is tantamount to leaving him 20,000!

Conversions to the Roman Catholic Church.—The Rev Messrs Glennie, Marshall, and Coape, three Clergymen of the Church of England, have been received into the Roman Catholic Church, at St Mary's College, Oscott. Mr C Woodmason, son of Mr Woodmason, of Littlemore (who, with his lady, had been previously received), was admitted at the same time.

The *Univers* announces that the city of Trent was preparing to celebrate with great pomp the third centenary of the re-union of the Council of Trent in the beginning of 1846. A special committee, charged with regulating the ceremonial of the commemoration, had been appointed, and the Patriarch of Venice, the Cardinal Archbishop of Salzburg, the Prince Archbishop of Gorizia, and a number of German prelates has already promised to attend. The Pope, on his side, had granted a jubilee of six months on the occasion; the Bishop of Trent had caused the colossal crucifix, before which the fathers of the council signed the acts, and the chapel of the Cathedral, in which it is deposited, to be magnificently decorated, and the inhabitants had erected, to the east of the Church of St. Mary Major, where the council assembled, a monumental column surmounted with the statue of the mother of God, 'ever victorious over all heresies.' The first stone was laid on the 26th of October, and the monument is to be inaugurated on the 13th of December.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 5.]

CALCUTTA: SATURDAY, JANUARY 31, 1846.

[VOL. X.]

MISREPRESENTATIONS OF THE CHRISTIAN ADVOCATE.

We have received the following communications from a most respectable correspondent in Agra, who is ready to produce the original letters of the Vicars General of the dioceses in France, to which the misrepresentations of the *Advocate* refer, and under these circumstances, we quite agree with our correspondent, that the *Advocate's* character for veracity will not be improved (it cannot be made lower than it is) by the subjoined certificates.

To the Editor of the Catholic Herald.

SIR,—Preaching is never more effectual than when it is confirmed by the example of the preacher, and vain and valueless are the efforts of any man to enlighten his neighbours, while he himself remains in darkness. The *Calcutta Christian Advocate* was started a few years ago, for the avowed purpose of enlightening, with the rays of truth, the poor benighted Papists of Bengal. What wonder that his mission and his crooked efforts have been a miserable failure, when he relied for success on lies and calumny. His accounts of the apostacies from the Catholic faith in France, are in keeping with the means ordinarily employed by him, for (oh!) the *dissemination of truth!* Having failed to enlighten the Catholics (obstinately blind people) by such means as these, he appears to be at present a good deal disposed to try his hand at the Hindoos and Mahometans, and lacks not a store of choice epithets to designate them offensively, that being one of the most effectual means in his judgment, of converting people from the error of their ways, although it failed, (not through any fault of his) to convert the Catholics. Hindoos and Mahometans are capable, as well as other people, of distinguishing truth from falsehood and calumny, and it is to be feared that their confidence in the *Advocate's* assertions, will not be increased or strengthened by his misrepresentation of

the progress of Protestantism in France. Probably the *Advocate* hoped to escape detection in choosing so distant a locality for the object of his calumnies, though it must be confessed, he is not one of those timid, overnice gentlemen, who scrupulously consult for their honor and veracity, in measured words and cautious assertions. He seems indeed to have rather too much confidence in his fame and character to trouble himself about the fear of detection or consequent confusion, and perhaps he is right; for a man cannot lose what he never had, and cares not to acquire what he values not.

With these preliminary observations I beg leave to cite the *Calcutta Christian Advocate* before the tribunal of the public to answer the charge of fabricating a scandalously false account of the spread of Protestantism in France, under the head of "*Foreign religious Intelligence*," and dated the 5th April, 1845. The following is the article referred to.

Extract from the *Calcutta Christian Advocate*, 5th April, 1845, vol. 7, No. 14, p. 162.

"Spread of Protestantism.—A strong movement in opposition to the Roman Catholic Church and in favor of Protestantism is taking place in the Dioceses of *Verdun*, *Chalons*, *Limoges*, *Poitiers*, *La Rochelle*, *Bordeaux*, and *Frejus*. In the last named diocese in which ten parishes have almost unanimously renounced Romanism, a Romish Priest, the Abbe Roize, is among the converts, and takes an active part in preaching among his former parishioners. In the Diocese of *La Rochelle*, the number of parishes which desire to be placed under Protestant pastors is stated at twenty. In the Diocese of *Limoges*, the principal agent in producing these changes is M. Roussel, a Protestant minister, who has established a congregation at *Limoges* and brought the entire population of *Villafavard* over to Protestantism, and against whom a prosecu-

tion has been directed on account of "Language injurious to the religion recognised by the state." In the Diocese of Bordeaux, the proprietor of an estate, who with a number of his servants and tenants has separated himself from the Roman Church, procured the services of a Protestant minister from the nearest consistory, and had divine service periodically celebrated at his Chateau, when the local authorities interfered, and being unable to prohibit the assembly altogether, affixed to the door a list of the names of twenty-six Protestants, declaring, at the same time, their intention to proceed against any one who, not being included in the list, should nevertheless attend divine service there. The affair has created a considerable sensation in the neighbourhood and is to be brought before a superior tribunal. That Protestantism is on the whole progressing in France is evident from a statistical statement made in the course of the debates in the chambers, during the last Session. From this it appears, that at the close of the empire in the year 1815, the number of Protestant ministers in France was 464, in the year 1830, it amounted to 527, and in the year 1843, to 677; the sum charged in the budget for their support was, under the empire 306,000 francs; during the restoration it rose to 675,000 francs! and in the year 1843, it had reached the sum of 1,219,000 francs. The number of Protestant congregations without Church or minister was stated at 111 at that time, but has probably much increased since."

How the admiring readers of the *Advocate* must have turned up the whites of their pious eyes, at the perusal of this glorious news. How is it possible?—almost all France converted, Frenchman all turned Protestants, and the obstinate Catholics of Calcutta will not open their eyes and see the light as held forth to them by the *Advocate*!!! A respected friend of mine having read the article in the *Advocate*, sent the paper to France and solicited information from the proper source, as to the correctness of the statements; and the following are true translations of the replies returned by the Vicars General of the several Dioceses referred to. These letters speak for themselves, and if any one should be desirous of seeing the originals, they are forth coming. Certainly, if the *Advocate* were ambitious of evil fame, he could hardly be more industrious or more successful in acquiring it. One would think that India, where he is, by this time, pretty well known, is a field wide enough for the celebrity of even an ambitious man: but no, the *Advocate* must pluck laurels in France. He reminds me of the ambitious man, who was resolved to have a name with posterity, and having nothing good to recommend him, under-

took to burn the temple of *Diana*. Whether the *Advocate* will succeed better by calumnies, than the incendiary by the firebrand, time must decide.

In the mean time, I now proceed to give the extracts by which the Vicars General contradict the *Advocate's* statements.

I remain, &c. &c

No. 1.

J. B.

Verdun, 27th Sept. 1845.

To

M ——— * * *

AGRA.

You will find enclosed the answers of the Vicars General of the several Dioceses that have been attacked in the *Christian Advocate* which you sent me, and which I return that you may refresh your memory with regard to that article. Concerning the Protestants and Protestantism of Verdun, I affirm that the Editor of the News-Paper, in stating that Protestantism was making progress in our Diocese has deceived himself in a very strange manner. Among three hundred thousand souls composing our Diocese, we can scarcely find two or three hundred Protestants scattered here and there over the vast extent of the Diocese, and the great majority of these Sectarians are strangers to the Diocese, such as Germans, who came here for trade or for employment, as servants. It is true that Protestants here, as elsewhere, are making efforts to purchase some neophytes; I say purchase, because this shameful traffic is carried on publicly, but the efforts of the Protestants prove their weakness, and if they were not so blind as they are, they would know that conscience cannot be purchased with money. In a word all their exertions are vain and turn to their own confusion. * * * * *

M. ROSSAT, Vic. General.

(In our next, we shall publish the answers of the other six Vicars General, contradicting the statements of the *Advocate*, and in the interim, we beg of him to prepare his defence.)

To the Editor of the Catholic Herald

DEAR SIR,

The annexed paper may perhaps prove interesting to your unprejudiced readers. The letter, alluded to in the extracts, was lately written by a Baptist Missionary in Bengal; and the remarks were penned, in reply, by a Catholic divine. The former production gives a clear and perspicuous insight into the *animus* of the sect to which the writer belongs, and will, I am persuaded, afford materials to the fair-minded and simple-hearted, to indulge, like me, in a hearty.

LAUGH.

FROM MR.	His LETTER.	Extracts	Remarks.
Extracts.	Remarks.		
1. The <i>Popish</i> Bishop, who has perverted the Scriptures.	1. Scriptural charity!	21. A Church, THAT TELLS HIM, that our Lord Jesus HAS NOT THE POWER to save sinners.	21. Another gross calumny!
2. <i>Popish</i> Bishops &c.	2. Charity again!	22. The suffering of Christ of none effect.	22. Bad English!
3. With which (i. e. the Bible) they themselves (viz. the <i>Popish</i> Clergy) are not thoroughly acquainted.	3. Yes, forsooth, 2,000 Catholic Bishops know less of the Bible than the Baptist Missionaries! What humility!	23. We are redeemed and purify.	23. Bad English!
4. A <i>Popish</i> Priest, whenever he advances an argument, he will without any scruple &c.	4. Bad Grammar! Scriptural charity!	24. Being apostatized Church.	24. Bad English!
5. Tell the <i>papists</i> &c.	5. Charity again!	25. The Romish Church HAS DENIED Christ &c. Whom (viz. the Pope, called by the writer, <i>Antichrist</i>) the Lord shall consume and destroy &c. (from 2 Thess. ii.)	25. We shall see in the next world, which of the two, He shall destroy, the Catholics or the Baptists!
6. Any subject regarding christianity, that it may be brought forward, &c.	6. Bad Grammar!	<i>Additional Observations.</i>	
7. Our ministers would rather <i>restrain</i> themselves (viz. from engaging in controversial disputes with Catholics)	7. A plausible pretext for escaping!	1. The query concerning the difference between the English version, and the Greek original, in Jo. III, 5, has been forwarded and left unanswered by Mr. ————! Why this silence on so important a point! !	
8. Being ignorant (viz. the Catholics) of the Bible	8. Vide remarks to No. 3.	2. How can he reconcile the numerous uncharitable passages above quoted, with the golden law of that Bible, so much vaunted by him?	
9. <i>Popish</i> Priests &c.	9. Charity again!	3. Who made Mr. ————, or any other Baptist Missionary a <i>Reverend</i> ? Is this title found in Scripture? How can they, who reject <i>all</i> Episcopal authority, even Anglican, justify this assumption of UN-ORDAINED CLERGYMEN?	
10. Burned them (viz. the Catholic Clergy burned some Bibles)	10. If true; because the Protestant Bible is a corrupt version. Compare e. g. 1 Cor. vi 29, in the <i>Prot.</i> version with the Greek original, in the most ancient manuscripts.	4. When Mr. ————, refutes the Catholic Tracts given by ———— to young Master ————, promises to refute <i>his</i> Tracts.	
11. "Search the Scriptures" &c.	11. Prove that the verb <i>search</i> in Greek, is in the imperative mood, as it is in English.	LOYALTY OF THE CATHOLICS OF CHITTAGONG.	
12. <i>Their</i> is no such thing	12. Bad Spelling!	(From a Correspondent.)	
13. And consequently he has perverted &c.	13. Charity again!	The Catholics, residing in this little corner of Bengal "Chittagong," were not insensible on hearing of the victory lately achieved in the Punjab by the British arms. For the purpose of giving thanks to God for it, on last Sunday evening they assembled in a considerable number in their principal Church, when the religious ladies of Bethlehem Convent, sweetly sang the " <i>Te Deum</i> ," which was followed by an eloquent Sermon by Bishop Olliffe, and the solemn benediction of the Blessed Sacrament.	
14. A subject of Messiah's Kingdom	14. Bad English!	On the same Sunday morning, in the secondary Church of the station, commonly called of " <i>Tamalha</i> ," his Lordship administered the Sacrament of Confirmation to sixty native Christians, whose devout deportment and con-	
15. Admitted in heaven.	15. Bad English!		
16. Is figurative one.	16. Bad English!		
17. Purifying to the soul	17. Bad English!		
18. Purifying to the body.	18. Bad English!		
19. We have to prove &c.	19. Bad Spelling!		
20. A Church (the <i>Popish</i>) that tells the believer, that by paying money, &c. he is at liberty to commit ALL SORTS OF SINS &c.	20. Such an impious doctrine, thank God, is not <i>our's</i> . Is not this, then, a vile, unfounded calumny?		

spicuous faith, even a bigot or an infidel would have admired. All had previously been instructed for a length of time, and had approached the sacrament of Penance.

Chittagong,
January 22, 1846.

TESTIS.

To His Grace, — *The Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Bengal.*

MY LORD ARCHBISHOP,—I have the great happiness to announce to you Grace, that I have this day at the hour of 12 at noon, laid the foundation stone of the New Catholic Church of Kishnagur, according to the form prescribed by the Roman Ritual.

The joy manifested on this occasion by the newly-converted christians affords a happy assurance of their fidelity to our Church and obedience to her pastors. Hindoos and Musulmon attended the ceremony and were evidently pleased with its solemnity; so that I confidently look forward with God's assistance to that day when Kishnagur the once great seat of Bihaminism and Idolatry, will become a flourishing portion of the Vineyard committed to your Grace's pastoral solicitude.

May God vouchsafe in his mercy, that we may be enabled to complete the sacred edifice and schools before the rainy season sets in.

This altogether will depend upon the benevolence of a generous public.

Hoping that the Almighty will look down with complacency on our humble efforts to promote his divine glory, and that He may be pleased "to perfect the work which" He has this day "begun," is the fervent prayer of your faithful Missionary.

THOMAS ZUBIBURU,
Of the Order of B V Mary,
of Carmel

P. S.—In the corner stone I deposited a bottle containing a scroll or memorial, of which the following is a copy.

Anno Incarnationis Domini, Millesimo,
Octingentesimo, quadragesimo sexto.

Regente universalem Dei Ecclesiam,
Gregorio decimo sexto,
Pontifice Maximo.

Magnae Britanniae, sceptrum gerente
Victoria prima Regina,

Gubernatore Generali in India Orientale
Henrico Hardinge. Equite &c.

Sub Archiepiscopo Edessensi, et Vicario Apostolico in Bengala

Reverendissimo Patrio Josepho Carew,
Placidissimo Indianis et Mahomedanis,
et simul cum Catholicis, hujus Ecclesiae,
Deo Omnipotenti dicatae,
in honorem Beatae Mariæ
Virginis

de Monte Carmelo
primarium lapidem posuit.
Thomas Zubiburu.

Sacerdos professus, Ordinis Carmelitarum
Calceatorum, et missionarius Apostolicus in
Bengala.

Apud Kishnagur, die Januarii Vigesimo sexto.
Quod felix faustumque sit, et in Dei gloriam,
animarumque lucrum cedat.

Kishnagur, January 26, 1846.

TRANSLATION.

In the year of the Incarnation
1846.

Gregory 16th being Sovereign Pontiff,
Victoria 1st Queen of Great Britain,
and,

Sir Henry Hardinge, Knight, &c.
Governor General of India.

Under the Most Rev. Dr. P. J. Carew,
Archbishop of Edessa, Vicar Ap. of Bengal.

The first stone of this Church was laid on the 26th day of January, at Kishnagur, dedicated to God, in honor of the blessed Virgin of Mount Carmel, in the presence of an applauding assembly of Hindoos, Mahomedans and Catholics.

By the Rev. Thomas Zubiburu, priest of the Carmelite order and Missionary Apostolic in Bengal.

May the undertaking conduce happily and auspiciously to the Glory of God, and the salvation of souls.

To the Most Rev. P. J. Carew, Archbishop and
Vicar Apostolic of Bengal.

MY DEAR LORD ARCHBISHOP,—I have the honor to acknowledge the receipt of your Lordship's letter under the date of 16th December last, for which I am very thankful to you.

Our Bishop left for Europe on the 26th of December last, and Dr. Delprino is at present at Madras. I received a letter from him the day before yesterday, in which he gives a very bad account of his health, and there is but very little hope of his recovery. So there is not any probability of my leaving Moulineau at present.

I beg to enclose the additional subscription for the suffering Christians of the Lebanon, with the name of the Subscribers, for insertion in the *Bengal Catholic Herald*, and an order of 52, Rs. on Messrs. Lackersteen and Brothers, being the amount of the aforesaid Additional Subscription.

Begging your Grace's pastoral blessing, I remain, with greatest respect,
Your Grace's most humble and
Most obedient servant,
J. BALMA.

Moulmein, 21st January, 1846.

CHITTAGONG CONVENT SCHOOLS.

Letters from the Right Rev. Bishop Olliffe announce the gratifying intelligence, that the Female Schools lately established there by his Lordship, are now resorted to by a considerable number of Pupils, who, had hitherto either wholly neglected their education, or had endangered their religious principles by attending Sectarian Institutions. The Convent Female Free School contains now fifty-six Children, twenty of whom are supported and clothed in the Orphanage annexed to it. In this Boarding and pay School the names of ten young Ladies are already registered for immediate admission. Thus for all classes of the Female Catholic population of Chittagong and its Vicinity, the great blessings of a useful and even of an accomplished education have been provided. Some of the Children now in the Chittagong Schools have been sent from Santipore and Akyab. We trust that by their means, those stations will be, in a few years, provided with persons, well qualified by their piety and attainments, to introduce good Schools into their own immediate neighbourhood.

CONVERSIONS

A Protestant, a Native of America, was received into the Catholic Church on last Monday, by Rev. Dr. Backhaus.

A Protestant, an *Englishman*, is now under instruction, preparatory to his being admitted into the Catholic Communion.

BENGAL CATHOLIC ORPHANAGE

Subscriptions collected by Mr. James

Murray, Dept Public Works, ... Rs. 150 0
Serjeant Cooney, Dum-Dum, 14 0
From Doctor Scaulan, Burisaul, 30 0

THROUGH MR. N. O'BRIEN.

W. F. Gilmore,	...	...	10 0
Aga Mirza Sheragee,	...	...	2 0
Currie & Co.	...	...	5 0
A poor man,	...	...	2 0
Ditto,	...	...	5 0
A. Wilkie,	...	...	8 0
W. Olliffe,	...	...	16 0
W. Greenway,	...	...	5 0
A poor fellow,	...	...	2 0
Capt. Wightman,	...	...	1 0
John Duleruche,	...	...	2 0
E. Williams,	...	...	5 0
W. Williams,	...	...	2 0
E. Ester,	...	...	2 0
W. Butler,	...	...	1 0

THROUGH REV. J. PRENDERGAST.
James Bealy, Esq. 5 0
S. D. 1 0

FOR THE KISHNAGUR CHURCH

Captain Huddleston, 20 0

PROPAGATION OF THE FAITH.

THROUGH REV. MR. MCCABE.

From Mr. Ganzer, Serampore, and his Associates, Rs. 29 8
Catholics of Chinsurah, through Miss Voyel, 5 0

IRISH RELIEF FUND.

THROUGH MR. N. O'BRIEN.

Henry Manley,	...	...	5 0
Edward Williams,	...	...	5 0
William Williams,	...	...	2 0
W. H. Brown,	...	...	1 0
W. H. Van Luskgy,	...	...	5 0
Gorra Chand Day,	...	...	4 0
Edward Ester,	...	...	4 0
J. P. Vanderglut,	...	...	2 0
W. Butler,	...	...	2 0
Yeathurd & Co.	...	...	5 0
P. Hay,	...	...	2 0
William Francis,	...	...	2 0
Peter Wallis,	...	...	2 0
C. J. Thompson,	...	...	2 0
John Duleruche,	...	...	2 0
John McKeewu,	...	...	1 0

THROUGH REV. J. PRENDERGAST.

Catholics of 21st Fusiliers,	...	...	48 0
Constable O'Brien	...	...	4 0
Mrs Voyel,	...	...	1 4
T. Donoghue,	...	...	1 0
J. Mollborough,	...	...	1 0
T. Sullivan,	...	...	1 0
H. Hancock,	...	...	1 0
D. S.	...	...	1 0

ADDITIONAL SUBSCRIPTION FOR THE SUFFERING CHRISTIANS OF MOUNT LEBANON.

Collected at Moulmein.

Mr. and Mrs. D'Gracia,	...	Rs. 7 0
Mr. L. D. S.	...	4 0
„ B. D. J.	...	2 0
„ J. Darwood,	...	10 0
„ A. Friend,	...	1 0
Mr. G. Creighton,	...	2 0
„ F. Hutton,	...	2 0
„ W. S. Smith,	...	2 0
„ P. Dragon,	...	2 0
„ H. Hasker,	...	1 0
„ J. G.	...	1 8
„ C. J. Simons,	...	1 0
„ Ramalingum,	...	3 0
„ C. P.	...	1 8
„ C. S.	...	2 0
„ W. E. Lutter,	...	10 0

Selections.

THE CLOSE OF THE YEAR

Mors quidem cedunt et dies, et mensis, et anni nec proteritum tempus unquam revertitur nec quid sequatur sciri potest Cicero

WHEN thy heart was young and thy mind was gay
And thou hadst not heard of ill
And the sun that rose and set on thy day
Was genial and lovely still,
When thy youthful temples were wreathed with flowers,
How little to thee was the march of hours!

The autumnal leaf was as gay to thee,
When it floated and fell in the wind,
As the vernal bud and blossom could be,
On the flourishing plant reclined
For then thou wert reckless and young as they,
And alike to thee was their bloom and decay.

But now perchance with an altered eye,
Thou beholdest the passing year,
And with sorrow thou viewest the hours go by,
And the last sad day draw near
When the living shall call for the soul he gave
And thy clay shall commix with the kindred grave

And thou watchest perhaps the changing year,
At times with a pensive sigh
And the leaves of November all strewn and scar,
Will remind thee that thou must die
And the seasons change in the year's decline
Speaks out of the changes that mislead thee

And the year that is gone—as it did away,
Didst thou see it expire unmoved?
Or didst thou not muse on thy own decay
And farewell to the things beloved
And feel that its days and its months for thee
Were all sunk in eternity's boundless sea?

It is time to think when the days of men
Thus rapidly hasten on
And the glass of Time though it turns again
Will too quickly run on again—
And these are the thoughts which the pensive sage
Will love to revolve in maturer age

The autumnal blast may spoil the tree
And scatter its foliage round
And the blift snow may a girdle
Where the ivy had fondly bound
But the willow stem and the leafless spray,
Shall be seen again on a sunny day

Not so with man—there is a fearful hour
That will blight his joyous bloom,
When his leaf shall be in the whirlwind's power,
And his trunk lie low in the tomb
And no genial sun and no glad spring
To him a new verdure of life shall bring

Religious Cabinet

THE GOSPEL

The Gospel is which streaks the morning bright,
'Tis this which glides the horrors of the night
When wealth forsakes us and when friends are few
When friends are faithless or when foes pursue
'Tis this which wards the blow or stills the smart
Disarms affliction or repels its dart
Within the breast bids purest raptures rise—
Bids awful conscience speak her cloudless skies
When the storm thickens and the thunders roll,
When the earth trembles to the affrighted soul,
The virtuous mind no doubts nor fears assail
These storms areephyrs or a gentler gale,
And when disease obstructs the life-bearing breath,
When the pulse trembles, and each grasp is death
Even then thou shalt sustain the just
Grace their last moments, nor desert their trust

CONTEMPLATIONS IN EASTERN NIGHTS.

We are told by St Augustine that "God is patient because he is eternal," and we should also be patient because we are immortal, for, if we keep our minds steadily fixed upon Eternity, the sorrows of life will pass away like the troubled dreams of a single night. If in our mortal pilgrimage there seems little but obscurity and gloom, yet even in the midst of all these trials we know that joy and happiness are approaching—that a short time of tribulation will be exchanged for everlasting felicity. The day will come when our chains are to be at last broken—the prison walls thrown down, and the spirit to cast off its mortal coil, when the tears of the mourner are forgotten in the bliss of Heaven, the wounds of the suffering heart healed by the presence of God, and infinitely happy in the everlasting possession of Him, who made the heart, and who alone can give it rest.

The telescope reveals to the sight objects in distant regions hitherto unseen by man and in the same way a splendid perspective may be apprehended by the eye of faith. We learn from astronomy that numerous firmaments as glorious as ours, divided from our firmament and each other by immeasurable intervals, float through immensity, doubtless forming one stupendous system bound together by fine relationships,—containing myriads of stars. And even thus are all human beings related, as we shall find hereafter when admitted to the communion of Saints in that blessed intercourse far surpassing the delight of human friendship, as the heavens are above the earth, and when our glance is directed on high, every thing here below appears unworthy to fix our minds. Who does not feel his insignificance when looking upwards to the midnight sky he recalls the words of Coleridge "It is surely not impossible that to some superior Being the whole universe may be as one plan,—the distance between planet and planet being only as the pores in a grain of sand, and the spaces between system and system no greater than the intervals between one grain and the grain adjacent."

In the solitude of midnight, when contemplating the starry heavens, we feel most vividly the universal presence of God. It is the continual sight of God that forms the perfection and happiness of the saints in Heaven, and the continual view of his presence produces in proportion the same effect on the servants of God on earth. This knowledge is acquired most easily by tracing the divine hand throughout Creation, in all the various works of that Almighty Being who said to Abraham, "Walk before me and be perfect." And what must have been the feelings of that great Patriarch when he gazed on the blue unclouded sky of his eastern land, studded with innumerable worlds of light, and thought of the promise that his posterity would be as numerous as the stars of heaven, and that through him all generations of the earth would be blessed. How much must he have beheld by the prophetic eye of faith, invisible to those whose attention is directed to terrestrial matters, and who have not studied like him throughout their lives "to walk with God."

We should constantly pray that all our steps may be guided by the Almighty, and only taken in consonance with his divine will. In bygone ages those who aspired to a life of great piety sought to save their souls by retiring to the wilderness, and in that solitude to weep over the sins of the world they had quitted for ever. But in these days most pious men and women are called to serve God by more active means, and to labour to bring other souls to him, (in imitation of our Divine Saviour, who came to save the lost, and to call sinners to repentance) or to instruct children, and to train them to the paths of virtue from their earliest years. Who can gaze around on the number of those who perish "through lack of knowledge," without feeling that we should not remain unconcerned spectators of the eternal ruin of those redeemed by the blood of Christ, and if we have no other means of doing them good—that of prayer the most effectual of all is within our reach, and must ever prove efficacious. Even in these solemn duties we are taught by the stars of heaven, as will be perceived by the following description of them in the architecture of the heavens.

"Returning homewards from these profound abysses to whose extremities we have adventured we seriously recur to the enquiry more than once suggested—*What are these innumerable stars doing? are they not like all other things in a state of activity*, and we find that rotation is a law of their nature, and inseparable from it. The different suns instead of being isolated are related, and no stellar orb can retain its place, its constitution and character independently of its neighbourhood. As with minor arrangements there is here also even in the great vault some intimate connection, some network whose refined traces may be pursued."

This relationship amongst the stars is only a type of that existing amongst all human beings. We all have our appropriate duties to perform towards our neighbours, and we can only be happy in seeking to promote the happiness of others. All mankind are dependent upon each other. The rich from their elevated position derive spiritual advantage and gratification from looking on the poor as objects of interest and benevolence, while the poor from their lowliness look up with deference to the rich whose goodness they have experienced. Thus the various circumstances of human life render us all dependent upon each other.—Association is a law of our nature, and God enables holiness to ally and reinforce itself with holiness, so that the best portion of goodness can feel itself identified with all the goodness in the universe. In uniting together we modify and accelerate the formation of the character, assimilating to our divine Saviour, till we become according to his prayer one with him. He is a fountain of mercy for the recovery of the world, and it is his divine will to employ our hearts as consecrated channels for the diffusion of its streams. Had we a more sublime sense of duty in all our words or actions, we should feel the influence that they may possess over others both for Time and eternity. It has been truly said that bad company and bad example have ruined more souls than any cause, and

who can fail to perceive the truth of these beautiful lines by Harvey.

How wonderful is this electric world!
How sensitive to every move of soul,
While to mere sense the man a bubble seems
Tossed on the billows of Eternity,
With God connected how sublime he grows!
And in a moment what a source may be,
Of influence when the head that thought is dust
Or hand that laboured in the tomb is cold.
Our moral centre is a point minute
But our circumference, oh! who can grasp
In action, suffering, the revolved result—
A smile, a glance—a single breath, a tone
A laugh of scorn,—perchance may happy thrill
Some chord that touches by effectual ties
Events unborn and make, the Eternity
We dread, to vibrate with the deed we do
For all mankind are harks in that vast chain
Of consequence, which e'en from Adam's sin
To our last error,—its unbroken length
So reaches that we cannot act alone
But rather each to each is so entangled
By past connection or by future power
That conduct grows immortal, and the act
From soul to soul, with multiplying power
Itself repeateth, when the agent sleeps
In cold oblivion by the world forgot—

Madras Dispenser

R. A.

A WALK TO ST PETER'S.

(From "Reminiscence of Rome," by a member of the Arcadian Academy.)

"Stiede un Tempio il più bello e meglio adorno
Che Vede il Sol sia quanto più intorno."—Ariosto.

The Vatican Basilica has long been the favourite goal of my solitary walks, affording as it does so exhaustless a theme for sublime and pleasing meditations. Even at the distance of twenty miles, when viewed from any of the Latian or Sabine mountains, its cross-surmounted dome is seen towering in isolated majesty above the wide-spread city of the Seven Hills. The believer and the infidel—the Christian and the Jew, gaze upon it—if not with equal respect, at least with equal admiration: for the former feel within it the presence of the Deity, and the latter acknowledge that a nobler substitute for the fallen temple of Jerusalem has never yet been raised to the God of Israel. Gibbon and Forsyth—De Lalande and Stolberg, are enthusiastic in its praise. The faculties of Byron's vast and capacious mind used to become enlarged in contemplating this stupendous edifice, and the sceptical Dupaty confessed that a visit to St Peter's Church sufficed to fix his thoughts on God and eternity.

On approaching towards St. Peter's, according to my custom, a little before the decline of day, and entering upon the ground area, which serves as an unrivalled vestibule to its lofty portals, a crowd of interesting recollections not unfrequently come across my mind.

Like Johnson amid the ruins of Iona, I envy not the traveller who can tread this hallowed soil without feeling his breast glow with enthusiasm or look upon the Christian monuments, whereby he is surrounded, and not experience warmer sentiments of piety and devotion: "Movemur cuim," to use the words of the prince of orators, "locis ipsis in quibus eorum quos diligimus, atque admiramur adsunt vestigia."

In fact, every Catholic pilgrim must surely feel some devotional excitement when he gazes, for

the first time, upon the eventful spot, sanctified by the gory footsteps of the apostolic founders of his creed—the ground that served as a battlefield whereon their sincerity was tried by the fiery sword of persecution; and when he recalls to mind the heroism here displayed in suffering for the name of Christ, he will contemplate with deeper interest the tombs—the shrines and altars, raised as trophies of Christian victory in the grandest temple ever erected to the God of martyrs.

The open space before St. Peter's, as well as the Basilica, were formerly the site of the circus of Nero, and of the gardens of Agrippina. After destroying nearly two-thirds of Rome by fire, in order to divert the public odium of this crime from himself, the emperor charged it upon the Christian inhabitants of the city. In consequence, thousands of these innocent victims were hither brought, and put to the most cruel death. The barbarities exercised towards them, as related by a pagan contemporary witness, are of the most heart-rending description.

According to the Roman annalist,* some were covered with the skins of wild beasts, and then torn to pieces by dogs; others affixed to crosses, were daubed with pitch and other combustible materials, and then set on fire, by the tyrant's order, to illuminate the gardens during his nocturnal debaucheries; while the imperial monster himself, dressed as a charioteer, occasionally sallied forth to join in the riotous games of the circus. So numerous were the Christian victims here immolated, that Pope Pius the fifth was accustomed to remark, that every particle of earth within the area before St. Peter's Church had been consecrated and imbued with martyred blood.†

The Catholic traveller, therefore, whose soul fondly sympathises with every memorial of the joys and sorrows—the combats and triumphs of his forefathers in faith, will here feel inclined to kiss the very earth with reverence, and, like the Jewish pilgrim of old, take the shoes from off his feet, for the ground whereon he stands is holy.

The obelisk, likewise, which rises in the centre of the piazza, supports an object worthy of peculiar religious respect; for within the bronze cross, on its summit, is enclosed a portion of the identical wood whereon our Divine Redeemer expired for man's salvation.

To this circumstance the following inscriptions on the plinth allude:

Hæc crux Domini
Fugit partes adversæ
Vixit Leo de Tribu Juda.
Sixtus Quintus Pont. Max. cruci invictæ
Obeliscum V. dicatum—ab impura
Superstitione expiatum—justius
Et felicius consecravit. An. MDCLXXVI
Christus vivet—Christus regnat—
Christus imperat—Christus ab omni malo
Plebem suam defendat.
Sixtus V. Pont. Max. cruci invictæ
Obeliscum Vaticanum ad apostolorum
Tumina operoso labore transtulit. An. 1586

The various vicissitudes of this superb trophy of the cross must render it, I think, highly inter-

esting to the eye of every beholder. The Vatican Obelisk is an entire block of red granite, and measures one hundred and twenty feet in height. It was first erected before a temple of the Sun, to which luminary it was dedicated by king Nuncoreus, or Pharaoh, the successor—or, as some maintain, the predecessor—of Sesostris in Egypt. The Egyptian monarch commanded his own son to be fastened to the top thereof, according to Pliny, in order that the workmen might raise the obelisk upon its pedestal with greater care. After the lapse of several centuries, it was brought from Heliopolis to Rome, by order of the emperor Caligula, and subsequently formed the principal ornament of Nero's circus. By the last named emperor it was consecrated to the memories of Augustus and Tiberius, as the following ancient inscription still visible at the extremity of the shaft testifies:—

"Divo Cesari Julii F. Augusto Tiberio
Cesari Divi Augusti F. Augusto sacrum."

Finally, Pope Sixtus V * had the obelisk removed to its present situation in honour of the cross, and a modern poet has made this singular monument record its own various consecrations in the following epigram

"Ægyptus Soli, hinc me Roma dicavit
Augustus, sanctæ tu, Pie Sixte cruci.

The fifth pontiff of the name of Sixtus, who, I think, may be justly compared, in the grandeur of many of his enterprises, to the Egyptian Sesostris—the Grecian Alexander, and the Roman Augustus, was sometime at a loss to find a man capable of executing his design respecting this obelisk. The plans of five hundred architects and engineers were first examined by the Pope's council ere that of the celebrated Domenico Fontana obtained the preference. To disengage the obelisk from the earth wherein it lay buried, near the Spina of the circus, and to remove it to its present situation, about three hundred paces off, required the employment of forty machines, (each of fifty-two horse-power,) eight hundred men, and one hundred and sixty horses during four months, at an expense of about 40,000 crowns.

Notwithstanding Fontana's acknowledged skill in mechanics, the undertaking, it is said, nearly failed, owing to the extreme tension of the cordage. Silence, under pain of death, had been proclaimed among the assembled crowd during the operation. In this emergency, however, a Genoese mariner, named Bresca, called out to the engineers to throw water upon the ropes. This happy suggestion was immediately attended to, and the erection of this ponderous mass of 963,537 pounds, Roman weight, to its destined situation upon the backs of four bronze lions, was accomplished amid the deafening acclamations of the exulting multitude.

(To be Continued.)

THE CELIBACY OF THE CLERGY.

* Translated from the French.

There is no dogma in the Catholic Church, there is not, indeed, a prevailing usage connected with her strict discipline, whose roots are not to

* Tertullus, (Ann. L. xv. § 46.)

† Gildartus Vita S. Petri Comiti, P. M.

* Sixtus V., during his short reign of five years, raised five of the twelve obelisks which at present adorn Rome

be traced in the depths of human nature, and which do not, consequently, mingle with these universal opinions that, with slight variations, are prevalent at all times and among all nations. The discussion of this proposition in all its bearings would be highly entertaining and instructive. We will confine ourselves, however, to the subject placed at the head of this article. It is an opinion common to men in all ages, in all places, and of all religions, that in the virtue of CONTINENCE, there is something of a heavenly character, which exalts man, and renders him acceptable to the Deity; and that, by a necessary consequence, even lawful indulgence, is either in conflict with, or repugnant to every sacerdotal function, every religious act, every holy ceremony. There is no system of legislation upon the face of the earth on this subject, which has not imposed some restraint upon the priesthood, and which, in regard to men generally, has not required abstinence of this kind, more or less rigid, to accompany prayers, sacrifices, and solemn ceremonies. The Hebrew priest was forbidden to marry a woman who had been divorced, and the high priest could not even marry a widow. (Lev. xxi 7, 8, 13.) From the Talmud we learn that he was forbidden to have more than one wife, although polygamy was tolerated in other persons, and all were required to be pure who entered the sanctuary. The Egyptian priests were allowed to have but one wife; and among the Greeks the hierophant was required to preserve his celibacy; and to observe the strictest continence. (*Potter's Greek Antiquities*.)

Ongen informs us to what means the hierophant resorted to enable him to keep his vow; whereby antiquity distinctly admits not only the vital importance of continence in the exercise of the sacerdotal functions, but also the insufficiency of human nature, when thrown exclusively upon its own resources. (*Contra Celsum, cap 7 Plin. Hist. Nat. cap. 13*.) The priests of Ethiopia, like those of Egypt, were recluses and observed celibacy. (*Bryant's Mythology*.) And Virgil distinguishes, in the Elysian Fields, the priest who had, during life, preserved his chastity:

Quique sacerdotes casti dum vita manebat

At Athens the priestesses of Ceres, to whose office the laws attached the utmost importance, were chosen by the people, maintained at the public expense, devoted for life to the worship of the goddess, and were required to preserve the most rigid continence. Such were the sentiments of the known world. Ages roll by, and we again find the same sentiments prevailing in Peru. In what high estimation have not all the nations of the earth held virginity, and with what distinguished honors have they crowned it? Although marriage is the natural state of man generally, and even a holy state, according to the received opinions of mankind; yet we see arising on all sides, a peculiar regard for the virgin, we look upon her as a superior being; and when she loses that quality, even by marriage, we feel as if she had been degraded. Women who were betrothed in Greece, owed a sacrifice to Diana for the expiation of that kind of profanation of their virginity. Peculiar mysteries were established by law at Athens in relation to this religious

ceremony. The women conformed to them strictly, and dreaded the wrath of the goddess if they neglected them.

We find virgins consecrated to God in every country, and in every age of the human family. What is there in the annals of nations more illustrious than the vestal virgins? With the worship of Vesta, the Roman empire flourished; with its neglect it perished. In the temple of Minerva the sacred fire was preserved in Athens, as at Rome, by virgins. These same vestals have been found in other nations, from India to Peru, in which latter country it is somewhat remarkable, that the violation of their vow is punished in the same manner as at Rome. Virginity in Peru was considered as sacred in its character, and in that regard equally agreeable to the emperor and to the divinity.

And Mahomet, the voluptuous legislator of Asia, has said, that "the disciples of Jesus preserve their virginity, although not required to do so, in order to render themselves acceptable to God. The daughter of Josaphat preserved her virginal purity, by the inspiration of heaven: she believed in the words of her Lord and in the Scriptures. She was among the number of those who were obedient" (*Alcoran, ch 56, 57*). Whence proceeds this universal sentiment? Whence did Numa learn that to render his vestals holy and venerable, it was necessary to enjoin virginity? How is it, that Tacitus, anticipating the peculiar language of our theologians, should speak to us of that venerable *Occia*, who had presided over the college of the vestals for fifty-seven years with eminent sanctity? And whence was derived that general opinion among the Romans, that if a vestal availed herself of the privilege granted by the laws, of marrying after thirty years of service, "those marriages were never happy?"

If from Rome we transport ourselves to China, we find there religious women observing the vows of virginity. Their dwellings are embellished with inscriptions which they receive from the emperor himself, and is a privilege restricted to those who have remained virgins during forty years. There are religious orders, male and female in China and in Mexico. What wonderful uniformity among nations so different, in character, language, religion and climate! But there is a fact yet more astonishing. It was a prevailing opinion among the nations of antiquity, that the divinity assumed flesh from time to time, and appeared in the human form to instruct or to comfort man. These visitations were called *theophanies* by the Greeks, and in the sacred books of the Brahmins are styled, *avatars*. Now these same books proclaim that whenever a God thus condescends to visit the world, he becomes incarnate in the womb of a virgin, without any congress of the sexes. And the ancient Hebrews had the same idea of their future Messiah. According to the Japanese, their great god *Xaco*, was born of a queen who never had intercourse with any man. The Macaniques, a people of Paraguay, who dwell upon the borders of the great lake Zorayas, informed the missionaries that "formerly a woman of exquisite beauty gave birth, in the same manner, to a beautiful child, who, upon arriving at the age of manhood,

wrought extraordinary miracles in the world, until at length, in the presence of a large number of his disciples, he ascended into the heavens, and transformed himself into the sun which we behold." The Chinese extend this doctrine. According to them, "Saints, sages and liberators of people should spring from a virgin. Thus was born Heou-tai, chief of the dynasty of the Tchou. Kiang-Yuen, his mother, who had conceived by the operation of Chang-ty, brought forth her first born without labor and without pain." The Chinese poets exclaim: "Wonderful prodigy, divine miracle, Chang-ty has only to will. O grandeur! O sanctity of Kiang-Yuen, far from her be all pain and all blemish!"

(To be Continued.)

THE RUSSIAN GOVERNMENT AND THE ROMAN CATHOLIC CHURCH.

The following is extracted from a new work, entitled *Eastern Europe and the Emperor Nicholas*, by the author of *Revelations of Russia* :—

"In the city of Minsk, in 1697, there still existed a convent of humble nuns of the order of St. Basilus. Their time, like that of the 'Sisters of Charity,' was divided between their religious duties, attendance on the sick, and the education of poor children.

"Far and wide through the surrounding country, the suffering and needy had learned to bless their unassuming benevolence, and people of all ranks regarded with veneration a community, distinguished not by ascetic practices, but through its active and unwearied philanthropy.

"The very popularity of this order and the estimation in which it was held, marked it out for a persecution, so atrocious that I know of nothing more harrowing in times ancient or modern.

"The cruelties of Nero, Domitian, and Caligula, the most virulent religious persecution of past centuries, and the horrors of the French revolution, rarely equalled in degree the barbarities practised on those harmless women, and sink into insignificance beside them, when the long protraction of seven years of suffering is considered.

All the details of this inhuman persecution might have remained either utterly unknown beyond the Russian frontier, or merged in vague rumours of cruel treatment, but for the providential escape of four of the sufferers.

"Between 1827 and 1845, 41 nuns perished at the hands of Russian despotism, out of 58 devoted to duties whose fulfilment appeals so directly to all human sympathies, that a religious sisterhood analogous to their own had been spared even during the French reign of terror, which so pitilessly swept away all social landmarks. Of the 14 that remained, eight had either had their eyes torn out of their limbs broken, and of the other six only had strength to attempt, or fortune to effect their escape. A few more months and the whole surviving fourteen, at last doomed to Siberia, might have been expiring on that weary road, which the ten unhappy creatures left behind by the fugitives, are at this moment being dragged or driven over, all lame, blind, or ailing.

"Nothing in that case would ever have reached our ear of the incredible sufferings of these poor victims, whose fate would silently have contributed to swell those statistics of proselytism which the Russian Government gives periodically to Europe, and which Nicholas has commemorated by the famous medal inscribed with the motto, 'Separated by violence, and re-united by love.'

Of the four fugitives, two—the sister Wawrzecka and Irena Macrina Mincieslas (Mieczyslaska)—succeeded in reaching Posen in Prussian Poland, where the Roman Catholic Archbishop, having taking down their circumstantial deposition of the facts about to be narrated sealed it with the arms of the archbishopric, and forwarded the document to Rome.

"An order consequently arrived for the superior to repair to Rome by way of Paris, in which city she took up her abode till the 10th of October last, under the same roof with one near and dear to the author.

"Here she was led to give all the sad details of her harrowing story, whilst the scars which mark her body added their dumb eloquence to her recital.

"Irena Miecesias, had been 30 years renowned for her charity and benevolence throughout the government of Minsk, as head of the Basilian convent, consisting of 34 nuns, in the city of that name. It will be hence at once perceived that she is advancing into the vale of years.—The aspect of her countenance, according to the portrait which the writer has before him, is at once noble and indicative of determination. It derives the first expression from the position of the eyes, which is such as we rarely meet with out of the Scandinavian or Anglo-Norman race, viz, obliqued upwards from the outward corners, that is say, in a direction precisely contrary to the eyes of the feline species, of all Mongolian races, and of many of the inhabitants of southern countries. The finely-chiselled corners of her mouth seem to mark a decision of temper, of which she has given the most heroic proofs in her conduct.

"The substance of her narrative, which the other three sisters corroborate in the minutest particulars, is to the following effect :—

"The Emperor Nicholas, having profited by his influence and privileges in nominating corrupt and ambitious tools to the bishopric of the Basilian communion (that is to say, the Roman Catholics with Greek forms), amongst these Semiasko, the bishop of the diocese in which the convent of these poor nuns was situated, had apostatised to the Greek from the Latin church. Finding that the great mass of the clergy, and the whole of their congregation, refused to follow the examples of their chiefs, Nicholas ordered forcible means to be resorted to, and set on foot a persecution, which caused the females of this religious association great alarm, and induced them to use the private influence of their friends in the Russian capital, to be allowed to return from their convent into the bosoms of their families.

"This boon the Emperor refused, referring them to their apostate bishop.

"Semiasko, after vainly using all his persuasive powers with this community, to induce them to pass over to the Russian church, showed them alike the threats and promises he was empowered to make in the name of Nicholas, and the awful signature appended to a document which com-

manded him to adopt such measures as the interests of religion might require, to oblige all recusants to reform. Finding their determination unshakable, he left them three months to consider the matter; and, then detaching from his breast one of the numerous orders with which the Emperor had rewarded his apostacy, he attempted to pin it on the bosom of the superior, to whom he held out a dazzling prospect of honours and rewards.

"These women, it must be remembered, in their devout belief, now saw in their former pastor only an impious seceder from the faith of their fathers. Irna Miecesles, therefore, spurning this temptation, said tauntingly to the bishop, 'Keep it, keep it; it would ill accord with the humble cross which marks my order, and with you it serves to hide a breast beneath which there beats the heart of an apostate!'

"These nuns had been fortified in their resolution by the exhortation of their confessor, a weak, but probably well meaning man, named Michalewitch.

"As the persecution became more rigorous around him, between the threats and the promises of his bishop, he was influenced to desert to the Russian communion, and he was afterwards frequently obliged to take his seat as member of the tribunal which attempted to subdue the obstinacy of these women. It is, however, probable that he yielded more to terror than seduction, for he strove apparently to bury his remorse in incessant intoxication; and in this condition he afterwards fell into a pool of water, where he was drowned.

"Three days after the insulting refusal of the superior to apostatize, Semiasko came with a detachment of soldiers to turn the sisters out of the convent. Such was the violence employed—such the terror inspired by the account of universal persecution, that a sick nun of their number fell and expired upon the pavement of the chapel.

"The remainder were heavily ironed, hand and foot, marched to Vitepsk, where they were placed in the Russian convent of 'black sisters.'

"These black sisterhoods, which may, in some measure be compared to our penitentiaries, are places of refuge for the widows of private soldiers, and receptacles for the most disorderly prostitutes.

"Here the 33 nuns of St. Basilias, from Minsk, met with 14 more of their order, transferred from another convent to this abode, where for two years they were kept at hard labour, chained in couples, and exposed to all the malignity of the depraved associates with whom these women of gentle birth were thus forcibly mingled.

(To be Continued)

A very serious schism has broken out among the Brighton clergy, which extends, of course, to their flocks. Great controversies are going on among the Jews of Germany. One party, the Reformers, as they call themselves, are anxious to abolish the use of the Hebrew language in the religious ceremonies, which is vehemently opposed by the ancient party.

A Second Letter to the Lord Bishop of Australia, in Reply to the Lectures of the Rev. R. Allwood, B. A., Minister of St. James's; against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 55.)

Hitherto, then, we have been merely endeavouring to clear away the rubbish which Mr. Allwood had deemed it necessary to collect around this controversy—matter totally foreign to the real question in debate; for even supposing Catholics were to admit all the errors and crimes that history and fiction have attributed to a few of the Popes,* the same question still recurs, is the Pope, by divine appointment, the supreme pastor of the Church? The questions whether some of them have not abused that dignity, and claimed powers which are not of divine institution, have in reality nothing to do with this discussion.

In my former letter to your Lordship, I endeavoured to prove from the holy scriptures, from the ecclesiastical writers and councils of the five first centuries of the Church, that the power of feeding the whole flock of Christ was committed by Him to Peter, and recognised as existing in St. Peter and his successors by the universal consent of the Church in these primitive ages. The object of Mr. Allwood's lectures is to disprove these facts, and to assert in the words of your Lordship, "that no such prerogative or privilege can be proved to belong to the Bishop of Rome (or to his See), either by virtue of any supposed succession or derivation from St. Peter, the first of the Apostles; or of the authority, direct or indirect, of the Holy Scripture, or of the testimony of the early Fathers; or by the decree of any General Council lawfully assembled, &c." Be it my task—the public approving—to follow the lecturer in his career, and to demonstrate as clearly as past facts and opinions can be demonstrated by existing monuments, that the divine origin of such a prerogative has been the constant belief of the Catholic Church from the beginning, as it is now, and—the promises of Christ not failing—will be to the end.

* The two best abused of the whole catalogue of Popes have been Gregory VII, commonly called Hildebrand, and Innocent III referred to by Mr. Allwood. Yet some better informed Protestants have recently done justice to these two pontiffs. The celebrated German writer Voigt, has compiled a life of Gregory VII from contemporary documents and original correspondence, and the result is that he pronounces him "a man of most upright mind, of a most perfect disinterestedness, and of the purest zeal; one who acted in every instance just as his position called upon him to act." Lichow, Liden, Ico, Muller, and other Protestant writers, as we speak of Hildebrand with enthusiasm. A life of Innocent III has recently been published by Harter, a clergyman of the Protestant Church of Germany, based entirely upon the monuments of the age in which the pontiff lived, and a similar judgment is drawn from the historian, namely, that keeping in view the state of society and public opinion of the time, Innocent must be regarded as "an immediate instrument in the hands of God for securing the highest good of the community." How unjust—how unphilosophical it is, and how prejudicial to truth, to judge the leading characters of the middle ages by a jury of the nineteenth century, a jury, prejudiced too by feelings of worldly interest, as well as of country and religion! And how much more wise and generous it is, in such men as the German writers, just quoted, to eschew the beaten track, and seek for historical truth at its source!

THE HOLY SCRIPTURE ATTESTS ST. PETER'S SUPREMACY—I feel pleasure, my Lord, in acknowledging the candour, with which you designate St. Peter "the first of the Apostles." The lecture also readily concedes "that St. Peter was in a certain sense the first," and that "it seems very probable, from the voice of antiquity, that he had a personal pre-eminence of honour among the Apostles,"* but he denies "that this priority carried with it any official supremacy, or right of jurisdiction over the other Apostles." "To all," he says, "were given the same apostolical authority: they were all endowed by our blessed Lord with the fulness of power of which mortal men were capable: equal in mission, equal in commission, equal in honour, equal in power. No single Apostle had jurisdiction over the rest—equals have no power over each other. Was St. Peter an ambassador of Christ, so were they all; were the keys of the kingdom of Heaven committed unto to him, so were they committed unto all? to all, alike, were given the privilege of bringing men into the Church, by exhortation, by persuasion, by ministration of the Word and sacraments; to all, alike, was granted the power of rejecting and excluding the scandalous and profane."†

To this I answer, that to call the Apostles "equal in honour, equal in power" is merely to beg the question. To all indeed, were given the power of preaching the Gospel and administering the sacraments. This is nowhere denied, and its assertion proves nothing. But behold a dignity conferred upon Peter, which none of the rest received. Upon Peter's acknowledging him to be "Christ, the Son of the Living God" "He answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: *Thou art Peter, (a rock); and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be also loosed in heaven.*" In like manner as Abram received from the Almighty a new name, when he made with him the covenant of circumcision, and promised that he should be the father of "nations, and king of people."‡ In like manner as Jacob received the name of Israel, when a similar prediction was made to him by the angel,§—so Simon the son of Jonas, who had received the promise of a new name upon his first introduction to our Redeemer,¶ is here honoured with that name, and informed of its mysterious signification. "Thou art a rock, and on this rock I will build my Church: and I will give to thee the keys of the kingdom of heaven." Here, Peter, and Peter only, is made the *foundation* and *governor* of the Church and here his commission and authority are recorded in language that defies explanation in any other than the sense of the Catholic Church. Is it possible for a Christian to conceive that this solemn and mysterious

change of name, and this donation of the keys of the celestial city were an empty ceremony conferring neither of the dignities which the words and emblems suggest? The notion would be blasphemous. What, then, is the idea that this figure of the rock suggests, but that the whole edifice of the Church founded thereon—according to the idea of St. Cyprian—rises up in unity, and receives, solidity, from its being morticed and rivetted in this common base? And accordingly we find Peter directing the very first solemn act of the disciples of our Lord after his ascension, namely, the election of a successor to the apostle Judas.* We find him the first to preach Christ's resurrection,† the first to convert the Jews,‡ and the first to receive the Gentiles.§ Is it possible, my Lord, not to see in all these coincidences the Church's foundation and centre of union, and the jurisdiction of a visible head?||

Again, what idea does the figure of the keys suggest? The delivery of keys has always been a symbol of conferring supreme command. "The key of the house of David" is frequently mentioned in scripture as the emblem of the Messiah's rule over the house of David.¶ He is likewise said to have received "the keys of death and hell,"** to signify his supreme dominion over both. In Arabic and other eastern writings "the keys" and the *government* are often synonymous terms.†† Even among Europeans the same analogy exists in some degree. The keys of a city are presented by a sovereign to his representative, as a token of the government being delegated to him—the keys of a fort are presented to a conqueror, to signify that the dominion thereof is transferred. When, therefore, St. Peter receives the keys§ from our Saviour, we can give no other honest, or rational interpretation to the act, than that to Peter is entrusted with the supreme command. I now, then, place Mr. Allwood and your Lordship in this dilemma: either St. Peter did on this occasion receive a *special* commission to *rule the Church of God*, or he did not; if he did, the scriptural argument is closed, St. Peter's supremacy is established. If he did not receive a special commission, then neither did the other apostles receive, at any time, a *general* commission to that effect. Search the gospels—put all the apostolic commissions together, and you will not be able to find any thing in the sum total of them that is not given to Peter individually: either then Peter individually received full power to govern the Church, or Christ left no authoritative governors in his Church, and the theory of the Independents will become the true one. I have calmly weighed these alternatives, my Lord, and I tell you and Mr. Allwood that you cannot escape from them, I will compel you to admit Peter's supremacy or to renounce Episcopacy.

(To be continued.)

* Acts, i. 15.

† Acts, ii. 14.

‡ Ibid, ii. 39—41.

§ Ibid, x. 47.

¶ Thus does the Protestant Whitby candidly paraphrase the words of Christ—"As a suitable return for thy confession I say to thee that thou art by name Peter, that is a *rock*, and upon *thee* who art *this rock*, I will build my Church, and I will give to thee the power of making laws to govern my Church"—Par. t. i. p. 143.

†† Isaiah xxi. 22 Rev. iii. 7, &c.

** Rev. i. 18.

†† Abu'l Fedr, Specimen Hist Arab pp. 474, 553, 482.

*—Lecture III.

†—Matt xvi. 17, 18, 19.

‡—Ib. xxxii. 28.

+ Lecture II.

‡ Gen xxi. 5, 15.

* John i. 42.

REVIEW.

A Free Examination of Sir Walter Scott's Opinions respecting "Popery" and the Penal Laws, as collected from Lockhart's "Life" and from various passages in Sir Walter Scott's Works, with some Remarks on the true Genius and Character of Catholicism, by J. Browne, Esq., LL.D., author of &c., &c. Edinburgh. J. Marshall, London. Dolman, Dublin: Coyne 1845

Every Catholic, and many that are not Catholic, will read this little book, not for the sake of what Sir Walter Scott said, but because of the importance of the question it involves—the Character of the Catholic Church. The learned author undertakes to prove "by a series of analytical criticisms, that of all the rude revilers of the Catholic Faith—and they are a goodly number—Sir Walter Scott has proved himself to be one of the most ignorant, the most malignant, and the most persevering."

What! polemics in a novel! Calumny in a romance! Yes. In every literary form are these foes to truth concealed, and nowhere with more fatal result than when they assume the disguise of a false liberty. Nothing that Sir Walter Scott ever wrote is of greater interest—greater popular interest than this analysis of some of his published opinions, and thus comparison of them with his private practice and the general testimony of Protestant writers on their respective subjects. We cannot give a clear idea of the mode in which the opinion is stated, discussed, opposed by reason or authority, and refuted, without the sacrifice of a larger space than we have at our disposal. As a specimen, however, of the author's mode of thinking and style of writing, we quote the concluding page of his chapter on the "Indications of a great revolution in opinion—Views of the Oxford Divines, &c."

At no period since the foundation of the Catholic Church did she number so her bold so many faithful and devoted adherents as at the present time, and this glorious company is daily increasing. So far from having received any serious damage from the Reformation she has in many ways derived indirectly additional strength in consequence. The principle which it proclaimed was early smitten with the curse of heresies and all subsequent error has proved that the whole fabric of the Reformation would one day fall to pieces from its total want of coherence. The illustrious Bossuet pronounced the result, and, to all appearance, his prediction will be fulfilled to the letter. Yet how slow is the progress of truth! The invincible defender of the ancient faith has been thus characterised by a Protestant writer—Nothing so fit of the most obtuse prejudice could deny to Bossuet the praise of having brought to religious controversy every quality which can render it either formidable or attractive—a style of such transparent perspicuity as would impart delight to the study of the year-books if they could be rewritten in it, a sagacity which nothing escapes, and a fervour of thought and feeling so intense, as to breathe and burn not only without the use of vehement or opprobrious words, but through a diction invariably calm and simple, and a mass of learning so vast and so perfectly digested as to be visible everywhere, without producing the slightest encumbrance or embarrassment. To quote from Mr. Hallam's "History of the Middle Ages"—"Nothing, perhaps in polemical eloquence, is so splendid as the chapter on Luther's theological tenets. The Eagle of Meaux is there truly seen, lordly of form, fierce of eye, terrible in his look and claws, a graphic and not unmerited tribute to the prowess of his formidable adversary." Yet strange to say, it is only now at the distance of more than a hundred and sixty years, that the truths demonstrated with such surpassing eloquence and power are beginning to produce their natural

effects, in opening the eyes of those whose vision has hitherto been sealed by hereditary prejudice and hereditary hatred. The great consolation, however, consists in this *Magna est Veritas et prevalebit*. The dawn of a better day is already diffusing around us brightening rays of auspicious light. The Reformation so far from being regarded as a great deliverance from error, is beginning to be considered as a fatal apostasy from the truth. In the chief seat of Protestant learning the principle of Restoration has not only been recognised, but fearlessly proclaimed, by some of the ablest spirits of the time, and in the Oxford Tracts we discover a growing tendency in the minds of the most instructed men of the age to the ancient allegiance of their country to the One Holy Catholic and Apostolic Church and to acknowledge but one Fold and one Shepherd.

Blessed be those signs of returning unity, charity, and peace. True piety is not the product of schisms, sects, contentions and heresies. It is a plant that grows and flourishes only where doubt and discord are equally unknown and where love to God and charity to our fellow-men untroubled and undisturbed shed their selectest influence. It is not too much to affirm that in the Catholic Church alone, these divine virtues have attained their full expansion and development, that the nearest approach to perfection which man can make upon earth has been reached in the lives of her saints, martyrs and heroes. Who therefore, that is capable of appreciating what most ennobles humanity upon earth and is best fitted to prepare it for the enjoyment of heaven, can hesitate to offer the warm oblation of gratitude to that wise and watchful Providence, which has upheld and defended the Church amidst all difficulties and dangers, and is now in its own good time, preparing the way for the gradual but certain consummation of her glory? The prospect which is now opening before us is one of exultation and brightness, splendour, one, in which the trials and sufferings of the past are all forgotten in the sure approach of that perfect day which shall illumine all nations by its hallowed radiance, when men of every kindred and language and race shall bow the knee to one God and one Saviour and when in ruse and a pure offering shall ascend before him from the rising to the setting of the sun.—*Tablet*

THE MOTE IN OUR BROTHER'S EYE

(From the Examiner, Nov. 8.)

The *Quarterly Review* has an article on the Moral Discipline of the Army. Let us suggest one on the Moral Discipline of the Church, tracing the causes of the fact that there are more convicted offenders against the laws of the land and morality in the clerical than in all the other professions put together, army, navy, law, and medicine.

Seeing the defects pointed out by the *Quarterly Review* in the moral discipline of the army, the only surprise is that the men, nevertheless, are so good. There is no such astonishment on looking at the consequences of evils in the system of the other profession. Indeed the profligacy, where it is found, seems disproportioned to its apparent causes. The examples are multiplying so fast, and deepening so much in dye, that, for the honor of the virtuous part of the order, it will become necessary to investigate the causes of the scandal, and to take measures to obviate them. The corruption proceeds mainly from the custom of placing young men in the Church without any care for their fitness for the sacred vocation, and merely with a view to worldly advantages—patronage in many cases, a gentlemanly position in society in many others. In some of these instances propensities and habits the worst suited to the order have been introduced into it, and when they break through the restraints of the decencies and prudences, it is with an abandonment that astounds society.

In every case in which we have been able to trace the history of clerical delinquents, we have found some patronage to account for the offender's choice and mischoice of his profession, and in no inconsiderable proportion of the instances a dignity of the Church has been the patronizing relative.

It may sound strange, but nevertheless all who have had the opportunity of observing will vouch for the fact, that Bishops' families are generally ill-trained, full of pride and pretension. They are apt to assume aristocratic airs on the strength of the father's lordship, and in proportion to the reluctance to admit their claims they become arrogant and troublesome. The pride and ambition of a Bishop's wife have become proverbial, and her sons and daughters have generally their share of the failings: yet your Bishop, if he had as many children as Priam, and with dispositions all agog for the vanities of this wicked world, will put every one of them in the Church without a scruple or a compunction for the credit of the cloth. His daughter's suitors, too, must take orders, no matter how little they may incline to the holy vocation. Fitness having never been regarded, some enormous instances of unfitness must occur; the profligate breaks out, and society is scandalized but no one thinks of the responsibility and culpability of the patron, who has perverted for favour what should be the most sacred of trusts for spiritual object. How many a meritorious clergyman has remained unbeneficed, or in some obscure ill-rewarded ministration, while preferment has been given (without a care or a thought as to their qualifications, some claims of kin excepted), to the profligates who have filled our courts with the scandal of their immoralities.

MADRAS.

More than one of our Contemporaries have almost properly referred to the necessity of, in plain terms, "doing something for the Irish."

Nothing has been done—nothing in contemplation that we know of. As our readers must be in possession of the circumstances, we need not say more on that head. The apathy of those in wealthy circumstances in Madras to the sufferings of their fellow creatures and countrymen moreover, is a thing which, however astonishing, should be known, and we therefore proclaim it.

Let them observe the different conduct of the good folks of Calcutta and be ashamed.—*Madras Circulator*, January 14

THE CATHOLIC CHURCH

Oxford, Nov. 19.—The Rev. Frederic William Faber, M. A., Fellow of University College who is understood to have joined the Roman Communion, is known to the public as the author of "The Cherwell Water Lily," and other poems, and, as editor of a portion of the *Lives of English Saints*. Mr. Faber had attained high honors while graduating in this university, having been placed in the 2d class classics in Michaelmas term, 1836. He was the successful candidate for the Newdigate prize in the same year, subject "The Knights of St. John," and obtained the Johnson theological scholarship in 1837.—*Standard*.

CONVERSIONS IN THE EASTERN DISTRICTS.

To the Editor of the Tablet.

My dear Sir—It may be consoling and animating to you, and your numerous readers, to know that yesterday the Rev. Frederick W. Faber, Rector of Elton, with seven of his parishioners, accompanied also by Thomas Francis Knox, Esq., B. A., Trinity College, Cambridge, made public profession of the Catholic Faith, in our Collegiate chapel of St. Felix; and this day I had the inexpressible comfort of administering the sacrament of Confirmation, and the Holy Communion, to the same edifying and fervent band of devout converts. May their pious example stimulate others to imitation!—I am, dear Sir, yours truly, in Christ,

Wm Wainling

Northampton, Nov. 18, 1845

Died, on the 12th of October, at Rome, Monsignor Loretto, Santucci di Mentona, Secretary to His Holiness, and Chargé d'Affairs for Tuscany. To a most profound knowledge of sacred literature, the lamented Prelate added a remarkably extensive acquaintance with profane history.—*Univers*

The *Diario di Roma* gives most interesting accounts of the splendid reception of his Holiness at Tivoli. He honoured the Jesuits in a most special manner by remaining for the greater part of a day at their convent.

The Archbishop of Mitlene, M. Andron, has been appointed by his Holiness, Secretary of the Congregation of the Council of Trent.

His Lordship Alexander Macotti has been appointed Nuncio in Switzerland. He is replaced in his office at the Sacred Congregation by his Lordship Alberto Barbolori.

BRUSSELS, Nov. 9.—It is asserted in well-informed circles, that M. Pecci, the Pope's Nuncio at this Court, will be shortly replaced by M. di San Mairano.

FRANCE.—M. Arlabosse, Missionary Apostolic at Rhodes, is appointed Bishop of Senegal.

The same severities practised against the Jesuits at Paris have been inflicted upon the Missionaries of Laval. Several of them have already set out for different missions, and their houses are dispersed.

MUNSTER, OCTOBER 23.—The funeral of the Archbishop took place to day, the corpse being borne by priests to the cathedral where the altar and pulpit were hung with black. The consecrating Bishop, Claessen, said the mass for the soul, and the Prebend Kellerman the funeral oration. By a codicil to his last will, the deceased prelate thus expressed his wishes respecting his funeral.—"I wish to be buried where I die; the bell tolling and all other burial requisites to be arranged with as little expense as is consistent with propriety, and the usual prayers to be employed. I desire that a simple grave-slab may be placed on my last resting-place, with no other inscription than the following words in Roman characters—(Translation)—"Here lie the mortal remains of Archbishop Clement Augustus of Cologne Legatus Natus of the Holy Roman Chair, and Baron Droslike de Vischering, born the 21st of January, 1773, and died the — Pray for his poor soul!" The paper containing the above, was found beside the Archbishop when he expired. *Tablet*.

THE
B E N G A L
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism"

No. 6.]

CALCUTTA: SATURDAY, FEBRUARY 7, 1846.

[Vol. X.

MISREPRESENTATIONS OF THE CHRISTIAN ADVOCATE

(Continued from our last.)

According to promise, we now proceed to lay before our readers the remaining documents received from France, in answer to enquiries made relative to certain calumnious statements published in the *Calcutta Christian Advocate*, several months ago. The *Advocate* is well used to rebuffs and contradictions of this kind, and we are disposed to regard him no longer, as a child that might be improved by correction, but as another Pharaoh hardened by stripes. However, not to detain the truth in captivity, we have much pleasure in complying with the request of our Agra Correspondent.

No. 2.

TO MONSIEUR ROSSAT, V. G.

Chalons, 31st Aug. 1845.

SIR,—“His Lordship, not having come back before yesterday from a little journey he made, sent me your letter yesterday. This is the reason why I did not write to you before. The answer to your questions is very easy and does not require much investigation. It is sufficient for me to say, it is not true, that a considerable movement in favor of Protestantism has taken place in this Diocese. The Protestants have made some attempts here, but here as elsewhere they have failed. What may have given cause to their exertions is, that a Protestant Catechist came to Vitry and made several efforts to seduce some villages, one in particular, the curate of which had been changed for some reason not honorable to its inhabitants. Some of them said they would invite a Protestant minister, but when the Bishop sent them another curate, order was immediately restored, and they now think no more of a Protestant minister. Menaces of a similar kind were made on two or three occasions before, by some parishioners who were dissatisfied with their curates, but unjustly so. So then here is all the movement that has been made, which is nothing else than a little disorder or

tendency to rebellion against an authority that does not succumb to the caprices of the discontented.

Many bad books and Protestant tracts have been circulated, and this is a general evil from which Catholicism does not suffer as much as morality. Throughout this whole diocese they have but one chapel in the village of Heilts, in which out of a population of eight hundred souls, there are only 70 or 80 Protestants: their minister sometimes goes to the village and assembles them in their chapel. There are also some Protestants living indiscriminately in our towns; but these are individuals more concerned about their trade than their Faith. It cannot be denied that for some time past, Protestants are making general efforts to take root in this country; but its inhabitants, even those who are weak in faith, and those whose conduct is weaker still, are more attached to Catholicism than could be expected considering the spirit of indifference which is so general in our days.”

LOUSON V. G. (*Of Chalons.*)

N. B. This is one of the seven Dioceses in which, according to the *Advocate*, a strong movement against the Roman Catholic religion and in favor of Protestantism is taking place; that is, *every movement of insubordination and rebellion is in favor of Protestantism.* This is a truth which the *Advocate* did not probably attend to, when he announced it.

No. 3.

TO MONSIEUR M. ROSSAT, V. G.

Limoges, 24th Aug. 1845.

REV. SIR,—“I hasten to answer your letter of the 15th and I do so with pleasure, because the details I am about to communicate to you will prove consoling to Mr. ——— You may make any use you please of my letter, for, I am happy to say, that I can vouch for

the accuracy of the reports I am giving you. Protestantism never has been able to enter into the territory of Limousin, and if it has made what our dissenting brethren call "Some progress," I don't believe that it is to their advantage. In the year 1830, on account of political commotions there was a movement in the village of Villefavord, which is long famous for its spirit of opposition. Villefavord had not yet been erected into a parish, had scarcely 500 souls, and had no pastor. The first that was sent there was a Monsieur Lothe, who had been previously suspended by His Lordship Dr. Debons. This same priest was canonically prosecuted for having adopted and taught the errors of the Abbé Delhatel. Sometime after he became a Protestant and for a few years did all he could to induce the inhabitants of Villefavord to embrace the doctrines of the pretended reformation. Two years ago he left Villefavord, where his conduct had become scandalous. Many Protestant ministers at different times have taken his place, and employed promises and menaces and fomented political and individual passions; facts will speak better than I and will show if they have succeed. At Villefavord they recite the Rosary, use Holy Water, and no body sincerely calls himself a Protestant. Such is the ignorance of those villagers, that they think themselves Catholics at the same time, that they follow dissident pastors. A religion is necessary for them: they are dissatisfied and indifferent, but wish to remain Catholics. And is this sufficient to make them Protestants? A Catholic curate has been residing at Villefavord for the last year, no doubt they don't dare to dismiss openly the new pastors they have adopted; but the curate is respected, receives interesting communications expressing regret for the past, which he hopes will not remain inoperative, through fear and despair. He is esteemed even by his opposers, and when the Bishop of Limoges went last winter to visit that desolate district, his eloquent voice was listened to with reverence by all its inhabitants. His affable manners moved the hearts of the villagers and many of them wept with tears of repentance. The Curé presented to his Lordship 20 souls for confirmation. In a word the ceremonies of the pastoral visitation were performed without any trouble and there is no doubt that a second visit of the Bishop will complete the work so prosperously begun. This is nevertheless the village where Protestantism is on the move! The number of Protestant ministers is multiplying, they don't spare labour, they besiege the houses and distribute pamphlets in abundance, some of our poor priests, nevertheless as full of zeal and as

charitable as they are prudent, keep the people within the pale of the Catholic Church. They pray assiduously, they teach the Catechism, they show at all times the charity of Jesus Christ and by this answer of theirs so short and peremptory, to the confusion of a few, they have obtained up to this, complete success. At the request of some Swiss, they have erected a small chapel in Limoges, but it will be long until they point out a single defection among the people of Limousin. You may recollect, that last year it was published in the News-papers that the arrival of the Protestant minister caused a kind of sedition at Limoges. There has been perhaps a crisis, a struggle, but we expect with confidence a happy result, and the triumph of the Catholic Church will be the more remarkable, since her pastors do not answer the attacks of Protestants but by continuing both to preach the doctrine of Jesus Christ as they have always done, and to sacrifice themselves after his divine example for the sake of their flocks."

Please to receive &c.

R. CORMAC.

Vicar General of Limoges

N. B.—This is the Diocese in which, it was stated, that *the entire population of Villafavord became Protestants!!* What strange Protestants! reciting their beads and using holy water!! Wonders will never cease. But still the *Advocate* may have sincerely regarded these simple villagers as Protestants—how so? because every act of disobedience or expression of discontent,—every defection from morality in the Catholic Church, is a down right, solid, Protestant move. Thus Protestantism began and thus it lives.

No. 4.

TO MONSIEUR M. ROSSAT, V. G.

Poitiers, 22nd of August, 1845.

REV. SIR,

"The article in the news-paper, mentioned by Mr. — of Agra, with regard to the progress of protestantism in France, is a flagrant falsehood and calumny particularly concerning this Diocese. It is true that since the year 1830, the number of Protestant Chapels has been increased, government has placed at the disposal of the Prefect of Deux Sevres, considerable sums in order to build them where Protestants are established; but notwithstanding the marked protection of government and the efforts of the Protestant ministers, I can assure you, that instead of the number of Protestants increasing, it is on the contrary decreasing, in the Diocese of Poitiers. Every year the curates of those places where there are Protestants, have the consolation of seeing

some of them return back, to the fold of the Church. I know but one single example of apostacy in this Diocese: he is a young student of Rhetoric, who having been expelled out of the *Petit Seminaire* of Montmorillon, has lately justified the bad opinion they had of him, by becoming a protestant. The flattering promises of the Protestant ministers and the fear of conscription here, are the cause, which engaged him to take such a scandalous step. The Protestant ministers intended to cause some sensation in the public mind, and met together in order to give a more solemn solat to this apostacy: but their hopes have not been realized. The more enlightened Protestants themselves have been scandalized at the miserable demeanour of the young man, and cannot comprehend the importance the ministers would attach to the subject. We must confess, that if protestantism is not progressing, it is not the fault of the ministers; they endeavour in every way to seduce the Catholics, falsehoods, calumny, nothing is left by them when they try to create aversion to the Church. They distribute with profusion, copies of a book called "*religion d'argent*," sometimes they try to employ Protestants as farmers, in villages exclusively Catholic, in order to find a pretext to establish there a single house of prayer, to preach their errors in, and to ask government to build a Chapel. Up to the present, all these means have served only to multiply the number of their Chapels and ministers, without augmenting the number of Protestants. These communications you can transmit to Mr. ———."

Receive the assurance, &c.

SAMAYAULL, V. G.

N. B.—This is also one of the seven Dioceses in which the great move in favor of protestantism, is taking place, according to the *Advocate*!!! The wily *Advocate* however, does not give the particulars. What a pity! No doubt it was something in the way of rebellion or insubordination he had in view, or some piece of scandal.

No. 5.

TO MONSR. M. ROSSAT, V. G.

La Rochelle, 19th August, 1845.

REV SIR,—“We cannot abstain from feelings of indignation, hearing every day of the shameful practices by which protestantism (the fore-runner of Atheism) endeavours to overthrow the Church of Jesus Christ.* In the month of April last, his Lordship the Bishop of Rochelle, was asked to deny the imposture of an English News-paper, which, with barefaced impudence had announced the apostacy of 40 Parishes with their curates belonging to

this Diocese. The Indian News-paper, (the *Calcutta Christian Advocate*), though it has been more modest, reducing them to 25, makes a statement equally false, slanderous and forged: in a word, it is an impious falsehood. I think I cannot better answer them than by producing an attestation of His Lordship, a copy of which I have the honor to enclose herewith. In order to complete the information you wish for, I send you a pamphlet, lately published by His Lordship, in answer to the attacks of a Protestant minister residing in this town, whose zeal has wearied even the Protestants themselves. You will perceive in that document the scandalous apostacy of a young Priest of this Diocese, who had ever been a subject of annoyance to his superiors with regard to his moral conduct. His scandal has produced effects quite the opposite of those expected by Protestants. For them it is a dishonourable conquest, but for us, it is an abscess already pricked, a gangrene member cut off. I am glad to have nothing, but what is favourable to send you. The efforts of our enemies are great, but their success up to this, in this country, amounts to nothing: the individuals that attach themselves to them, are far from being regretted.”

Receive, &c. &c.

Your obedient servant.

A. CAURCELLES, V. G.

(Copy,)

CLEMENT VILLECOURT.

By the grace of God, and favour of the Holy Apostolic See, Bishop of Rochelle and assistant to the Pontifical throne.

“I can insure Mr. M. Russell of Ireland, that the report published by an English News-paper, announcing that in the Diocese of Rochelle 40 parishes with their curates at their head, have abjured Catholicism, in order to embrace protestantism, is a monstrous falsehood. No Parish of my Diocese has renounced the Catholic faith: it is true, that Protestants have tried several means to pervert our countrymen, especially those that are without Priests. Some ministers followed by a clan of *Colporteurs*, have presented themselves in several places under the appearance of that charity which they abuse by sowing disunion among the people. They have succeeded in some localities, in assembling a handful of persons, attracted by curiosity to hear their seditious preaching, but they have generally excited raileries and the most menacing disapprobation of their conduct. In some places indignation had risen so high against them, that it would be highly dangerous for them to show themselves there. I have received certain information that they every where offered money to the poor Catho-

lies in order to allure them, to embrace their faith. They have penetrated even into the jails to try if they could find some proselytes among the convicts to whom they promised protection, a reduction of the time of their confinement, and other temporal advantages; but their offers have been rejected with horror by all. I am just come from a visit to the principal scene of their fanatical missions, and I have been able to assure myself how universal has been the disgust they have excited against themselves. God, who knows how to draw good from evil, has used the false zeal of those Apostles of error in order to open the eyes of the people who were before indifferent to their religion. I never saw a transport more cordial and an attachment more edifying towards the Catholic faith."

(Signed) CLEMENT, Bishop of Rochelle,
Rochelle, 3rd of April, 1845.

Certified to be a true copy. A. CAURELLES, V. G.

N. B.—This is the Diocese in which the *Advocate* stated, that 20 Parishes went over to protestantism, and now it appears, that no one has yet, had so much Protestant courage as to raise the standard of rebellion. We are afraid the *Advocate* was foolishly modest and imprudently prudent, in his statements regarding the Protestant move in *La Rochelle*. He might as well have clung to the first statement of 10 apostate parishes. What has he gained by the modesty and ill advised prudence which made him reduce the number to 20. He might as well have been detected in a falsehood of the fortieth magnitude, as in one of the twentieth.

In our next, we shall give the remaining letters from France, for we have still more of them for the *Advocate's* consolation.

REV. FATHER FRANCIS.

We published in our penultimate issue, a letter from Right Rev. Dr. Borghi, Bishop of Agra, to our Most Rev. Archbishop, Dr. Carew.

Many of our readers were not a little surprised, that we had allowed such a document to pass unnoticed. The statements, which, however, it puts forth are so clear and incontrovertible, that they scarcely required the high authority of so distinguished a Prelate to give them additional weight; and we justly concluded that any comment we could make, would but weaken the deep impression which they are calculated to convey to every unprejudiced and upright mind.

We now beg to refer to one or two extracts of that letter. "I beg to inform your Lordship that—Rev. Father Francis de St. Etienne fell a victim to his zeal and charity, which

most melancholy event took place on the 18th of December last, at Moodkee, in the first engagement of the British with the Sikh army. The love of his fellow creatures pushed him into the field of battle, without regard to his own safety. He was endeavouring to assist the wounded soldiers of H. M. 50th Regt. and afford consolation to the expiring ones, when the sword of the enemy put an end to his existence. Two days after the battle, his dreadfully mutilated corpse was committed to the earth by those, for whose sake he had sacrificed his life."

"The Irish soldiers in India will remember for ever the untiring zeal and exertions of the French Capuchin. During the time when the fever and cholera raged at Kurnaul, Meerut and Agra, he was seen day and night close to the bed of the sick and dying.

"*Refused by government even a tent for his shelter, when he accompanied the army from Cabool; denied every support by government when he exposed himself in the battle of Gwalior; entirely neglected by government when he lately offered his services to the army of the Sutledge, he has expired a true martyr of Jesus Christ.*"

Such is the account given by his own Bishop of the melancholy fate of this truly heroic man, and not one statement has, as yet, been contradicted.

At the present important crisis of our Indian affairs, we will cautiously refrain from uttering one syllable, which could, in the most remote degree, disquiet the minds of the Irish soldiers who are now engaged in the Sutledge campaign. Yet we must observe, and to speak in the mildest mood, that such neglect of their Priest, during such an emergency, argues on the part of our government, little sympathy for the religious feelings of those brave men, whose valour has added fresh laurels to the British arms.

Were a Protestant Clergyman similarly to expose his life in giving consolation to those of his persuasion and to be "*refused by government, a tent for his shelter,*" the entire press would loudly exclaim that such cruel treatment was contrary to the spirit of British justice. Were his services declined, it would be considered unwise policy. All however is forgotten, when there is question of a Catholic Clergyman.

The deceased martyr was certainly a French man, but his missionary life was spent among the British soldiers, reforming the drunkard, correcting the dissolute, braving in their direst form, plague and pestilence, in the Hospitals and Cantonments, and administering the consolations of religion to the wounded and dying at the battles of Cabool, Gwalior and Feroze-

shah. He has now sealed by his blood, that ardent charity and zeal which prompted him like "a good shepherd to lay down his life for his flock." The disinterested and useful zeal of F. Francis would elicit the admiration of any man, no matter how sectarian his prejudices, or how widely different his creed: and were not the statement authenticated by unquestionable authority, we could never believe that the authorities, whom Bishop Wilson lately styled "a righteous and benevolent government," would refuse him, even that poor accommodation which is afforded to the lowest Native soldiers!

The Roman Catholics owe but little to the kind patronage of government. Their services in the higher departments have ever been unemployed, and we have but to examine the list of covenanted servants, to assure us of the fact. During the last year, we were forced by the observations of a contemporary to bring this circumstance before our readers, not with a view to remedy the grievance, but to correct an impression which might follow, that government bestowed its favours with an impartial hand.

Some of our clergy who have already offered their ministry to the government, to serve like F. Francis in assisting the Roman Catholic soldiery on the field of battle, may experience, if not the same fate, at least that unfeeling neglect which will procure for the martyr of Moodkee, the sympathy of all Europe.

We are sure however that his example and the treatment he has received will rather be an incentive to their zeal—their presence in the field of battle will encourage the Irish soldier and should he fall in the conflict, his dying moments will be soothed by the comforts of religion.

LORETTO HOUSE,

CHOWRINGHEE.

Religious Reception and Profession St. Thoma's Church.

On Monday last, the Feast of the Purification of the B. V. Mary, two Choir Sisters, and two Lay Sisters consecrated themselves to God by the usual religious vows, and two other young Ladies were received as Novices and put on the white Veil. For the benefit of such of our Readers as may not be informed on the subject, we may here remark, that the Religious Members of the Loretto Institute are divided into two classes, one of which consisting of Choir Nuns, is devoted chiefly to the education of Female Youth, whilst the other composed of Lay Sisters, is ordinarily charged with the care of the household duties of the

Convent. By this judicious arrangement, those of the Sisterhood set apart for the office of teaching, are enabled to devote their whole attention to that important duty, and an opportunity is, at the same time afforded to pious Females, who, by reason, either of their want of the necessary talents or attainments for teaching, or from a desire of greater humility, wish to become Lay-Sisters, to dedicate themselves to God, and contribute as efficiently to the welfare of a Religious Community, as the most gifted of the Sisterhood. In this country, the classification we now speak of, is particularly beneficial. For, by means of it, Native Servants are wholly excluded from all intercourse with the Children, and thus a great and dangerous obstacle to moral and literary improvement is effectually removed. The solemnity of Monday last commenced at about 7 o'clock A. M. and even at that early hour, a large Congregation had already assembled. For almost half an hour after, the Congregation continued to increase in numbers, until at length, a seat in any part of the Church was with difficulty procurable. The Ceremony opened with the intonation of the Hymn of the Holy Ghost, "Veni Creator Spiritus," by the Archbishop. The Choir, which was conducted by the Loretto Ladies, continued the Hymn, and on this occasion, as well as throughout the solemnity, the Music and the Singing displayed great taste and ability. As soon the reception had concluded, the Very Rev. Doctor Kennedy, V. G. B. and Principal of St. John's College ascended the Pulpit and addressed the Congregation in a discourse, distinguished for its simplicity and perspicuity, as well for its piety, eloquence, and close, well-connected reasoning. Judging from ourselves and from others, who were present, we may safely assert, that neither Protestant nor Catholic, educated or unlettered, could have retired, without having been edified and delighted with the admirable instruction delivered by the very Rev. Preacher. The Sermon was followed by the religious Profession of the above-mentioned four Sisters. Mass was then celebrated, and at the Holy Communion, in the presence of the Blessed Sacrament, each of them read distinctly the Sacred vows by which she devoted herself until death, to the Service of God and her Neighbour in the Conventual state of life. The whole of the solemn and imposing Ceremony concluded with the "Te Deum," which was beautifully sung by the Choir. During the performance of this sacred piece, the sweet and loud tones of the Roman Organ lately imported from the Eternal City, were much and deservedly admired. The numerous Congregation, among whom we noticed several of the most respectable Protestants of Cal-

outta, then retired, evidently much edified and gratified with all they had seen and heard.

To the Editor of the Bengal Catholic Herald.

MR. EDITOR,—Believing that the following particulars, of Catholicism at Vellore, will prove interesting to some of your numerous readers, may I request the favour of your inserting them in your Valuable Journal.

The site of the Church which is up to this time frequented by the Catholics in this town, was granted during the domination of the Mogul, by the Nabob of Vellore, as is proved by a document which bears his seal under date of the 19th Mogarum of the year 1004 of the Mahomedan Era. This document, a monument of antiquity to Catholicism in this quarter, is written in Persian, and mentions that the said ground was given to the French Priests in order to build a Church thereon. The Grant is now deposited in the Cathedral of Pondicherry. The ground situate at the base of the Hill of Vellore is at present unfortunately, both unpleasant and uncomfortable. The Church was built near the Houses of the Christians employed by the Nabob to guard the Fort that surrounds the Hill, and as the place has been abandoned and immured by the orders of Government which preferred the valleys and plains at the south side of the large Fort for its Troops, the Catholics must of necessity have followed them, so that their former Church is now surrounded by the Houses of Musulmans and their Mosque, a very dangerous neighbourhood indeed, which has more than once forced our Priests for a time to retire. The streets which lead to it are very narrow and always dilapidated by the alluvise of the Hill which renders the place inaccessible. Finding that the Church was in ruins, and besides too small for a population of 2000 Inhabitants, His Lordship the Bishop of Drusissare, Vicar Apostolic, to whose care this district is entrusted, bought last year a fine piece of ground on the south side of the Cantonments for the sum of Rupees 200, in which he ordered the first stone to be laid on the 28th of December last. The procession met at the Chapel of the assumption, whence it proceeded to the spot, which is not very far from it, Chanting Litanies; the foundation was cut to the depth of 10 feet, and after having performed what the Catholic Church prescribes on such occasions, the procession moved on to the Chapel of the scapular, where the congregation with heartfelt effusions of gratitude, rendered thanks to the Lord for the interesting ceremony they had witnessed. A subscription was opened for this interesting undertaking, to which

some charitable souls have already subscribed. We hope at some future period to be able to let you know the amount of their generosity. The work is being performed under the superintendence of the Rev. L. Bacrean and A. Moncourrier, who are, I think, pretty good Architects. We are the more anxious to accomplish this, as the nave of the former is almost in ruin, and the other Chapels, which are in different parts of Vellore, were only designed, more as oratories, in which morning and evening prayers could be recited, and could not in consequence accommodate a large congregation at Divine service on Sunday.

The new building is 100 feet long by 40 in breadth. 3 naves supported by two ranges of pillars and two Aisles, of which one is to be set aside for Europeans and the other naves for Natives.

I now beg to take leave of you and request that you will hereafter address your journal to me at Bangalore, in so doing you will oblige.

Your obedient servant,

JOSEPH B. BEAUCLAIR, M. A.

Bangalore,

21st January 1846.

The first Stone of a Church to be dedicated to the worship of Almighty God under the title of the immaculate heart of Mary ever Virgin, was laid at Vellore, according to the direction of the Right Rev. D. D. Bonnard Vicar Apostolic of the Coromandel Coast, by the Rev. J. B. Beauclair and A. Moncourrier Apostolic Missionaries on the 28th of December 1845, (MDCCCLV.) Gregory XVI. being the reigning Pontiff of the Catholic Church, Victoria, the Sovereign of the British Empire and Colonel T. J. Doveton the Commanding Officer of Vellore.

To His Grace—The Most Reverend the Archbishop of Edessa.

MOST REV. DEAR SIR.—Permit me through your hands to offer the enclosed small amount as my mite towards the relief of the distressed Irish, and in doing so, to express my great regret that, to the already many distresses of that beloved Country, those of famine are perhaps to be permitted in addition. That it may please Providence to avert these last and to speedily remove many others of those which have so long hung over her, must be the sincere prayer of all like myself, who, though not Irish, are yet deeply indebted to her, and to her sons.

Wishing your Grace every happiness in the

present world, and in the one to come, I beg to
Subscribe myself.

Your Grace's most obedt,
Servant,

*Pudownah, via Gornick-
pore, 28th Jan., 1846.* SIMON FRENCH,

Bank Bengal Note, No. 4314, for Rs. 100.

PROPAGATION OF THE FAITH

ST. XAVIER'S CHAPEL BOW-BAZAR.

On 26th ultimo, Rev. Mr. O'Shea administered Baptism to two Pagan Children at the request of their Parents, who are themselves, with another of their Children under instruction, preparatory to their being received into the Church.

A Protestant East Indian Woman was received into the Church and conditionally Baptized by the Rev. Mr. O'Shea, in St. Xavier's Chapel, Bow-Bazar, on 31st ultimo.

On the 1st instant, the same Clergyman administered Conditional Baptism to an English Protestant Gentleman.

IRISH RELIEF FUND.

Mr. S. Finch, 100 0

Mr. J. Murray, Dept. Public Works, ... 10 0

THROUGH, REV. J. R. KENNEY, C. C. DUM-DUM

Captain Gordon, 100 0

Sergt. M. Haslam, Rs. 8 0

„ McSweeney, 2 0

„ J. Maloney, 6 0

„ W. Bustard, 1 0

„ R. Mills, 1 0

„ T. Manning, 1 0

„ T. H. Harper, 2 0

„ M. Jans, 1 0

„ W. Jacks, 1 0

„ M. Cunningham, 4 0

„ M. Sweeney, 3 0

Mrs. Sweeney, 2 0

Mr. Smyth, 1 0

Mrs. Smyth, 1 0

Mr. F. McGuinness, 1 0

„ G. Lowman, 2 0

„ J. Jafferey, 1 0

Qr. Ms. Sergt. Cooney, 5 0

Sergt. J. Tree, 2 0

„ W. Bullion, 2 0

„ R. R. Pinegar, 1 0

„ Motorny, 1 0

„ Hammond, 1 0

„ F. Close, 1 0

„ T. Browne, 1 0

„ M. Ogle, 2 0

Qr. Ms. Sergt. W. Wade, 1 0

Sergt. Major J. Ingram, 2 0

„ McHugh, 2 0

Conductor T. Fox, 5 0

Drill Sergt. W. Keough,	...	...	2 0
Sergt. Major W. Davis,	...	...	3 0
„ W. Prescott,	...	...	5 0
„ M. Rohan,	...	...	4 0
Barrack Sergt. G. Watson,	...	...	3 0
Mrs. Gorman,	...	...	1 0
Mr. Lowe,	...	...	5 0
„ Baldwin,	...	...	1 0
Raycoomer Roy,	...	...	2 0
Ranjibund,	...	...	1 0
Collewchand Chatterjee,	...	...	1 0
Gouripersaud Chatterjee,	...	...	1 0
Colly Mohun,	...	...	1 0
A. Friend,	...	...	10 0
Staff Sergt. Leeson,	...	...	3 0
Sergt. Fernie,	...	...	1 0
„ Chailton,	...	...	1 0
Corpl. Thornton,	...	...	1 0
„ McMahon,	...	...	1 0
„ Robertson,	...	...	1 0
Bombr. Edwards,	...	...	1 0
„ Settle,	...	...	1 0
Gunn. Kensella,	...	...	1 0
„ Goegan,	...	...	1 0
„ Cole,	...	...	1 0
„ Keyne,	...	...	1 0
„ Elder,	...	...	1 0
„ Weekes,	...	...	4 0
„ Ball,	...	...	1 0
„ McGregor,	...	...	0 8
„ Vergire,	...	...	0 8
Bombr. Cousins,	...	...	0 4
Gr Buckley,	...	...	0 4
„ Duttin,	...	...	0 4
Sergt. Daulton,	...	...	2 0
Staff Sergt. Redder,	...	...	2 0
Pay Sergt. Goodall,	...	...	1 0
Sergeant Smyth,	...	...	1 0
Corporal Hackett,	...	...	2 0
Bombadier Gorman,	...	...	1 0
„ Stewart,	...	...	0 8
Gunner Andrews,	...	...	0 8
„ Blandford,	...	...	0 8
„ Baldwin,	...	...	1 0
„ Brogan,	...	...	1 0
„ Condly,	...	...	1 0
„ Cadwell,	...	...	1 0
„ Corcoran,	...	...	1 0
„ Evoy,	...	...	1 0
„ Fitzpatrick,	...	...	1 0
„ Floyed,	...	...	1 0
„ Gaffanny,	...	...	1 0
„ Green,	...	...	2 0
„ Martin,	...	...	1 0
„ McNevin,	...	...	1 0
„ McMullen,	...	...	1 0
Quigly,	...	...	2 0
Sergeant M. Hennessey,	1 0
Corpl. W. Baxter,	1 0
Bombadier J. Woods,	1 0
„ J. Sibree,	1 0

Conductor D. Platner,...	...	1 0
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Quinnor Thos Pearson,	...	1 0
" Ja. McComche,	1 0
" Wm. Smith,	1 0
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" H. Macclesfield,	1 0
" J. Wrigly,	1 0
" J. Crichton,	1 0
" Jas. Nicholson,	0 8
Serjt. J. B. Pyle,	0 8
" Charles Walland,	2 0
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Ag. Minza Sheragee, ...	Rs.	16 0
" A.	2 0
An Irishman,	10 0
John Mercado,	10 0
Boyd Beehy and Co.	50 0
John Jenkins, ...	...	25 0

ST XAVIER'S CHAPEL, BOW-BAZAR

THROUGH REV. P. O'SHEA.

Mr. Ridout's Subscription for Jan. 1846,	5 0
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BENGAL CATHOLIC ORAHANAGE

THROUGH MR. N. O'BRIEN.

J. Mccardo, ...	Rs.	5 0
R. A. Keil,	4 4
A Friend,	2 0
Ditto, ...	...	2 0

COLLECTED BY MR. J. MURRAY,

Dept. Public Works, ...	40 0
Serjeant Major Dalton, Barrackpore, ...	2 0

FOR THE SUFFERERS OF MOUNT LABANON

THROUGH MR. DAVID JOHN.

Mrs. Clowe, Senr. ...	Rs.	4 0
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Selections.

The *Church and State Gazette* announces more seceders to the Roman Catholic faith; they are—the Rev W U Richards, A M, Exeter College; Mr John James Calman, B A, Worcester College; Mr E Earle Welby, M A, Fellow of Magdalene College; three if not four Clergymen of the Church of England, and a young gentlemen from Littlemore, Mr. T. Hood, a barrister, Rev. M. Russell, rector of Benefield, Mrs. Russell, his wife, Miss Russell, his sister, and a batch of others from Elton, adherents to the Rev F Faber. The Rev Mr. Coffin does not yet join the Church of Rome, but remains in lay communion; and he is to reside with Dr Pusey at Christ Church. It is expected that Dr Pusey will in like manner abstain from entering the Romish priesthood, but will become a lay member of it.

THE TWO DEATH-BEDS.

An aged man on his death-bed lay,
There were tears in his sunken eye—
For his spirit was passing from earth away,
And shuddering with terror and dark dismay
At the thought that he was to die
Though every charm from his life was gone,
Though his eye was dim, and cheek was wan,
Yet still with a heart by anguish wrung
To the perishing things of earth he clung:
And deeply the spirit of grief and dread
Were hovering over that dying bed
A fair young girl on her death-bed lay—
On her brow was a radiance bright,
So gladly her spirit was passing away,
To a brighter world of unending day,
In the regions of life and light,
From the looks of affection that o'er her shone—
From words of love, breathed for her alone,
In life's morning when in beauty's bloom,
She was hastening away to the darksome tomb.
Unshrinking she entered its portal lone,
While a smile of joy o'er her features shone,
O! why in the glow of her beauty bright,
Ere sorrow had shaded its lovely light,
While every joy that could lure her stay,
Was smiling bright o'er that maiden's way,
O! why could she turn from them all, and die
With a tranquil brow and a tearless eye,
While he whose form was bent down with age,
Still turned to look on Life's darkened page,
And saw with a heavy and hopeless heart,
The fading lines from his eyes depart?
For one there was nothing beyond the tomb
To brighten his way thro' its rayless gloom
For the pleasures of sin o'er his soul had cast
Their cursed chains that had bound him fast,
Till the bridegroom had risen and called for him
With his oil yet out, and his lamp still dim.
But early the maiden had turned her eyes
To seek for the riches beyond the skies
And there on the verge of life and death,
Having laid up the treasures of priceless wealth
When Death with his conquering sword drew nigh,
And sundered for ever each earthly tie—
The hope that she cherished forsook her not,
And her Saviour's promise was forgot
For her soul was stayed by his staff and rod
As the vale of the shadow of death she stood

S I I

TO THE MEMORY OF THE LATE REV F. DE ST ETIENNE.

Faith in thy Faith forbade thee dread to feel,
A noble indiscretion marked thy zeal,
In thy Devotion, but thy love we see,
And real without discretion, love in thee,
For him in honors, worldly wealth or fame,
A mortal Sovereign's thanks, or titled name,
Thou fought'st not,—but with pious energy
Met death, whilst teaching warriors how to die —
A Christian thou fall'st midst mortal strife
Conducting others to immortal life.

T C

BAPTISM OF CHILDREN OF INFIDELS.

For a long time it was not possible to regenerate in the waters of baptism the children of infidels, and only in some isolated places; the number of those who went from the cradle to the grave with the seal of baptism was still small, and for this reason we have seldom made mention of it to the pious readers of our Annals. But, of latter years, this benefit has been extended in a most consolatory degree. Our Missionaries, with the assistance of the alms of the Association, have succeeded in rendering it general among the prin-

cipal Christian congregations of Asia; we shall soon have much to do to reckon the young elect with which they will people heaven; even now, the account of those whom they have sent there is sufficiently large to draw forth the gratitude and the admiration of our faith. And, accordingly, we offer it to our associates with a religious eagerness. It will consist of figures only, but figures are very affecting when they express a multitude of souls gained for the happiness of heaven.

"It is by millions every year," writes his Lordship, Doctor Percepsen, "that parents kill their children in China. When they do not strangle them at their birth, they expose these wretched beings on the highway, where their bodies become the food of dogs and wolves. The authorities know this, and punish it not; nobody finds fault with it; nobody blames even the rich, who have not, like the poorer classes, the excuse of want to palliate so great a crime. It is Christian charity alone that feels alarmed at it. Thanks to the aims of the Propagation of the Faith, we have already saved a great number of orphans, who are indebted to you for baptism and life."

"* In time of scarcity, one would say, that Nature has abdicated its rights in the hearts of Chinese pagans. In such times we have seen fathers and mothers refuse to share their last handful of rice with their own children, who, after having dined their ears with mournful cries, during some days, have died in a frightfully emaciated state. Others, worse than tigers, have killed their new-born children, particularly the girls, whom they have cast out on the highway, just as, among us, one would throw out a little puppy that one does not choose to rear. These poor things, being exposed on the bank of rivers, in the middle of briars and brambles, or in some myrty hole, utter heart-rending cries, and the selfish Chinese is nothing moved on seeing them: what do I say? he laughs at it, as if they were vile animals. Poor people! how often have I not felt the howels of compassion moved in me at the sight of so much misery! Why have we not liberty? I have oftentimes said to myself; I would, at least, then do, on a small scale, what Saint Vincent of Paul accomplished in France. Van wishes! Not being able to save the life of the body of these little children, I have sought to procure the saving of their souls. Two well-trained men, having some knowledge of medicine, whom I have employed for the last eight months, have baptized six hundred and eighty of them, of whom more than five hundred have already gone to heaven."

"† The Mission of Su-Tchuen continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those whom they regenerate goes on increasing."

It was, in 1830, 12,483;

1840, 18,766;

1841, 17,825;

1842, 26,938;

* Extract from a Letter of the Rev. Mr. Bérnard, Missionary-Apostolic, Vol. VI.—SERRAVALLE, 1845.

† Extract from a Letter of his Lordship Doctor Percepsen, Vicar Apostolic of Su-Tchuen.

1843, 22,202;
This year amounts to 24,381;

"We have remarked, that about two-thirds of the number of these children died in the year in which they were baptized. Thus, out of the number for 1844, sixteen thousand seven hundred and sixty-three winged their flight, a short time afterwards, to everlasting bliss. These happy souls, thus re-generated by us in the saving waters of baptism, can they forget us? Can they lose the remembrance of that generous Association which, under God, has opened to them the gates of heaven?"

"We pay some Christians, men and women, who are acquainted with the complaints of infants, to go seek out and baptize those whom they shall find to be in danger. It is easy for them to meet them, particularly in the towns and large villages, where, on fair-days, there is to be seen a crowd of poor people reduced to the greatest poverty, who come to ask for alms. It is in winter, especially, that the number is highest, because want is more pinching at that time. You see then on the roads, at the gates of the towns and villages, or crowded together in the streets, poor people without number, with hardly any clothing, having neither fire nor lodging, sleeping in the open air, and so attenuated by the protracted torture of hunger, that they are nothing but skin and bone. The women, who are, in this case, the most to be pitied, carry on their back children reduced to the same extremity as themselves. Our baptizing men and baptizing women accost them in the gentle accents of compassion, offer them gratis pills for these little expiring creatures, give often to the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation.

"For these poor creatures, it is a sight of transport, almost unheard of. They willingly allow our people to examine into the state of the child, and spill on its forehead some drops of water, while, at the same time, they pronounce the sacramental words.

"Our Christian baptizers are divided into two classes. Some are travellers, and go to a great distance to look for dying children. Others, being attached to certain stations in the towns and large villages, devote themselves to the same occupation in their neighbourhood. I have just caused to be printed some explicit rules, to direct them and stimulate them in the exercise of their noble functions.

"The men form a special association, which is called the *Angelical Association*. Every year, by word of mouth or by writing, I exhort all the Priests to spread wider and wider this society, in which I take a great interest. I hope to be able, next year, to give it a much greater development, if the Lord keeps us in our little tranquillity. The *Angelical Association* has been only four years, in existence, and it is to its zealous co-operation that we are indebted for our having gathered such an abundant harvest from paganism. The more exertions it will make, the heavier will be the expenses; but can money be better employed? We reckon on the charity of,

the directors and members of the admirable Association for the Propagation of the Faith."

The same Association, established recently at Yun-Nan by his Lordship Doctor Poncet, yields already its fruits: 2,000 children of infidels were baptized during the first six months of 1844.

In Tchay-Kee-ang, no year passes in which they do not baptize at least 400.

In Xan-See the infidels are accustomed to invite of themselves the Christians to baptize their children, when they are in danger of death.

*Vicariate-Apostolic of Chan See.**—"There has been awakened among our neophytes a spirit of emulation, which fills us with joy; all are vying with each other in zeal for the baptizing of dying or exposed children; when we are able to save their life, the contest is as to who shall have the happiness of rearing them for the love of Jesus Christ. Our physicians have the greatest share in this good work; some baptize ten, others thirty, in the year; the most skilful, or the most successful, go as far as a hundred and upwards. A Christian virgin, called Angelica Sung, belonging to a rich family, has devoted, during the last twenty years, the entire of her fortune to saving children of her own sex. In order to prevent the killing of these poor creatures, which is so common, she used to promise a reward to those mothers who would keep their daughters, binding herself to support and rear them at her own expense. The souls with which she has peopled heaven called her, a short time ago, to receive her everlasting reward: her daughters that survived her still bewail their mother of adoption, and my grief will be long before it be consoled."

Province of Hoo-Quang.†—"I every where encourage the baptizing of deserted infants, but I cannot, develop, as much as I should desire this interesting work, because I am very poor. Nevertheless, with the aid of your alms, I have effected a great deal. One single Christian woman has baptized 403 in the space of ten months."

Island of Hong-Kong.‡—"They are also building in the island, of Hong-Kong, a house to receive the children, deserted so cruelly and in such great numbers, in this unfortunate empire. And what should redouble our ardour for the spread of the holy work of the Propagation of the Faith is, that we owe to the alms of the members, not only this pious foundation, but likewise all the good that is done in the island. The benefit which we hope to derive from all these expenses is the greater for this reason, that the poor Chinese are here freed from the tyrannical yoke of the celestial emperor, and that they can, with full liberty of conscience, render to God the only worship of agreeable odour."

§—"For the consolation of your members, allow me to make known to you a use to which we turn their alms; they could not, I think, be applied to any more agreeable to the wishes of their generous hearts."

* Extract from a letter of his Lordship Dr. Alphonse, Vicar-Apostolic of Chan-See.

† Extract from a letter of his Lordship Doctor Poncet, Vicar-Apostolic of Hoo-Quang.

‡ Extract from a letter from Father Charubau, Francis, Confessor.

§ Extract from a letter from Father Gabriel Morceta, Minor Observant.

"You are aware of what is, in these infidel regions, the lot of a number of children exposed on the highway: their bodies are devoured by the vilest animals, and their souls remain forever deprived of celestial happiness. What you will with difficulty believe is, that the avarice of the parents is the most usual cause of these acts of infanticide. It is the custom here, that the bridegroom should purchase his wife. Now, the more daughters a father has to marry, the less dear he can sell them, because it is considered that, being under the necessity of going to great expense in order to maintain them, he is in a hurry to get rid of them. According to this monstrous calculation, he will, consequently, sacrifice, without pity, five or six children, in the hope of selling advantageously his only daughter."

"Already, for several years past, the charity of the Vicars-Apostolic had collected some of these hapless creatures, who have since become fervent Christians and excellent mothers of families. But experience has shown that, for want of milk, their natural food, several of them were carried away by a premature death; and it is for this reason that, last year, we conceived the plan which we are now carrying into effect, of building an hospital, in which, being all collected together, they can, at least, be fed with sheep's milk, our poverty not allowing us to do any better."

"This hospital is situated in a small town, entirely inhabited by Christians. Being situated on a handsome hill, it is sheltered from the violence of the winds by a ridge of high and uncultivated mountains, which afford a pasture to the sheep."

"Our intention was to receive only a dozen of orphans at the utmost. But when this asylum shall have become known in other parts of the province, parents who have still any feeling of humanity in their bosom, will, no doubt, prefer to bring us by stealth their poor children, rather than throw them out as food for beasts. Must we, in that case, leave them to perish at the gate of the asylum built to afford them a shelter? We shall never be guilty of such cruelty. Although the number of those whom we have received is beyond our resources, we shall still continue to receive those who shall be presented to us; with our heart full of confidence in God, and our eyes turned towards Europe, we shall adopt these new-comers in the name of your holy Association."

(To be continued.)

A WALK TO ST. PETER'S,

(From "*Reminiscences of Rome*," by a member of the Arcadian Academy.)

(Continued from page 64.)

The officious monitor, who had been arrested by the guards, instead of being put to death, was promoted to the rank of Captain by the Pope, who, moreover, conceded to him several lucrative privileges, which are still enjoyed by his descendants. The latter, for instance, who reside at St. Remi, enjoy the exclusive right of furnishing the papal chapels, and the principal churches of

Rome, with palm branches for the processions on Palm Sunday.

The Vatican obelisk, which has the advantage of being entire, is without hieroglyphics, and is also inferior in size, and perhaps antiquity, to that near the Lateran Basilica. The latter was brought from Thebes by Constantine the Great, to adorn the Roman Circus Maximus, beneath the ruins whereof, about two hundred and fifty years ago, it was discovered broken into three parts. Pope Sixtus, who had rewarded Fontana's success with a knighthood and a pension, again encouraged him to try his skill in another similar, though, perhaps, less arduous attempt. The architect immediately set about one thousand men and horses at work, and gradually succeeded in raising and joining the enormous fragments together upon the granite plinth prepared for their support. The apex of the shaft he surmounted with the Pontiff's armorial bearings—three hills and a star of bronze, to serve as a pedestal to the revered emblem of man's redemption. From the base of the plinth to the summit of the cross this majestic monument measures one hundred and eighty-eight palms in height, and, according to one of its hieroglyphic inscriptions, interpreted by Champollion, its original author was the famous Thoutmosis, the fifth Pharaoh, or king of the 18th dynasty, that reigned in Upper Egypt. This Lateran obelisk, therefore, was probably gazed upon, 3000 years ago, by the Israelites during their journey through the land of bondage. Once sacred to Jupiter Ammon in Thebes—the city of one hundred gates, and now, like its Vatican neighbour, consecrated to the cross in the city of four hundred Churches, both of these historical records will probably remain in a foreign land for ages to come, as astonishing memorials of that primeval race of men, whose stature was proportionally as gigantic, no doubt, as their monuments of art.

On either side of the Vatican obelisk, two magnificent fountains throw up immense quantities of water, supplied by an aqueduct extending about forty miles in its course from the lake of Bracciano to Rome. Paul V., it is said, expended no less than 400,000 crowns upon this hydraulic enterprise. During the solemn stillness of night, the solitary wanderer hears himself invited by the voice of many waters to reverie. How pleasing it is to pensive minds to listen to St Peter's bell, tolling its low deep-toned melody in unison with the liquid music of the falling rills beneath the starry and azure canopy of an Italian sky, especially—

"When silver edges the imagery,
And the scroll that teach us to live and die."

It was here, I ween, the last minstrel observed the vision in her dream, while her

"Virgin light so pale and faint
Shewed many a prophet and many a saint,

for the winding colonnade of the piazza is adorned with nearly two hundred colossal statues of Christian and Jewish heroes—to whose stature the radiant moonbeams seem to give an additional air of imposing grandeur.

The fountains' crystal jets falling into the vast concave receptacles of oriental granite beneath, appear to assume a paper transparency as they

glitter in the lunar rays, when of the softened radiance impress also upon the pillared avenues and majestic portals of the Vatican an air of beautiful grandeur and solemn magnificence, that seems to belong to another world. The lonely stranger gazes absorbed on the fancied unearthly scene, or he is transported in imagination to the enchanted fabrics of an eastern tale. But who can do justice, in a description, to a view of the Vatican Basilica, by the light of a full summer moon, in this southern clime? Perchance a poet:—

"lovelier purer light than that of day
Nests on the hills, and oh awfully,
Into that deep and tranquil sacrament,
"St Peter's high cross and dome" rise serene!
"The pilgrim" on the outer steps partakes
The stillness of the solemn hour, he feels
The silence of the earth—the endless sound
Of flowing water soothes him, and the stars,
Which in that brightest moonlight well nigh quenched,
Scarce visible, as in the utmost depth
Of yonder sapphire infinite are seen,
Draw on with elevating influence
Towards eternity—the tempered mind
Musing on worlds beyond the grave—he stands,
And to the Virgin mother silently
Breathes forth her hymn of praise."—Wordsworth.

Pausing on the steps which lead to the portico of the Basilica, I sometimes reflect on the devotional fervour of the powerful emperor and mighty monarch who so reverently ascended them on their knees. Charlemagne, according to Baronius, in the presence of one thousand bishops, assembled in Rome for a General Council, kissed every step (thirty-three in number) out of respect for the *Lumina Apostolorum*, or Threshold of the Apostles. A similar act of respectful humility is recounted of king Pepin by the historian Eginhard.

A more appropriate situation than the gentle acclivity of the Mons Vaticanus could not, peradventure, have been selected for building the largest and most sumptuous temple ever raised by human hands; or, to describe it in the poet's apostrophising words:—

"For thou, of temples old or altars new,
Standest alone—with nothing like to thee—
Worthiest of God—the holy and the true.
Since Zion's desolation, when that He
Forsook his former city, what could be,
Of earthly structures in his honour piled,
Of a sublimer aspect? Majesty,
Power, Glory, Strength and Beauty, all are aided
In this eternal ark of worship undefiled."—Childe Harold. Canto iv.

At some future period, as I hope to be able to publish my description of the seven Basilicas and other ancient Churches of Rome, I shall then attempt to send you a full and detailed account of St. Peter's architectural magnificence; at present, however, I can only afford to give another very limited outline, which I have borrowed from an old English tourist who visited the Church of St Peter about one hundred and fifty years ago:—

"You will wonder perchance," says Mr. Lassels, "in the quaint style of his age, "when you shall hear that this Church is the eighth wonder of the world; that the pyramids of Egypt—the walls of Babylon—the Pharos—the Colosseum, &c., were but mere heaps of rubbish compared to this fabric; that it hath put all antiquity to the blush, and all posterity to a nonplus; that

its several parts are all incomparable masterpieces; its pictures all originals; its statues perfect models; that the prime architects of the world—Sangallo, Bramante, Raffaele, Michael Angelo, Giacomo della Porta, Fontana, Maderno, and Bernini, have brought it to that perfection, that the whole Church itself is nothing but the quintessence of wit and wealth strained into a religious design of making a handsome house to God, and of fulfilling the divine oracle, which promised that "Magna erit gloria domus istius novissimæ plus quam prima." (Aggeus, 2 9.)

Since Mr. Lassels wrote, considerable embellishments and improvements have been added by several Popes, of whom many might truly exclaim with the psalmist—"Lord, I have loved the beauty of thy house and the place where thy glory dwelleth."

Voyage of Italy By Richard Lassels, Gentleman. London, 1679.

(To be continued)

A LETTER, ADDRESSED TO BROTHER BUNCLE, IN THE COUNTRY.

Damnata quod non intelligunt —CICERO.

MY DEAR BROTHER BUNCLE,

I never knew a man, in such a passion as you were, when, after reading the letter of an "Ex-Dissenter," in the TABLET, of the 27th, you recognised my style, and ascertained that I had become a Catholic. You most bitterly reproached me; but your features assumed their most contemptuous form of expression, when thumping your fist upon your counter, you exclaimed, "You have resigned that which is the characteristic of a free man, the right of private judgment in matters of religion." Now, Brother Buncle, I always was disposed to admit that you were a shrewd, sensitive, and honest fellow, and when your feelings are not too strong, and do not overleap the boundaries of discretion—when a plain, straightforward argument is put in an honest way, you are a good judge of its truth or falsehood. I am, therefore, going to turn the tables upon you, and actually to state that we both are in the same dilemma—but there is a difference in my favour. I, not finding myself qualified to exercise the right of private judgment upon religion, or the supernatural, confess it, and give up the right, and allow myself to be guided by my spiritual directors; whilst you, with pomposity of air, your sleek face looking still more sleek, and your height and bulk sensibly increasing to the vision, as you are dilating with the grandeur of the idea, exclaim, "I exercise the right of private judgment," you do not—"I am guided by the light of my own reason," yet you are not, "I depend upon my own interpretation of the revealed will of God;" and yet, Brother Buncle, you never did and never will do so. In the first place, have you any clear and definite perceptions of what you mean and what you say, when you lay claim to the exercise of judging for yourself? Allow me to put it into a startling, yet true and logical form. You then, say thus:—"I stand in the face of heaven and earth; with time behind, and eternity before me; and by the unassisted power of my own reason, am able in the presence of God to say that I by that reason have discovered—

I. He has revealed his will to man.

* II. That this will exists in a written form in various books, by numerous authors, and I, by my own reason, am able to select the varied writings from their various authors, and pronounce at once, which are, and which are not, inspired.

III. Having ascertained which writings are Divine, I am enabled, by my own private judgment, to interpret their mystic meanings, and tell the world what Jehovah meant, as well as what he said.

Now, my dear Brother, as you con over this explanation, does not the sentiment of Horace enter your mind—do you not fear that you will have to exclaim,

Insaurientis dum sapientie
Consultas erro.

Now let me ascertain, if you are an honest man, on what evidence have you received your present Bible, and on what testimony do you believe it to be true? Have you received it simply because your venerated mother wept in adoration over its hallowed page; or because your pastor, as he dilated on regions of bliss beyond this sublunary sphere, told you he could track the path in the holy volume; or have you received it because the custom of the country has decided it true? If so, you are dishonest, and have not exercised fairly your boasted right of private judgment. You have received on testimony, which, for aught you know, may be fraudulent; and you have been content to take the translated book, which, for aught you know, may be full of interpolations. But I shall return to this point again.

Well, then, you have decided which books are inspired and which are not. Till this is settled, the foundation on which your faith is built, may be in the shifting sand. I presume that you have not been mean enough to receive this holy book on testimony, but that you have examined it with the same caution and skill, as you would your ledger or your marriage certificate, had their validity been doubted. You now tell me that you are qualified to interpret: that *ad aperturam libri*, you can decide what Jesus Christ or the Apostles meant, in any statement which they made, or doctrine which they inculcated, be it plain or obscure. And yet, methinks, when to me you have explained a passage, I have now some recollection of perusing it, in your favourite commentator, Adam Clarke, and when your fellow-deacon, who gave somewhat different readings, replied, I knew where he obtained his opinions, for he was perpetually perusing Doddridge. Does this, my friend, look like self-interpretation? Can you honestly and truly exclaim, that your private judgment has here been fairly exercised, or do you confess, as I do, now I question you somewhat closely, that you have been guided by your favourite spiritual director? But why should I deem my brother dishonest? you would scorn the dictation of others. But if you are qualified to exercise this right (and if you are not, you have been the dupe of your own self-de-

as to which are the inspired books, and, secondly, as to their meaning, you must have perused all histories, manuscripts, systems of philosophy, and

of science, which by human skill and genius were ever composed; for as long as a work or paragraph exists, or ever has existed, which you have not read, that may, for aught you know, be a portion of the Book of God. You must be acquainted with all languages which human tongue ever pronounced; for as long as you are ignorant of any, in that unknown dialect there may be extant a portion of the revealed will of God. You must know all customs, all habits, the human race, with its myriads of people; their amusements, their characters, and idioms, must be familiar to your mind, as to him who made them; for in ignorance of any fact, or custom, there may chance to be in that a clue to the interpretation of the will of God. You must know all physical laws; not merely their phenomena, but their essence; all psychological laws; all causes; and your eye—the eye not of faith, that you have blinded, but that of reason—must have penetrated into the unknown world, and there have ascertained the laws which govern the supernatural world, and the mysteries of eternity. And when all this knowledge is yours—when, from the wisdom of him who invented the signs of speech before the world was merged in a general deluge, through all time, down to that of the last prophet who ever was the interpreter of truth, and the latest bard who has poured forth his sublime musings, it would be all in vain—there would be one thing lacking—the Spirit of the God who deigned to reveal his will. Having this, which is a gift, not an acquirement, you have the right to judge; but not possessing it, I deny your claim. Your reason will enable you to judge and ascertain as you can any fact of history, whether there is in existence a body of men who are the depository of truth; and this is the province of reason—I have found it as I believe—the Holy Catholic Church is the sole interpreter: not for her learning—and where is such learning? not for her zeal—and where is such devotion? not for the accumulated wisdom of eighteen centuries, from Polycarp to Muller—and where is the parallel? but because she has the Spirit of God to guide her. No other can guide. And if her pastors had continued fishermen and tent makers—if her prelates and high pontiffs had possessed but the intelligence and knowledge of the common mechanic, still their intellectual imperfections would not weaken her claim. My private judgment I have therefore resigned to her guidance; and if she were to deceive me, why I would abandon all future care, and rather listen to the siren song of Nature, and be content with her consolations.

Carpe mortalia, nec dona letus
Carpe, nec plantas alias require,
Sed satur panis, satur soporis.
Cetera Sperno.

I hope, in spite of all that has been said, we shall continue good friends.

I remain yours as ever,

TABLET, October 18. THE EX-DISENTER.

The Roman Catholic Church has built or consecrated over thirty new churches in the United States within this year. The number of missionaries received from abroad during the same period is estimated at one hundred and twelve.—*Boston Pilot*

THE VALUE OF RELICS.—The *Journal des Débats*, speaking of the purchase some time since made by Prince Albert of the coat worn by Nelson when he received his death-wound at the battle of Trafalgar—for presentation to Greenwich Hospital,—takes occasion to bring together a number of examples in illustration of the large sums paid under the relic and rarity mania; particularly by the rich enthusiasts of our own island—more especially, it seems, subject to that species of influenza. Some of the cases reported will require testimonials, not likely to be forthcoming, ere they will be inclined to admit these amongst the statistics of the passion. The ivory chair which Gustavus Vasa received from the town of Lubeck was sold, the *Journal des Débats* says, in 1823, for the sum of 58,000 florins—not far short of 6,000*l*. This is a startling anecdote to begin with; but such a one was absolutely necessary to prepare the mind for the reception of the following:—The coat worn by Charles XII. of Sweden at the battle of Pultowa—preserved by Colonel Rosen, who followed the adventurous monarch to Bender—was sold, in 1825, at Edinburgh, for the sum of 22,000*l*. sterling! This anecdote the French paper itself thinks should have confirmation. M. A. Lenoir, the founder of the French Museum, relates, that during the transport of the remains of Abelard and Heloise to the Petits Augustins, an Englishman offered him 100,000 francs (4,000*l*.) for one of the teeth of Heloise! At this quotation of the price of bone, Lord Shaftesbury had a great bargain of the tooth of Sir Isaac Newton, for which he paid only 730*l*. in 1816. For want of an Englishman at Stockholm, in 1820, the head of Descartes (teeth and all) was absolutely given away, as the phrase is, at the sale of Dr. Sourmon's cabinet, for 99 francs. The following cases fall within the more mild and familiar examples of this affection—though it will be seen that the English examples continue to be far more striking than the foreign ones. Voltaire's cane was sold, in Paris, for 500 francs (20*l*.); Rousseau's waistcoat for 949 francs, and his copper watch for 500; Kant's wig, in spite of all the promise contained in the apophthegm which suggests the seat of a doctor's wisdom, brought only 200 francs; whereas, the wig of Sterne fetched, in London, 200 guineas, (5,250 francs!) The hat worn by Napoleon at Eylau, was, in 1835, carried off by M. Lacroix, from 32 competitors, for the sum of 1,920 francs (about 77*l*.); while Sir Francis Burdett paid 500*l* for the two pens used in the signature of the treaty of Amiens.—*Athenaeum*.

The Archbishop of Aix was promoted to the Cardinalate, in the last Consistory held at Rome.

SPAIN—The Archbishop of Tarragona, for ten years an exile from Spain, re-entered his see on the 5th of October. The people being aware of his approachment went out to meet him, and hailed his arrival with the most unbounded delight.—*Catolico*.

The Misses Raleigh, M'Mahon, and Kirby, of Limerick, were on Monday, duly professed Nuns of the order at the Presentation Convent, Sextonstreet, the religious obligations having been administered by the Right Rev. Dr. Ryan.—*Cork Examiner*

THE CATHOLIC CHURCH.

THE LATE CONVERSIONS.

To the Editor of the Tablet.

DEAR SIR—I have read with interest the ten complaints of the Reverend John Dalton, inserted in last Saturday's *Tablet*. These complaints affect me, as one who ought to have given an account of the conversion of the Reverend J. H. Newman and his associates. Still, I think the complaints are not altogether just; for, in the *Tablet* of the 18th ult. appeared a letter from the Rev. James Jauch, giving a brief and faithful account of these conversions. To satisfy, however, the holy desire of the Rev. J. Dalton and others, I will give fuller details of them. I beg you will have the kindness to insert them in your next number of the *Tablet*. I shall speak only of the part in which I was concerned, leaving the rest to others.

The first of these conversions was that of John Dobree Dalgairns, Esq., who made his profession of the Catholic Faith, and received his first Communion on Michaelmas day, in this our chapel at Aston Hall. He soon after returned to Littlemore; and I was on the point of setting out for Belgium, when I received a letter from him, inviting me to pass through Oxford on my way; for, he said, I might perhaps find something to do there. I accordingly set out from here on the 8th of October, and reached Oxford about ten o'clock the evening of the same day. I there found Mr. Dalgairns and Mr. St. John, who had made his profession of Faith at Prior Park, on the 2nd of October, awaiting my arrival. They told me that I was to receive Mr. Newman into the Church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours. From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock. I immediately sat down near a fire to dry my clothes, when Mr. Newman entered the room, and, throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the Church. He made his confession that same night, and on the following morning the Reverend Messrs. Bowles and Staunton did the same: in the evening of the same day these three made their profession of Faith, in the usual form in their private oratory, one after another, with such fervour and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the Sacrament of Baptism *sub conditione*. On the following morning, I said Mass in their oratory, and gave communion to Messrs. Newman, St. John Bowles, Staunton, and Dalgairns. After Mass, Mr. Dalgairns took me to the house of—Woodmason, Esq., a gentleman of Littlemore; I heard his confession, and that of his wife, and two daughters, and received all four into the Church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Reverend F. Oakeley and another reverend gentleman already received into the Church, by the Reverend R. Newman. I had the pleasure of administering communion to Mr. Oakeley and the other converts to the number of seven. I can vouch for the truth of this much, as having been eye witness; the rest,

I hope some other eye-witness will supply. Believe me, dear Sir, your humble servant, DOMINICK, of the Mother of God, Passionist
Aston Hall, Nov. 17, 1845.

The Misses Poole, of Bridgewater, while on a visit, last summer, to their brother-in-law, the Rev. J. S. Northcote, the late curate of Ilfracombe, were introduced to the acquaintance of Dr. Pusey, and went over to the Church of Rome. But the Protestant Clergyman thought the transition so trifling, that he allowed the young ladies still to teach in the Sunday School; and during the last week or two, Mrs. Northcote, too, has become a Romanist, and has written to her husband to say that her Church does not recognise their heretical marriage, and that if he wishes to consider her his wife and his (expected) offspring legitimate, they must be married again by a Catholic priest. The disconsolate widower, it is conjectured, will follow her advice and example.—*Tablet*.

THE SUPERIORESS OF THE POLISH CONVENT OF MINSK.—The Superioress of the convent of St. Basil—so celebrated for the sufferings which she was forced to undergo in Poland, her native country—had arrived in Rome by the route of Marseilles and Civita Vecchia, accompanied by a Polish ecclesiastic. She entered the convent of the French nuns of the Sacré Cœur, where she will, doubtless, close her days, for in Rome there is no convent of St. Basil. The most distinguished ladies of that city have visited her. On board the packet-ship, which conveyed this Nun into Italy, there happened to be, on board for the same voyage, several Russian families, who had thus an opportunity of learning from the mouth of this cruelly-treated nun, the kind of religious toleration that reigns in Russia.—*Roman Correspondent of the Amide la Religion*.

THE CATHOLIC CATHEDRAL ST. GEORGE'S FIELDS.—Three windows of richly stained glass adorn the further end of the edifice—that in the centre, over the high altar, is divided into compartments, each of which contains a full length figure—the subjects being, the Kings of Judah and the Prophets. The ascent to this altar is by a flight of steps. On the right hand is seen the chapel of Our Lady, the walls of which are highly decorated in a dispersed pattern of a deep blue ground, with interlacings of gold, and gold ornaments in the centre. The capitals of the pillars supporting the arches, and the mouldings of the windows, are painted red and blue, heightened with gold, producing altogether a gorgeous effect. The entrance to the chapel will be through a richly-carved oaken screen, opposite to which is placed a stone altar of rather small dimensions, but finely sculptured; above this is a semi-circular arch surmounted by niches for the reception of statues already in progress. On the left of the grand altar is the sacramental chapel, which will in most particulars harmonise with the other, except that it will have brass gates in front. The pulpit is to be of stone, elaborately carved. It is not intended to erect any pews or benches in the church, but chairs will be placed for the use of the congregation, after the manner of the continental cathedrals. The consecration is expected to take place on next St. George's day —
Art Union

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 7.]

CALCUTTA. SATURDAY, FEBRUARY 14, 1846.

[Vol. X.]

* MISREPRESENTATIONS OF THE CHRISTIAN ADVOCATE.

(Concluded from our last.)

In our issue of the 31st ult. we begged of the *Christian Advocate* to prepare his defence against the charge of falsehood brought against him, in relation to an account which he published, of the spread of protestantism in France. We fear, his defence is a hopeless undertaking. An anonymous writer, "*Fair Play*," in the columns of our contemporary, the *Star*, has appeared as the advocate of the *Advocate*, and has made it clear enough, that he stands in need of an advocate himself. We should not take the smallest notice of this anonymous defence, were it not for an observation appended to it, by the Editor of the *Star*. The defence set up, anonymously, for the *Christian Advocate*, is, that the falsehood published in that Journal, was merely an extract from the *British Critic*. But, then, no reference is made by the *Advocate* to the *British Critic*, as the source of the false statements,—and why? We really do not know, (perhaps the *Advocate* does.) The *British Critic* is no obscure authority, and we know not why reference should be made, in the same issue of the *Advocate*, to the *Evangelical Magazine*, the *Glasgow Examiner*, the *London Mail*, the *Bombay Dnyanodaya*, the *Madras Record*, and to the *Evangelist*, for extracts taken from these journals, whilst no reference to any journal whatever, much less to the *British Critic*, is made for the extract, if extract it be, published under the head of, "*spread of protestantism*." Either, then, the *Advocate* knew that the alleged extract contained gross falsehoods, and therefore made no reference to the source, or he forged or modified the article himself. We may be mistaken in this view of the case, but it appears to us the most probable, all the circumstances considered.

"*Fair Play*" thinks that we have acted unfairly in palming on the public an extract, for an original or editorial article; but in this, "*Fair Play*" is exceedingly unfair. Our Agra

Correspondent stated expressly, that the article in the *Advocate*, appeared under the head of "*Foreign Religious Intelligence*," but justly held the *Advocate* accountable for it, as no reference was made to any other journal. If a journalist should not be held accountable for what he might choose to publish, as a *quasi* extract, without reference of any kind to indicate the source,—without even an inverted comma,—what a dangerous temptation it would be for such Editors as that of the *Christian Advocate*, to draw a long bow, in asserting calumnies which could not be refuted.

We hope that the *Advocate* himself will shortly appear before the public in his own defence, with better manners and more success, than his anonymous defender in the *Star*; and, in the mean time, we heartily recommend him, for the sake of his own character, to imitate the good example of all honest journalists, in giving the necessary reference for such extracts, selections and *Intelligence*, as he may choose to publish for the future in his *Christian Periodical*!!

The following are the remaining letters received from France, in falsification of the statements published in the *Christian Advocate*.

No. 6.

To MONSIEUR M. ROSSAT, V G

• Bordeaux, 25th August, 1845

"MOST REV. SIR,—In answer to the letter dated the 15th inst. with which you honoured me, I am happy to be able to furnish you with the information required by Mr. ———, on the pretended progress of protestantism in the Diocese of Bordeaux. The said gentleman was right in suspecting the truth of the statement contained in the Calcutta News-paper, boasting of the progress of protestantism. If those statements are no better grounded with

regard to the other Dioceses than they are with regard to Bordeaux, the whole matter is a gratuitous invention wholly destitute of foundation. It is absolutely false that a proprietor of an estate with a number of his servants and tenants, has separated himself from the Roman Church. The circumstances referred to, point out the subject of which they speak; and now I come to explain matters as they are in truth. A zealous Protestant, who has become the proprietor of a Castle situated in the Parish of Doulezon, the population of which is almost entirely Catholic, has had sermons in his house, evidently to make proselytes among the peasantry of the neighbourhood. It was necessary to procure permission from the prefect, and he obtained it on the report of a list of 26 Protestants, almost all strangers. In that list he noted down, against their will, the members of a family lately converted to Catholicism. But all the efforts of this Protestant proprietor aided by a preacher of his own sect have not been able to pervert a single Catholic. It must be observed that his religious meetings are being deserted by degrees; and this is the affair of Doulezon to which protestants have annexed an importance it did not deserve. It has served to prove the impotency of the attempts made heretofore to plant protestantism in this Parish. With reference to the pretended progress obtained elsewhere, it is certain that aided by government, they have increased the number of their Chapels and ministers, hoping by these efforts to gain over some Catholics. They are among the poorer classes tempting them with money. But it is equally certain that all these manoeuvres have obtained very little success. The small number of secessions among the Catholics caused by temporal allurements, is amply compensated by the number of abjurations of Protestantism which is increasing yearly. If entire liberty were allowed the Protestants, the progress of Catholicism would be rapid and considerable, especially among the poor; but this liberty does not exist, and as authority, influence and wealth are on the Protestant side in those parishes where the two religions exist, conversions that cannot be effected with impunity, are impeded. This is, Sir, the truth with regard to the state of Protestantism in the Diocese of Bordeaux. I confirm what I have said, and consent most willingly that you should make any use you please of this report; for the correctness of which I am ready to answer.

I have the honor to be,

&c. &c. &c.

GUGNON, V. G."

No. 7.

To MONSR. ROSSAT, V. G. Verdun,

Frejus, 25th Aug. 1845.

REV. SIR,—“I am really sorry for my having been till now unable to answer the letter with which you favoured me. The statements made by the Calcutta News-paper with regard to the propagation of Protestantism in the diocese of Frejus are very incorrect. Not a single parish in our diocese has gone over to Protestantism. Our separated brethren have indeed made some attempts to seduce the people of the neighbourhood of Var, but they have been unsuccessful. Generally speaking the good sense of our provincials has been sufficient to neutralize them. It was rumoured that in the parish of Gaude they had gained some proselytes. A number of persons opposed to Monsr. le Curé, declared for the pretended Missionaries, not in order to become children of the reformation, but to give him pain. Monsr. le Curé, knew the cause of this, and he asked the Bishop to be transferred to another parish. His successor assembled the people in the Church and gave them instructions on the Catholic religion: they never before saw such numbers of the faithful frequenting the Church, and at this moment, out of a population of 800, there are but a few to be found who call themselves followers of the doctrine of Protestantism. Nevertheless this is the part of our diocese they would establish themselves in; they have obtained, from the Consistory of Marseilles, the commission of deacon for a person from Gaude, of no influence whatever. This commission is dated 6th June, 1845. I will transcribe the first paragraph, and this alone will show that their proselytes in the neighbourhood of Var are not numerous.”—
“We have the honor to inform you that in consequence of the favourable testimony furnished to us by Monsr. Becier, the general Consistory of the Rhone and Var, during the sitting of the 7th of May last, has elected you to the office of deacon in the Christian reformed Churches of Gaude, Cannes, Cagnes, Antibes and Biot. We will endeavour to send you pastors as often as we can, in the meantime you are to preside at the assemblies.” “I can testify that neither the pastors or the deacon are necessary for the number of Protestants and I entertain the hope that their efforts will not have the slightest success. Monsr. Rouaze has not a single follower in his defection: they say he will come from Geneva to preach Protestantism to us. I think he will not dare to do so, especially under present circumstances, because I am sure shame will prevent him from appearing

in public. I may tell you that his conduct has many times deeply afflicted our Bishop and his former parishioners. Make any use you think proper of this letter and believe, &c.

Your most humble Servant,

PONS, V. G."

Such are the testimonies received from France, in disproof of the *Advocate's* false statements. Let us hope against hope, that this lesson will have a salutary effect upon him, and that he will not, at least for some time, return to his *dirty work again*. If his appetite for calumnious extracts remain as sharp as ever, his *brother* journalists will amply supply the means of filling his stomach. We only beg of him for the honor of the Calcutta Press, to let the traders in calumny in England, bear their own share of the judgment which God and all honest men will award to each according to his works.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Yesterday the Agra Catholic Congregation had the pleasure of witnessing one of the most affecting and imposing Ceremonies of the Catholic Church. Two Novices, who lately arrived from Europe, received the black veil, and made the profession of their vows, as members of the Congregation of Jesus and Mary. Our beloved Bishop officiated as celebrant, and at the commencement of the Ceremony, he delivered an appropriate Sermon, taking his text from the Psalm 44th. "They shall be brought with gladness and rejoicing, they shall be brought into the temple of the king."

I profit of this occasion, in order to inform you, that two Protestants made their private abjuration in the Cantoument Chapel before the Rev. l' Abbe J. Caffarel. I hear also that on Sunday next, five Natives will receive baptism, which will be administered to them, by the Rev. F. M. Angelo.

I have the honor, to be respectfully,

Agra,

Dear Sir,

3rd Feb. 1846.

Your obdt. servant,

A FRIEND.

PROPAGATION OF THE FAITH.

ST. FRANCIS XAVIER'S CHAPEL BOW-BAZAR.

On the 11th Instant, Rev. Mr. O'Shea, conditionally Baptized a Protestant East Indian Lady, and her daughter.

PROPAGATION FUND.

Mrs. Captain Graham, Rs. 10 0
Mr. J. J. Fleury, 1 0

IRISH RELIEF FUND.

Mrs. Capt. Graham, 20 0

THROUGH MR. N. O'BRIEN.

Sir Herbert Maddock, ... Co.'s Rs. 500 0

William Gray, Esq. 50 0

Mrs. N. O'Brien, 8 0

Mr. N. O'Brien, 8 0

Miss Ann O'Brien 4 0

THROUGH MR. T. SYERS.

Mr. H. Young, at Futtehpore, 5 0

Collection made by Mr. D. A. Gantzer,
at Serampore

THROUGH REV J. McCABE

Rev'd. B. Rabascall, Co.'s Rs. 5 0

Loretto Convent, 5 0

N. J. Gantzer, 10 0

A. Almeida, 2 0

Gopee kristo Gossain, 16 0

Joseph Olliver, 4 0

C. Ashe, 2 0

G. S.

S. G.

J. D'C, 5 0

A. E. A. 1 0

H. Measures, 2 0

T. F. Pinto, 2 0

THROUGH REV. P. O'SHEA.

Master W. H. 1 0

A poor Catholic, 2 0

BENGAL CATHOLIC ORPHANAGE

Mr. J. J. Fleury, Co.'s Rs. 6 0

Mrs. Moran, Moothyane, besides a useful donation of clothing, 26 8

An English officer, a Convert, 120 0

From 3 Native Pupils of the Female
Free School at Intally, 9 0

THROUGH MR N O'BRIEN

Yeatheard, and Co. 2 0

R. M. Patt, 5 0

Mrs. N. O'Brien, 10 0

A. Rogers Esq, 10 0

A Friend, 5 0

ST. THOMA'S CHURCH

Mrs. Capt. Graham, 10 0

The Subscription of Rs. 50 to the Orphanage lately published, was from T. W. Seyers Esq. and not T. M. Seyers.

The total amount of the Irish Relief Fund raised in Bengal only, is now about Rs. 60,000.

Selections.

THE PUSEYITES, ANGLICAN, &c

THE PEACE OF THE CHURCH

"At this sad juncture, what the Church most needs is peace"—The Bishop of Oxford's farewell Reply to the Address of his Clergy—"English Churchman," No 152

A Bishop at length has spoken out
On what the whole world was talking about,
And wondering why all the Bishops were dumb
While their Church was going to "kingdom come"
And what his he said—to ward off the war
That's rushing upon her from friend and foe,
To bandage her wounds and to still the alarms
Twixt Puseys and Puritans all up in arms,
And all the Calvinist riddle rout,
Who are actually tanning her entrails out—
What's the oracle said—pray, what has he spoken?
It's as true as I am lounging, though I am not joking,
He 'as verily said it—"Causami Filii,"
If not ex cathedra ex cubili
"As I am going to leave you all in a trice,
"I'll give you one word of parting advice,
"It's the last I shall give, and the very best,
"Be still for the Church is in need of rest."
Remember 'Old Gianni' is growing old,
And its horrible weather for catching cold,
And she's fagged to death with the war and tear
Of the 'surplice question' and 'bidding prayer,'
And she's 'pummelled to slivers' and cut to the core,
With this Babel noise and maniac roar
About these, and other vexatious things,
That have 'frictioned her heart to fiddle strings,'
And as sure as I love well-buttered toast,
Like me she'll presently give up the ghost,
Unless, as soon as the word is said,
You off all at once, and put her to bed.
Then squat you goose quills, and cease all this pother
And don't be worrying one another,
What would you be at—pray what are your wishes
Haven't you got all the 'loaves and fishes,'
And tithes, and tithes, and tithes, and spouts,
And snug little glebes and parsonage houses?
And every thing's in your possession,
Save merely, perhaps, 'Apostolic succession,
And if you haven't had 'orders before,
I now give you orders—to sleep and snore
Don't bother your brains about being laymen
As long as your flocks to your prayers cry 'Amen',
For as long as you've Heaven on earth 'tis but fur,
You should make up your mind to a singe elsewhere.
For, as Hububias says—you'll see if you read him—
"Quod est tantum in diti tandidem"
Preach lullabies then to your weary sheep,
And you'll please them better when fast asleep,
And better you'll serve Mother Church by so,
By taking a nap than by going to war,
For it is not the pen, nor the tongue, nor the sword,
Of the English law, or the 'Sacred Word,
That the Church is in need of—I am not in jest—
But what she needs most—is a nightcap and rest.
The sovereign nostrum to quell this uproar,
Is to drown it at once with a hearty snore,
And for healing of bruises two good sheets of lint,
Will surely do more than ten thousand in print,
No, it is not with logic or sermons, or laws,
But with bolsters and sheets we must bolster our cause,
And with blankets you know, which when placed
'gainst a wall,
Will deaden the force of a cannon ball;
And the Devil himself will assail us in vain
When snugly ensconced 'neath a snug counterpane,
Hence again I repeat, what so often I've said—
The *flint* of the Church must be fought in bed
For 'tis the case, it is the only right
That instead of farewell, I should bid you good night"

R I P.

BAPTISM OF CHILDREN OF INFIDELS

(Continued from page 80)

Siam *—"There is among us a number of people who practise medicine. When an opportunity offers itself to them, they do not fail to administer baptism to dying children; but how much more abundant would not this harvest be, if we could send some people into the neighbouring cities, and even to a distance, giving them a yearly gratuity of from forty to sixty francs, both for the medicines and travelling expenses! One of the physicians, whom we have at *Iuthia*, used to succeed in baptizing from 60 to 100 children every year, so that, if I may be allowed the expression, a person would save a soul at the cost of a most trifling sacrifice. Surely there is no better mode of employing the alms of the Society? For some years past the number of these little angels who have gone to heaven amounts to from four to five thousand

"In Mongolia, the number which his Lordship Doctor Mouly apprised us of was 6,000 pagan children, regenerated when on the point of death

Cochin-China †—"You will receive with pleasure some particulars concerning one of our works, little in appearance, but productive of great results for the salvation of souls; I allude to the pagan children baptized on the point of death. Every one can take part in it, but we may say that it is principally the business of the women; they can more easily get into the houses, and people are less on their guard against them than against men. Through their charitable cares a considerable number of these little creatures have hardly received life before they exchanged it for the unending joys of Paradise

"In a village, of which the mayor is a Christian, there exists a house of Nuns, whom his Lordship sends out in different directions to look for these hapless children. In the course of last year these Nuns baptised 145, and in the course of about a month of the present, they have reached the number of 96.

"On one day they baptised 18; sometimes they meet only three or four; but when they go out questing for them, there is not a day on which they do not make some happy ones. It sometimes happens that they do not return home until after a week's travelling. They stop on their journey at the houses of the Christians, who respect them greatly. All their expenses are at the charge of the Mission.

"When comes the time of sickness for these children, how many parents offer to our Nuns their newly-born children for a few ligatures, and even for less! When they are already four or five years old, and that they find Christians who are willing to burden themselves with them, they buy some of them. How many other families would give them for nothing at the age of a few days, or of a few months! Ah! if we had the same advantage as in France! If, like you,

* Extract from a letter of his Lordship Doctor Pallefoix, Vicar-Apostolic of Siam

† Extract from a letter from the Reverend Mr. Fontaine Missionary-Apostolic.

we had large and numerous hospitals, they would soon be filled with these poor deserted beings. *

"One cannot but be sorely afflicted at seeing the small account which the pagans make of these little creatures. So soon as they are dangerously ill, they appear to them only a burden. They wrap them up in a piece of mat, and put them out of their sight! One of those persons whom his Lordship sends out to baptize met in this way a child of some days old, thrown not far from a house on the dunghill, its face sunk in the mire. Happily it was still alive, and able to receive baptism."

* "The pagans cannot comprehend the zeal of our neophytes in seeking after children in danger of death. In order to explain it, they invent a thousand absurd stories: some say, that the Christians take away their souls and make them their own; others, that they cast lots on the infants, in order to make them die in their stead, and thereby prolong their own life.

"Childish as these surmises may be, it does not prevent them from prejudicing certain minds against us. Thus, a Christian woman of this province was arrested, some months ago, by the mother of the child whom she had just baptized, and dragged before two petty military mandarins, who happened to be in the commune. They asked her what she had done to the dying babe: she candidly owned all; and these mandarins, far from punishing, on the contrary praised the generous zeal which induced her to do good to the souls of children.

"The following is the result of our efforts during a series of nine years, that is to say, from 1835 to 1844:—

In 1835,	133,		
In 1836,	498, of whom	47 have s	
In 1837,	1,027,	"	104 "
In 1838,	663,	"	110 "
In 1839,	729,	"	60 "
In 1840,	770,	"	94 "
In 1841,	1,881,	"	300 "
In 1842,	2,265,	"	534 "
In 1843,	8,273,	"	1,457 "

"In Western Cochin-China, a newly erected Vicariate-Apostolic, more than a thousand dying infants also received baptism in 1843.

"The total number of infants baptized, during the year 1843, in the Spanish Mission of Tong-King, is 11,260.

"In Western Tong-King his Lordship Doctor Retord, adding together the numbers of the last twenty years, gives as 32,558, the number of children of pagans baptized in danger of death. 'The greater part of them died a short time afterwards,' adds the Prelate, 'and enjoy supreme felicity in heaven.'

.....†—"The enterprising zeal of his Lordship of Metellopolis, who had given such a happy impulse to the work of the baptism of infants in danger of death, has completed this first benefit by endowing Cochin-China with a new foundation for foundling children. Many houses for

either sex have been already built for this purpose, and filled with young innocents, who receive there, in addition to the necessities of life, the grace of baptism and a solid instruction. They will, one day, bless divine Providence for having taken them from the arms of their unnatural mothers, in order to place them in the arms of their adoptive father, who, without neglecting the care of the body, desires, above all, to make them children of Jesus Christ. At this moment his Lordship is devising means of multiplying these pious asylums, which promise so much the more for futurity, inasmuch as they will be situated, not out of the kingdom, but in the very places where the children are found. This work will, no doubt, entail great expense on us; but Providence will provide for it."

"Such are the works of your Society," wrote some time ago the Directors of the Foreign Missions, in a collective letter addressed to the two Councils. "It is you who thus people heaven with those innocents creatures, who would have been excluded from it, if you had not come to open its gates to them. Through your means, these children have become the friends of God, and their gratitude assures to you their protection.

"It is agreeable to us to repeat to you, that no one takes a greater interest than we do in the success of the Society which you direct; because you are for us a second Providence, and that we only exist, we may say, through you. Accordingly, gentlemen, we delight in associating ourselves to that concert of benedictions which are continually ascending up towards Heaven, in order to call down on your heads a dew of graces, with those clouds of little children, who are indebted to you for the happiness of seeing God, and with all those martyrs who, under the axe of the executioner, have bequeathed to you so many precious recollections, and made you so many promises for Heaven, which they will not fail to fulfil."—*Annals of the Propagation of the Faith.*

THE RUSSIAN GOVERNMENT AND THE ROMAN CATHOLIC CHURCH.

(Continued from page 67.)

"In 1839, all other efforts having failed to shake their resolution, they were transferred to another Russian convent of black sisters, in the city of Polock. Here they met with ten more non-conformist nuns of the same order. The whole number of these women, 57, were now brought up twice a week, on Wednesdays and Fridays, before a commission of the Russian authorities and clergy, and flogged before them, receiving 50 strokes a-piece.

"This was continued for months together, till the wounds upon their backs was an open sore, and that pieces of the scabs, and then of the raw flesh, adhered to the instruments of torture. Three of their number died beneath this infliction.

"They were then fed on salt herrings, and refused drink, (a favourite Russian mode of torture,) except on the condition of apostasy. This punishment, which it appears they found the most difficult to bear, was superseded by a system of

* Extract from a letter of his Lordship Doctor Cuen, of Bishop of Metellopolis.

† Extract from a letter of the Rev Mr. Michie, Missionary-Apostolic

starvation. They were only fed once every other day, and driven to eat nettles and the fodder of the convent cattle.

"They were employed to dig out clay, and not understanding how to conduct an excavation, the earth fell in and buried five of their number. With incredible barbarity the Russian authorities not only refused to dig them out, but prevented the nuns from attempting to extricate their companions. They perished in the self-dug grave.

"The next labour in which the survivors were employed, was to aid the marons in constructing a palace for the renegade bishop.

Some of the Polish gentry, whose spirit no terrors will quell, coming to look on,—one of their number addressed some words of consolation to these poor women. Within 24 hours, not only this imprudent individual, but all those around him had disappeared.

"The falling of a wall in the midst of the nuns injured many, and killed eight of them outright. A ninth and tenth soon after perished.

"These ten bodies were carried off by the people, and hidden where all the efforts of the Russian authorities failed to discover them.

"About this period, several monks of St. Basilus were brought to the same convent. Their treatment is described as having been more barbarous than even that of the nuns. Four of these men Zawewski, Komar, Zilewicz, and Buckzynski by name, all upwards of 70 years of age, were at last, in the full severity of winter, stripped and placed under a pump, where as the water was poured over them it gradually congealed into a mass of ice, and froze them to death; another named the Abbe Laudanski, aged and infirm, whilst staggering beneath a load of fire-wood, was struck upon the head with such violence by a drunken deacon that his skull was fractured, and he died upon the spot.

"It must here be explained that all the lower, or white clergy in the Russian Church are very ignorant and depraved, and that the deacons are the lowest amongst them.

"In the present instance, however the refusal of the great bulk of the Basilian clergy to pass over to the Russian Church had obliged it in these forcibly converted provinces, to fill up those gaps in the lower ranks of its hierarchy with bores of the most illiterate and dissolute character.

"It happened that one of these surviving monks of St. Basilus succeeded in making his escape: and Samiasko, irritated at this incident, resolved to conquer the obstinacy of the nuns, and publishing that they were about to read their recantation, caused them to be forcibly led by the soldiery to the portals of the Russian Church. The curiosity which this announcement caused, led the whole population of the city of Polock to assemble; notwithstanding the examples which had been made of those who had expressed their sympathy with the sufferers.

"The apostate bishop, in his episcopal garments, advanced towards the nuns, and bidding the soldiers leave his dear sisters at liberty, spoke to them with paternal kindness and offering his hand to their superior, prepared to lead her into the Church. Irene Mieceslas then seizing one of the hatchets used by the carpenters who had been working at the reparation of the Church, called

out to all her nuns to kneel, and addressing Samiasko, told him.—"After having been their shepherd, to become the executioner of those whom he had not already put to death, and to strike off their heads before the threshold of that temple, which their footsteps would never voluntarily cross.

"So galling was the provocation of this rebuke to the Russian Bishop, that unable to contain himself, he struck the superior on the face, and then flung the axe indignantly from him. It chanced in falling to wound one of the nuns in the foot; and a moment after the superior having put her hand to her mouth, which was filled with blood, drew out one of her shattered teeth, and holding it up to him said, "take it, it will earn you some fresh order from the emperor.

"Such was the effect of this scene, that nothing could restrain the enthusiasm of the people; and as the nuns were led back by the soldiery, the crowd followed them singing with one accord Hallelujahs and *Te Deums*.

"Such notwithstanding all the repressive terrors of the Russian authorities, became the feeling of the population of the city of Polock, that it was found unsafe to continue the persecution of the nuns within its walls, and they were ordered to be removed to the borough of Medzioly, in the province of Minsk.

"The public defeat of the Russian Bishop and authorities was, however, revenged on these poor women by an act of such diabolical malignity as only the most undeniable evidence can render credible.

"When the Russian soldiers, and the newly-made deacons had been rendered drunk with brandy, all these helpless nuns were turned out amongst them as incurably obstinate, to treat as they thought fit. Then commenced a scene worthy of a pandemonium—the shrieks and prayer of the victims mingling with the oaths, blasphemies, and ribaldry of the crowd, to whose brutal lust they were abandoned.

"When the fury of these demons in human form had been exhausted, it was discovered that two of these unfortunate females were quite dead. The skull of one had been crushed by the stamping on the temples of an iron plated heel. The other was trampled into such a mass of mud and gore, that even its human character was scarcely recognizable. Eight others had one or several bones or limbs broken, or their eyes torn or trodden out. Of the whole number, the superior, a woman of iron frame as well as indomitable resolution, fared the best; but she was not allowed to attend or console her mutilated sisters except on the condition of apostasy.

"They were afterwards marched out of Polock by night on foot, and chained two by two,—even those whose eyes had been torn out, and whose hideous wounds were festering. Those whose legs were broken, or who were lamed, were sent forward in carts under the care of Cossacks.

"A gentleman of Polock, M. Walenkiowitch, having ordered a funeral service to be read for these victims, was seized in the middle of the night and sent to Siberia, his property being confiscated. A monastery of Dominican monks, in another part of the country, having ventured to pray for them, was immediately dispersed.

"On reaching Medzioly, the nuns were again immured in a convent of the black sisterhood, and divided into four parties. Here they were put into sacks, and towed after boats in the water, which was allowed to rise to their mouth and nose. Three more of their number perished in this manner, either of cold, or fear, or drowned by incessant immersion. The inhabitants of Medzioly, carried off their bodies in the night, as the earthly soil of holy martyrs which men would some day venerate and hold precious.

"After two more years' captivity of the 58 nuns (34 from Minsk, 14 from Vitepsk and 10 from Polock) only 14 survived, and of these, eight were either lame or blind.

"The superior, Irena Miesceslas, who had fared the best, had an open wound, from which she was obliged to extract with her fingers the carious bones, and which afterwards becoming filled with worms, from want of dressing, caused her intense agony.

"At length some relaxation of vigilance having opened a prospect of escape, this courageous woman persuaded three of her companions to attempt it with her. In this enterprise these four women all succeeded, enfeebled by disease as they were, and without money or passport, at a distance of between 200 and 300 miles from the Austrian and Prussian frontiers.

"At the commencement of the present year, profiting by the scene of riot and drunkenness to which the saint's day of the *protopope* of the convent had given occasion, they effected their escape. Leaping down a high wall into the snow they alighted in safety, and immediately fell on their knees in thanksgiving. They then separated to facilitate their flight. The superior, in the midst of all the severity of the season, was driven to hide for days together in the woods, without other food than berries, or anything to quench her thirst but the snow. Once, driven to extremity, she knocked at the door of a wealthy looking house, and being received with veneration by its owner, was provided with money, provisions, and a correct map of her route. She crossed the frontier disguised as a shepherd; but even then was not in security, as the cowardly government of Prussia gives up even its own subjects to the Czar.

"It was not until she had reached Posen, in the midst of a Polish population, that she felt in security; and here she had unobtrusively withdrawn to a convent of the Sisters of Charity, but she was considered too precious, as a living testimony of the horrors daily perpetrated in that Golgotha which the frontier of Russia encircles, to be left in her retirement. With her scars, wounds, and personal evidence, she has been wisely forwarded to Paris, where a deputation recently waited on her, to express their sympathy with her cruel treatment. In Posen she was joined by the sister Wawrzyszka, and shortly afterwards learned that the other two had, in like manner, escaped the pursuit of the Russian authorities, and been safely forwarded by the zeal of the inhabitants to the Austrian frontier."—*Cork Examiner*.

REVOLTING MORMON REVELATIONS.

(From the *Sunday Times*, December 7.)

"By the American papers which reached Liverpool on Thursday last, we perceive that a pamphlet has lately been published in St. Louis, by O. Olney, one of the Mormon Elders, containing revelations of the iniquities practised by 'The Twelve' at Nauvoo. The following are extracts:—

"Another evidence of their purity and holiness may be gathered from the fact that at the houses of some of the twelve I have seen from three to five young females, whose prolific appearance indicates a great increase of posterity in the temporal kingdom, to say nothing of a great number of married women who are sealed to different ones in high standing in the church, and (as I have been taught from their own mouths) believe it to be their privilege before God to raise up as many children here in the flesh as they can, that they may have a greater kingdom to rule over in eternity; and on being asked how many women it is one's privilege to beget children with, the answer was, 'As many as he can maintain.' Thus making it an object among themselves (except the twelve, the bishops, the Temple committee, and some other privileged characters), who help themselves out of Temple funds, to enter largely into speculative engagements, that thereby upon their income, they may support (if they have no husbands to support them) those unhallowed and polluted vestiges of humanity, with whom they practise such abominations under the garb of righteousness, as must make the heavens weep, and the earth mourn to witness the fallen and degraded state of those men who are to be a 'light unto the world, and also the saviour of men.'

"Another important item in the present teachings of the twelve, is that 'at the time of receiving their washings and anointings of their endowments, all marriages will be declared void, and every person have the privilege of choosing for him or herself, by a mutual agreement, that is, if two choose to remain together, it is their privilege to do so, but neither one can retain the other, if he or she chooses to depart and live with another. Oh shame! where is thy blush?'"

"Furthermore, it is said by the redoubtable Brigham, that when the church once gets away from Nauvoo, if any find any fault with the twelve, their heads shall come off and none shall ever return to tell their tales!"

"Another of his sayings is, 'It is better that fifty innocent men should suffer death, than that any crime should be proved against any one of the twelve, even if he were guilty!'

"Another is, 'The Bible is no more to the people of this generation than a last year's Almanac, for I am all the Bible needful for the people now, if they will obey my counsel.'

"These are a few of the sentiments of the famed president of the twelve, and I must acknowledge they are perfectly consonant with his practice and character."

"Another testimony of the purity of that people is the fact, that a high priest of that place told me that he had witnessed the deaths of five mor-

erats at the hands of the Mormons, on the prairie, and also that the catfish in Mississippi had scraped the bones of some who had better have kept away from Nauvoo.

The 'anointing and washing,' as it is jocosely called, is practised frequently upon those offenders who are not judged worthy of death, which is covering them from head to foot with filth obtained from the vault of some necessary in the city, and then casting them into the river.

Another heart-rending fact in the present history of Nauvoo is, that hundreds of honest-hearted females are there, who have no means with which to get away, and scarce any means of subsistence there, except at the expence of virtue, who are continually subject to the importunities of those fiends in human shape, who, after having gratified their passion for lust, will straightway, upon the public stand, declare before God and the angels that no system of spiritual wifery is practised or tolerated by them, when perhaps some of their victims are at the very time upon their knees in secret, beseeching God to forgive them for yielding in an unguarded moment to their seducers, and to open a way for their escape from the folds of their destroyers, that, perchance, by a life of morality, virtue, and piety, they may atone for the weakness of a moment, and at last gain an inheritance with the saints of God. Think not, my readers, that this is a fancy piece, or the suggestion of an overexcited imagination, for it is but a few out of thousands of the testimonies that might be brought to show that virtue has fled from their midst, and vice, in almost every form has stalked forth, and holds, unchecked by any pure principle, the sway over almost the entire community, while their publications—*Times and Seasons* and *Neighbour*—would fain make the people at a distance believe that Nauvoo is pure as was Eden at first, and that the people are the innocent but persecuted people which they once were.

CELIBACY OF THE CLERGY

(Continued from page 66.)

Next to virginity, widowhood has been every where respected by men; and what seems to be very remarkable, is, that in the numberless eulogiums pronounced upon this state by writers of every kind, no praise is bestowed upon the care displayed for the interests of children, although it is an important consideration; it is the sanctity of the state alone which is eulogised, and that seems to overshadow all questions of civil polity. The opinions of the Hebrews in relation to the importance of marriage and the ignominy attached to barrenness are well known; and in their estimation the choicest benediction was that of the perpetuation of families. Why then those exalted eulogies bestowed upon Judith "for having united chastity with strength, and for having passed one hundred and five years in the house of Manasses, her husband, without having given him any successors? All the people whom she had saved, blessed her with one voice, saying: 'Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people: for thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity,

and after thy husband hast not known any other: therefore the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.' And does a woman then who marries a second time sin against chastity? Certainly not; but she renounces the sanctity of widowhood. In the *Veda* the marriage of a widow is nowhere mentioned; and the law of India excludes the son of such second marriage from collateral succession. Menu cries out to his disciples: "Avoid the son of a woman who has been married a second time!"

And while I am reflecting upon these lessons of venerable Asia, Kolbe informs me, that among the Hottentots, the woman who marries a second time, is obliged to cut off one of her fingers. Among the Romans there was the same honor for widowhood, the same repugnance to second marriages, even during the decline of the empire, when the severity of ancient morals had almost entirely disappeared. We behold Valeria, the widow of Maximian, when her hand was sought by Maximin, declare that "it is wholly inexcusable and unprecedented, that a lady of her family and rank should marry a second time." But no writer has expressed this sentiment of the Romans with more feeling and propriety than Propertius, in the last of his elegies. A Roman lady of high distinction and prudence, whose maiden name was Cornelia, and who took the name of Paula, from her husband, was at the point of death. It appears that her premature fate had created quite a sensation. The poet who wished to celebrate the virtues of Paula, gives to his elegy, a dramatic form. It is Paula who appears,—it is Paula who speaks and who addresses her husband. The poet is concealed by that amiable shadow. The sorrowing wife sees at one glance the nuptial and funereal torches. She swears by her ancestry, and by all that she holds sacred, that her conscience reproaches her for no fault between those two periods:

'Viximus insignes inter utramque facem'

She places all her glory in this only love, and in that faith which she had pledged to her beloved Paulus, once and for ever. I have only quitted thy bed for the funeral bier, let it be engraven on my monument: *she had but one husband!* And turning to her daughter, she says, my daughter imitate thy mother and bestow your hand but once in marriage.

"Jungor, Paule, tuo sic discessura cubili;

° In lapide hoc, uni juncta fuisse legar.

Fac, teneas unum, nos imitata, virum."

But this sentiment, the universality of which we have already admired, prevails at this day in China, to the same extent that it formerly obtained in Rome. There, widowhood is honored to such an extent that we meet with triumphal arches, raised to preserve the memory of women who have remained widows. M. de Guignes, the estimable voyager and worthy inheritor of a name illustrious in letters, who describes these customs, indulges in philosophic reflections upon this, which appears to him a great contradiction in the human mind.

"How does it happen," says he, "that the Chinese, who regard the want of posterity as a great misfortune, at the same time honor the celibacy of their daughters? How can we reconcile ideas so incompatible? But such are men," &c. Alas! this is but a recital of the litanies of the

eighteenth century; and it is difficult to escape this seductive reasoning. And Montesquieu, in complaisance to the errors with which he was surrounded, has the weakness to say: "that Christianity checks the growth of population by exalting virginity, by honoring the state of widowhood, and by encouraging the restraints upon second marriages." But in the same volume of the same work, escaping, I know not by what means, from that unhappy influence, and speaking in the strength of his own sound understanding, he openly proclaims this great axiom in morals and political economy: "that public continence is naturally connected with the propagation of the species." Nothing is clearer. There is no necessity for explaining human contradictions on this subject, for there are, in fact, none to explain. Those nations which promote population and at the same time honor continence, are perfectly consistent with themselves, and with sound sense. But I return to the eternal principle of the human race: "that nothing is more agreeable to the Divinity than continence; and that not only all sacerdotal functions, but every sacrifice, every prayer, every religious act, requires preparations more or less conformable to that exalted virtue."

We have seen what conditions were imposed upon the Hebrew priests before they were permitted to enter into the sanctuary. And among the pagans, the same restraints were imposed upon those who were merely initiated in the sacred mysteries. Before admission they were required to observe continence and even the marital privileges were suspended. The Romans who were to offer up sacrifice were subjected to the same preparation, and it was the law at Jerusalem. Whence this wonderful accord?

All the world knows the general spirit of Islamism. Nevertheless Mahomet required his followers to separate themselves from their wives on festival days, and even during the whole time of their pilgrimage. He proclaims to them: "*O ye believers in God, if you have approached your wives, purify yourselves before prayer.*" The Hindoo, who desires to observe the feast of *Nerpoutrounal*, (in honor of fire), is required to fast and to abstain from his wife.

(To be continued.)

DEATH OF THE RIGHT REV. DR. KINSELLA.

With the deepest sorrow we have to announce the death of the Right Rev. Dr. Kinsella, Catholic Bishop of Ossory, which occurred at Kilkenny on Thursday evening. He was a man of great talents and very large acquirements, which he dedicated with untiring zeal to the duties of his sacred office. Had Dr. Kinsella devoted his pen to literary or theological purposes, he would have earned a distinguished name in theology beyond the circle of his diocese.—His style was pure, pellucid, and singularly nervous. As a man—as a friend—none could be more warm-hearted or more zealous. We have known Dr. Kinsella intimately for twenty years, and it is with great and unfeigned grief that we are compelled to make the announcement of his decease, an event, however, for which the state of his health had long prepared his friends. It will not be easy to repair his loss.—*D E Post*

A Second Letter to the Lord Bishop of Australia, in Reply to the Lectures of the Rev. R. Allwood, B. A., Minister of St. James's, against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 67.)

Mr. Allwood admits that many of the Fathers understand Peter as the rock on which Christ built his Church, but maintains that with respect to the power of the keys, the power of binding and loosing was also given to the others. He denies therefore "that St. Peter received any thing which was not given to the other apostles." But is this a fair and legitimate mode of interpreting the scriptures? Let us try it by a few examples. Our Saviour frequently inculcated on all his disciples the necessity of following him.† When therefore he addressed individually to Peter and Andrew, to Matthew, and the sons of Zebedee, the very same invitation, "follow me," did he mean nothing more than his usual invitation to all his hearers? Again; the Redeemer is repeatedly said to have tenderly "loved" all his apostles;‡ when therefore John calls himself simply the beloved disciple, does any reader argue that there was nothing distinctive and pre-eminent in the love of Jesus for John? Again, to all the apostles was given a commission to preach the gospel to every creature, beginning with Jerusalem and Samaria, unto the uttermost parts of the earth.§ When, therefore, the spirit of God told them to separate Saul and Barnabas for the ministry of the Gentiles, and when Paul individually calls himself their apostle, does any one conclude that as this commission was included in the general commission given to all, that therefore nothing peculiar or special was meant by it, and that St. Paul groundlessly arrogated to himself the apostleship of the Gentiles as his peculiar office? No, it is only when men have "a case of very great difficulty to meet" that they invent such absurd canons of Scripture interpretation as this. As, therefore, St. Paul's special powers were not invalidated by the general commission of the apostles to preach to the Gentiles, so neither was St. Peter's special authority as the rock and governor of the Church invalidated by the common general commission given to the Twelve.

This is precisely the view of the passage taken by the acute and learned Origen, to whom I referred in my former letter, and whose words I shall quote at length a little further on.

Having then established the supremacy of St. Peter upon the above clear texts, I shall not dwell, my Lord, on the special commission, thrice repeated, of our Lord to Peter to feed his whole flock—his lambs, and his sheep,|| nor upon the special authority given him to "confirm his brethren," accompanied by a promise that "his faith would not fail."¶ These special powers conferred by our Lord after his resurrection must be held as strong confirmations of the Catholic sense of St. Peter's previous appointment as the foun-

* Lecture II.

† John, viii. 12. Mark, viii. 38. John, x. 4, &c.

‡ John, xiii. 1, & 12—13.

§ Matthew, xxviii. 19, 20. Acts, i. 8.

|| John, xxi. 15—17.

¶ Luke, xxi. 32.

nation and governor of the Church of Christ. In a word, is the Church likened in Scripture unto a house? It is placed on the foundation of a rock, and that rock is Peter. Is the Church a bark? It is Peter who is the pilot. A net? It is Peter who casts it,—it is Peter who draws it; the other disciples lend their aid, but it is Peter who presents the fishes to the Redeemer. Is the Church represented by an embassy? St. Peter is at its head. Do you prefer the figure of a kingdom? St. Peter carries its keys. Lastly, will you have it shadowed under the symbol of a flock and a sheepfold? St. Peter is the shepherd and universal pastor under Jesus Christ.*

And what does Mr. Allwood offer in reply to this irrefragable weight of Scripture evidence? 1. A few isolated passages from the Fathers, which are perfectly reconcilable with Catholic doctrine—from Fathers too, that by his own confession, and as we shall presently see—"in many other parts of their writings, understand Peter himself as the rock"† on which the Church was built. 2. An assertion that we "never find Peter exercising or claiming the right to exercise jurisdiction over his brother apostles." This is, however, a bare assertion. We have the authority of St. Luke, that while the Apostles remained at Jerusalem St. Peter was the leader of all their movements. He evidently directed, and presided at the election of Matthias in the room of Judas;‡ and St. John Chrysostom, in commenting upon this passage, declares that Peter had full authority in himself to nominate an apostle, but abstained from doing so lest he should act by favour.§ We have abundant ancient evidence that St. James was appointed Bishop of Jerusalem by St. Peter,|| and that Paul and Barnabas received their mission and jurisdiction, either directly from St. Peter, or from his successor in the See of Antioch.¶ The Acts of the Apostles contain hardly any account of St. Peter's movements after the separation of the Apostles; the author, St. Luke, having devoted his pen exclusively to recording the labours of his master, St. Paul. Hence we have necessarily little evidence from the holy Scripture of St. Peter's later acts; but no argument can be drawn from this circumstance to invalidate our Saviour's express commission. The whole of the evidence that we have from St. Peter's recorded acts is distinctly favourable to his superior claim. Mr. Allwood himself repeatedly admits his "priority," his "forwardness" on all occasions, and I will add the deference paid to him by his brethren, and the concern of the whole Church for his welfare.** 3. Mr. Allwood asserts that James the Bishop of Jerusalem presided at the Council held there.†† This assertion is without a tittle of evidence; on the contrary, the first speech recorded is that of Peter, and the pretended "authoritative" decision of St. James, "*my sentence is*" amounts to nothing more in the

Greek* than that such was his judgment or opinion. 4. Mr. Allwood draws large conclusions from the fact of St. Paul's having "withstood Peter to his face" on a particular occasion. This appears to me the most futile of all objections to St. Peter's supremacy. St. Paul did nothing more than St. Bernard, a simple monk, did towards St. Peter's successor more than a thousand years after—nothing more than hundreds of bishops have done in different ages; and nothing more than any bishop may now do, when a proper occasion requires. That St. Peter was more meek and humble than some of his successors we may easily believe, without prejudice to his dignity. He no doubt remembered the admonition of our Lord, which though addressed to all the Apostles, particularly applied to Peter. "*But he that is greatest among you, let him be as the younger, and he that is chief, as he that does serve,*"† a strong proof—by the way—that there was to be a greatest and a chief among them.

From all this I conclude, my Lord, that Mr. Allwood has failed in disproving the supremacy of Peter "from the Holy Scriptures."

(To be continued)

SWITZERLAND.

(From the Morning Chronicle, Dec 8)

The *Fédéral* of Geneva gives the following letter from Lausanne, 30th ult. :—

"Several pastors and ministers of the canton of Vaud, who had, in the memorable sitting of the 12th, signed the act of their resignation, have just detached themselves from their colleagues, and yielded to the invitation of the Council of State; they have addressed to the government a retraction of the steps they had previously taken, or, in other terms, withdrawn their resignation. On Saturday last, it was known at Lausanne, that 33 pastors had acted in the above manner, and probably the number has since increased. We will not seek to fathom the motives for such a step; ignorant as we are of the ideas and of the causes which have led to their conduct, we would rather see in this act a mark of regret at having quitted their flocks as well as their functions, than that of having renounced the temporal advantages attached to the office of pastor in the canton of Vaud. On Sunday evening, in the midst of divine service, a man entered the place of worship, under the pretext of seeking for his wife, which caused an interruption to the service, at which the pastor Moneron was officiating. Without giving any other explanation, the intruder approached the window, at which he tapped several times with his hand, and which signal was responded to by loud cries from several persons assembled on the outside. A number of persons, among whom were several students of the Academy, on hearing this noise, went out, in order to prevent the disturbers from invading the place, and a struggle ensued at the bottom of the stairs, when the assailants were vigorously repulsed. One of the rioters had

* St. Francois de Sales, Disc. 42. + Lecture II.

† Acts, i. + Rom. 3. In Act Apoc.

‡ Vide Tillmont Mem. pour servir à l'Hist. Eccl., tom. i. p. 372 Chron. Alexandr. p. 510 Euseb. lib. ii.

§ Op. Gerdik. tom. xii. p. 37.

** Acts, chapters from i. to xii. inclusive. †† Lecture II.

* "*Kpiyo*" In the old French Protestant translation it is rendered thus: "*pour laquelle chose je suis d'avis, &c.*"

+ Luke, xxii. 26.

armed himself with a sabre, which he had wrenched from the hands of a police-officer, and with which he inflicted several wounds on those who sought to preserve order. M. Euler, one of the editors of the *Independent*, received a severe stab from a knife in the cheek while protecting the printing-office of the *Currier Suisse*, which was adjoining the sallo where religious assemblies were held. In the midst of this disturbance the females, pale and trembling with fright, succeeded in escaping personal injury, although a favourite amusement of the rioters seemed to be to break the lanterns which they carried with their sticks. This scene is but the preface of the state of terror which is soon to reign amongst us. But for the courageous conduct of the citizens we should doubtless have had to deplore some serious mischief. The riotous assemblage appeared to be composed of young workmen of the town, many of whom appeared to be excited both by drunkenness and passion. This is the state of things in which we are. We expect tomorrow to see a decree for closing the chapels and forbidding the ministers who had resigned from exercising any evangelical functions. We are about to enter on a series of persecutions, the end of which it is impossible to foresee.

The English Aristocracy has been busy for some time past in making itself ridiculous, and we have become accustomed to exhibitions of folly and self-conceit; but we were not prepared for such an absurdity as the Duke of Norfolk's proposal to feed the starving peasantry with soup made of water flavoured with *curry powder*. When we read his Grace's letter, we thought it had been one of *Punch's* jokes; but we find that it was seriously written, and that the Duke was prepared to stand the ridicule with which he expected his proposition to be encountered. He tells the people, that this stimulating beverage is in very general use in India, and it must be concluded that he seriously believes it to be the sustenance of the people of this country. As the Duke was recommending an experimental diet, it is to be regretted that he did not commence by a trial upon his own person. If he could assure his countrymen that he had lived and enjoyed his usual health and strength upon this savoury diet for a week only, his evidence would be worth something in its favour. A labourer might last out a whole winter upon what fed a Duke for a week, and there would be no answer possible to the fact of a successful experiment having been personally tried. We much fear, however, if the Duke's confessors were to reduce him to curry powder upon Fridays, as a penance for the transgressions of the week; that he would call in his physician to certify that his grace would be in danger of premature paradise by the infliction.

The time chosen for this ridiculous exhibition of Ducal sympathy with a suffering people is most unfortunate for the monopolists. It appeared when the whole nation was in a state of excitement against the cornlaws, when meetings were in progress all over the country, when the people of the manufacturing districts were in daily expectation of being without employment, and those of Ireland actually in want of food. Such a

proposal for their relief can only be taken by the people either as a deliberate mockery of their sufferings, by one who causes them, or as a proof of stolid and disgraceful ignorance which disables our hereditary legislators from giving any valid opinion upon such subjects as the food of the people.

Every body has heard the story of the French Princess, who just before the revolution which brought her family to the scaffold, hearing the cries of the mob in Paris, and being told that they were clamorous for bread which could not be got, asked why they did not eat the cakes which her own eyes assured her were abundant in the pastrycook's shops! The complete separation of royalty from all the vulgar ills of life can alone account for such an absurdity in a sane person; but what can be thought of an English country gentleman, though bedizened with a Ducal coronet, who seriously proposes to feed a starving population with pepper and water. He must be little better than an idiot, otherwise his own experience as a consumer of sauces and condiments would have informed him that they are provocatives not assuagers of appetite. To offer to the starving a receipt for increasing their craving for food, does seem the most extraordinary proposition which the insolence of wealth ever made. Absurd as it is, its very absurdity will fix it in the minds of the people, and aid the movement, especially should any of the Duke's family offer themselves as candidates at the next general election.—*Englishman*.

Belzoni, the Egyptian Traveller.—He was a native of Padua, and educated in order to become a Monk; but during the frenzy of war, being noticed by the French Army, in consequence of his commanding figure, to be admirably well calculated for a fugleman, prudently avoided seizure, for so deadly a service by getting together what few things time would permit him, and so left Rome. I should have stated to the reader that upon his arrival in London, in the year 1803, he walked into Smithfield during Bartholomew Fair time, when he was seen by the master of a show, who, it is said, thus questioned his Merry Andrew:—"Do you see that tall-looking fellow in the midst of the crowd? He is looking about him over the people as if he walked upon stilts; go and see if he's worth our money, and ask him if he wants a job. Away scrambled Mr. Merryman down the monkey's post, and "as quick as lightning," conducted the stranger to his master, who being satisfied of his personal attractions, immediately engaged, plumed, painted, and put him up. The reader will readily conceive that a man like Belzoni, seriously educated for the duties of the church, and accustomed to associate with people of good manners, could with no little reluctance endure the vulgar society his pecuniary circumstances alone compelled him to associate with. However after the expiration of nine years, in the course of which time he had married and saved money, he and his wife were enabled to visit Portugal, Spain, and Malta, from which place they embarked for Egypt. Fortunately for Belzoni, the wife he had chosen more than equally shared his numerous dangers, by spiritedly joining in all his enterpri-

set, which some of my readers will recollect are most delightfully described by herself, in what she styles "A Trifling Account," printed at the end of her husband's "Travels in Egypt, Nubia, &c. — A Book for a Rainy Day."

A Curious Witness.—An extraordinary circumstance occurred on the 11th, before the Court of Assize, of the Tarn-et-Garonne, on the trial of a man for forgery. One of the witnesses, named Debrel, gave his evidence in poetry, and persisted in that course, in spite of the remonstrances of the Court. When told by the President to hold up his hand, and declare that he would speak only the truth, he said—

'Oui, je viens dans ce temple exprès pour vous le dire,
Et bientôt de vos yeux vous verrez son empire!'

In reply to the usual question as to his name and age, he said—

'J'ai le prénom de Pierre, et le nom de Debrel,

A peine cinquante ans au moment actuel.'

When asked his profession, he replied—

'Je gravis chaque jour le sommet du Parnasse,
Où l'on ne veut jamais me donner une place.'

Interrogated as to his place of residence, he replied—

'Je demeure à Moissac, au quartier Caillarel,
Entre Jean Mathias et Baptiste Doucel.'

In reply to the interrogation as to whether he was related to, or connected with the prisoner, he said—

'Il n'est pas mon parent; mais je vais en poète
Vous parler de Tressen, assis sur la selle-te.'

The witness then proceeded, in a string of verses of immense length to relate all that he knew of the affair, and when the President asked him if he had any thing more to say, he replied—

'Magistrats, je ne sais pas autre chose,
Ainsi ma déposition est close.'

When asked if he required payment for his attendance he said—

'On dit que si l'on reste un jour ou deux jours francs,
On accorde au témoin de neul à douze francs,
Oui, je veux qu'on me paie et si l'on peut très vite,
Car je tiens à revoir la maison que j'habite.'

The prisoner was acquitted, but whether through the poetical evidence of M. Debrel or not, the Jury best knows.—*Ibid.*

The Right Reverend the Bishop of Atelie returned on Sunday last in the Steamer *Ganges*. His Lordship was received at the public jetty by a large portion of the Roman Catholic community. We were happy to observe that he was in remarkable good health and spirit.—*Penang Gazette, January 3.*

The Rev. R. A. Coffin, student of Christ Church, and C. Cholmondeley, Esq., of Balliol College, are reported converts to Catholicism; a distinguished leader is also said to have succeeded.—The Rev. M. Watts Russell, Rector of Benefield, Northamptonshire, and Brother of J. Watts Russell, Esq., M. P., has resigned his preferment and entered the Catholic Church. The Rev. W. Marshall, of the Established Church, was last week received into the Roman Catholic communion at Oscott. Mr. Marshall was Curate to Archdeacon R. Wilberforce, and is the second person of the same name who has lately left the Establishment. Mr. Stokes, a distinguished member of Cambridge University, and late Secretary of the Camden Society, has been received into the Roman Catholic Church at St. Chad's, Birmingham, in the presence of a very large congregation. The number of recent converts to the Church of Rome now exceeds seventy, of whom more than thirty are Clergymen of the Establishment.

MR. OAKELEY'S LETTER ON SUBMITTING TO THE CATHOLIC CHURCH.

"The act which directly led to these consequences was, in my case, perfectly deliberate and premeditated; it might have resulted in very different consequences; it has actually resulted in these; and that it has ended as it has, is a fact which I think I am fully warranted in interpreting as a token of Divine Providence with respect to me.

"And especially do I think that I am entitled so to interpret it, when I reflect that I did not in fact court, but was in a manner pursued, overtaken, and, as it were, hunted down by these adverse events. It is now an unspeakable satisfaction to me to remember that, by tendering the resignation of my licence, I did my best to anticipate and obviate those especial disadvantages under which I actually find myself. They are purely additional to any which I had reason to expect, and have no direct relation to any act of mine. The peculiar difficulties which have so come home to me at this moment, have reference to my position, not merely in any particular diocese, but in the Church of England generally; and thus they present themselves to me, not as the natural result of my own proceedings, but as a gratuitous—and, as it were, superfluous declaration of the Church of England against me. How it might have been, if my offers of capitulation had been accepted, I do not know; possibly, not very different from what it is: but I often think of those words; in the 'Sermons on subjects of the Day' (I quote from memory); 'Many a man goes on for an indefinite time upon an abstract theory; it is the acts of authority which give to theories their force and edge.'

"Still, setting my disadvantages at the worst, I do not feel that they ought in themselves to drive me out of the Church of England; and I have been most anxious, in all my deliberations, to guard against their having an undue weight in the direction of change. Some weight, indeed, in that direction, they have; and, as I think, ought to have: first, because they have, as I say (at least, in their accumulation), come upon me without my seeking, and so, as it appears, in the way of Providence; and secondly, because they are in fact, and however they have come about, so very serious and crippling in their effects. I do not quite know what people mean by slighting the authority of the Ecclesiastical Court. I can only say, that to myself it appears anything but despicable. This sentence meets me at every turn, and hampers me in every movement. Not merely does it debar me from all Ministerial functions—this it does in law, and under a penalty; but farther than this, it precludes me, I consider, in conscience, from any attempt to teach theology (as alone I could engage to teach it), whether by the instruction of youth, or by literary undertakings. If the object of the authorities have been to take from me the means, not of theological influence only, but of all (direct religious influence whatever in my present communion, I acknowledge that the course has been most successful. I have no resource left me but to take to farming, or cultivate general literature, nei-

ther of which happens to be my turn. However, I do not deny that *in the Church* a person would be right in accepting such grievous hindrances as a penance, and going on in spite of them. In my case, however, this is plainly impossible, because I could under no circumstances receive the judgment of the Church of England, where dissonant from that of Rome, as binding upon my conscience. And since the sentence, under which I lie, is made *conditional upon my adherence to my theological opinions*, the continued submission to its penalties, is at least as much like an act of deliberate contumacy—as one of passive obedience. Retraction, then, being out of the question, I do not think that my present situation is anomalous enough to be untenable. Yet, at last, I do not consider it has done much more, than conspire with other outward circumstances to impress upon me the conviction, that I am out of the Catholic Church. . . . So long as the Church of England impressed my own conscience, in spite of her many anomalies, as an adequate object of loyalty and affection, I not only clung to her, but gave myself up to her, without examining the question of her historical claims upon my acceptance. And so now, without knowing definitely how Rome makes out her pretensions from the history of past ages (a most interesting question, nevertheless, and one which I am delighted to think is so soon to receive elucidation)—I bow myself before her, because she plainly corresponds with that type of the Catholic Church, which is deeply and habitually impressed upon my whole moral and spiritual nature,* in those very particulars in which the Anglican communion has for some time been failing, and has at length ceased to correspond with it.

"To come down to somewhat homely particulars which however always serve best to illustrate one's meaning; I am as sure, as I can be sure of anything, that the thought of a Christian Bishop ought to elicit a train of reverent and affectionate emotions. A Christian Bishop should be the very *beau idéal* of a father, or, as we say, a 'Father in God.' Now I am actually, and have long been conscious of feelings which, in such an object of devoted loyalty and affection, would find their adequate and only correlative. To the best of my belief, these feelings would, in the Roman Communion, be allowed their free range and proper satisfaction. But, I suppose that I shall speak to the hearts of many an Anglican clergyman, when I say that, where I am, they are liable (and that, too, from causes inherent in the system itself) to very distressing shocks and disappointments. What with our miserable divisions and mutual suspicion in methods essential; our political connexions and social habits; the committees of the morning and debates of the evening; the circumstances of an Anglican Bishop are surely enough to secularise the most spiritual, and deteriorate the most high-minded, even were it antecedently likely that, looking to the mode of appointment, such would commonly be chosen to fill the office. It seems more, then, the fault of the system, than of individuals, that

we look in vain among Anglican Bishops, *such*, for that nobleness, and gentleness, and simplicity of nature, which have their exemplar in St. Ambrose, or St. Charles; and to which the divine and perennial provisions of the Catholic Church (especially in the freedom from political trammels which she enjoys in England) are as favourable in one age, as in another.

It will be said that some Catholic Bishops are not such. I am not, however, wishing to speak of individuals on either side, but of the respective systems.....

Another characteristic of the Church (its Divine Author being Himself our guide and informant) is brotherly love. The Church is graciously interflled as that place of refuge, into which, as into the bosom of a family, the Christian may retreat for rest and sympathy. The more homeless and friendless he is, the more will She be found by him, as "brother and sister, and Mother." She comes to him, not merely *through* the relationships of this world, but beside them, and in lieu of them. She sweetens and hallows those ties where they exist—where they are wanting, She is far more than the endearing of them all. I am sorry to say it, but I do not think that the National Church bears, in this particular respect, any the most distant trace of likeness to the Spouse of Christ. Heart-burnings and bickerings, alas! I fear me, are to be found everywhere; but the especial note against ourselves is, that the Faith of Christendom itself is no bond of union..... The particular and most essential element of Christian brother-love in which (as a body) they so conspicuously and ruinously fail, is that which is best expressed by the Greek word *ἐννομία*—fairness, tenderness, forbearance, the equitable interpretation of motives, and indulgent estimate of conduct. They hardly seem to recognise any bond of union, or any principle of obligation in Church matters, but that of partisanship. The most superficial acquaintance with the current ecclesiastic literature of the day (which is a fair index to the average tone of thought and consideration) will suggest abundant illustration of my meaning..... Thus, the retiring are said to 'betray their party by their reserve'; the forward, by their forwardness; the one in a cowardly manner 'relinquish the guidance of those who look to them' (just as if those persons had any great mind to be guided); the others 'make declarations' (as if declarations were in themselves inviting) which, although strictly 'personal,' 'compromise the party' with which they are 'popularly identified.' (I am here giving substance, not words.)

"If they are open (like W.) they are blamed for excess of candour; if reserved, like some others, for over subtlety, or perhaps stranger still—for both at once. If they live in the world—'who minds, or should wish to follow, the lax and self-indulgent? If in the cloister (here I give words, not substance,) we are told of the 'alienating discipline of a secluded and contemplative life.'* All this is surely the very

* I am here speaking of facts—of the way things actually strike myself. I do not want to speak for others.

* "But how are we to account for his secession? It is that his mind has been shaken by anxiety and persecution, or by the NATURAL RESULT OF ORGANIC DISEASE, develop-

note of a falling system. It brings before one with an exactness which might provoke a smile, if it did not rather create a thrill, that solemn and memorable description of a 'perverse' generation,—'John the Baptist come neither eating nor drinking, and ye say, *he hath a devil.*' &c.

"But the most hopeless circumstance of all is, that the one great provocative of all this unhappy criticism appears to be—the exhibition of attachment to the Church of Rome.".....It is quite curious to observe, how the *one* idea which a movement into the Church of Rome suggests to the mind of the whole Church of England (a few generous individuals excepted,) is that of *injury*. "Apostacy, secession, desertion," these and the like are the terms by which such acts are habitually denoted. This, I think, shows how little people realise even so much as the theory of a *divided* Church. They speak more like the members of a club, than of one section of the Church Catholic.

"What I conclude, then, is this:—If we be not prepared to throw ourselves heart and soul into the Church of England *system*, to submit uncomplainingly to her decisions, to love and reverence her living authorities, to sympathise with her general tone and spirit; if we habitually measure her acts and the *dicta* of her authorities by some rule of our own, and to take on ourselves to determine the amount of our obedience; if, above all, we sit so loose to her, as to contemplate the possibility of *ever* leaving her; and even to define, in thought at least, if not in words, the contingencies which might entail on us that necessity (so unimaginable to a Catholic Christian): let us then seriously examine ourselves, whether we indeed receive this Communion *as our Church*. If not, is it not time to bethink ourselves where we are, and what we are doing; and what sense we attach to that anxiety even of our own more immediate forefathers,—*'Extra Ecclesiam nulla salus'*?"

"..... And yet I am persuaded, that the amount of my loyalty and affection towards the Church of England has been, though very naturally yet at the same time, very injuriously underrated. It is not true, as I think has been extensively supposed, that such as myself have been loyal towards an idea, and undutiful towards the reality. I hereby protest (and an inexpressible comfort it is to feel that I can so protest), that my own Church—and not another, was ever the central point of all my energies and affections: and that, as far as I admitted an external influence at all, it was in strict subordination to her. For a time I was led to hope that the systems in question were not antagonist, but congenial; and I accounted it a chief duty to appropriate, as far as might be, the more remote

with a view to the amendment of the nearer. Thus I sought to model the services of Margaret chapel upon a type, to which assuredly, I found in the Church of England no living counterpart. And yet I never acted otherwise than with a direct eye to the provisions of my own Communion as I understood them nor ever consciously transgressed the order of my Bishop. Still, I felt, with increasing discomfort, that the result, fully adequate as it was to my own actual (though, I doubt not, limited) conception of the beautiful and edifying in Divine Worship, was a pure anomaly in the Establishment, at which authorities at last did but connive (and that with no good grace): which neither had, nor was ever likely to have, any fellow to itself, nor to be incorporated into the general whole; which was, in short, far too much the creature and the sport of accident, to be that fact of importance, and that sign of hope which I was for a long time willing to account it..... I have now come round to the opinion with which others, wiser than myself, began; that the attempt to infuse the Roman spirit into the Anglican body is like 'putting new wine into old vessels,' the effect of which must be to mar the vessel and spill the wine—to dissipate the Catholic introduction, and shiver the Anglican receptacle to pieces. But I cannot go so far as to regret that the experiment had been tried.

"One benefit, then, which I hope will result from its failure is, that of removing from the eyes of man the veil which has hitherto obstructed their views of the claim of the Holy Catholic Church. Many of us would fain have been Roman, without ceasing to be Anglican. The world has devised several accounts of this fact; but what I believe to be its true explanation, loyalty to the Anglican Church, does not happen to have commonly suggested itself to the world. That Rome must be restored to us sooner or later, many have long seen and felt; and the hope we cherished was, that the force of the transition might be broken, and the eventual substitution come about—through a gradual process of absorption. But others would not have it so, and perhaps they were right. Catholic Rome has long lifted up her voice against the attempt to receive her by halves, and what she failed, for a time, through the dogged loyalty of a few churchmen to achieve; Protestant England has effected for her. Rome has long advocated individual reconciliations instead of a corporate union, and most wonderfully have the acts of the Church of England at once accredited her judgment, and promoted her great object! All this is just what we might expect, if Rome be the Catholic Church—that God would interfere in ways the most unlooked-for, and through instruments the most unfit, to guard from injury that Faith of ages which is her precious deposit; to secure from rash inroads even that practical system which those at a distance are tempted (perhaps in their ignorance) to criticise, and to employ even the agency of heretics and blasphemers to justify his ways and advance his kingdom. Ever yours, &c.,

"FREDERICK OAKLEY.

"Littlemore near Oxford. Oct. 23. 1845"

ed under the alienating discipline of a secluded and contemplative life." (Letter in the "English Churchman" of Oct. 23, 1845.) The week before, the same journal thinks it no calumny to assert of a person that "he has been, in fact (though in visible Communion with the Church of England), a member of the Church of Rome for the last four years," provided it disclaims the imputation of actual dishonesty, as if there were no other question. (This note, and the whole passage in the text, have been added since the letter was read by the friend to whom it was addressed.)

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 8.]

CALCUTTA: SATURDAY, FEBRUARY 21, 1846.

[Vol. X.

MR. O'CONNELL ON THE PRESENT STATE OF EUROPE.

We beg the attention of our readers to the speech, lately made by Mr. O'Connell in the Conciliation Hall, and which we give at full length from the *Tablet* in this issue.

His survey of the several states and powers of Europe and their relations to England excites with pain an apprehension which we trust will not be realised, that we are on the eve of some change which will disturb that peace whose blessings we have enjoyed since the year 1814.

His description of the state of Portugal is unfortunately but too true.—"Her finances are insufficient to pay her expenses, while a system of ruffian violence and gross immorality pollutes the land. It cannot be denied that there is in that country, a total absence of that high feeling of religion which alone can secure the best interests of good government." Her clergy are wedded to the state and such a connexion, Mr. O'Connell asserts is ever destructive of religion; "true religion is of too pure and ethereal a nature to be bound in the shackles of state policy."

In Portugal it has led to the saddest results and in the language of the Liberator, "the clergy there are shrinking from their ancient connection with the Centre of Unity, and are violating every principle of ecclesiastical obedience." He adds—"They have not morality enough to have pure religion, or high-mindedness enough to appreciate the truths of revelation, or to submit to the mighty revelations of the deity in declaring His will to man, and forming Christian society."

This is a melancholy posture of affairs and presents a gloomy foreboding of those revolutionary struggles, which ever involve in ruin all the charities of social life. When France had become infidel, the Guillotine streamed with the blood of the best of her citizens, and those time honored Institutions which piety had reared to religion, learning and Fame had disappeared, as if at the spell of the enchanter:

When the clergy are corrupt, Society becomes diseased to its core; an inlet is given to every species of popular tumult and violence. They alone can control the stormy impulses of the people, and protect from danger the great fabric of Society. Hence Mr. O'Connell declares that Portugal the dearest ally of England is verging to destruction. The picture which he has drawn of her religion is sad in the extreme, and God alone can avert those distressing events which he contemplates.

EVIL COMMUNICATION CORRUPTS
GOOD MANNERS.

The truth of this ancient maxim is in no case more strictly verified, than in the conduct of the young.

In the first bloom of youth, our reflecting powers are immature, and like the flower that opens its leaves to the morning sun, expanding its little blossoms in joy, as if it were certain that the luminary of the heavens would for ever cherish, with its genial rays, the little ephemeral bud, whose existence begins and ends in a single day. In like manner youth opens into manhood; throwing aside the bands of childhood, youth rushes in wild excitement into the vortex of worldly allurements and dissipation; all is truth, all is friendship: he considers not that his companions are men, who have preceded him in the winding paths of worldly deceit, men whose strength, or perhaps baseness of character, have enabled them to surmount difficulties, in which thousands have perished; disappointments pierce his soul like a two-edged sword, while the worldling, whose breast bears the scars of many conflicts, scarce feels its points; he has education, perhaps he has talents, he sees men of surpassingly inferior abilities outstrip him in the attainment of worldly preferment; he has wealth, he lavishes it improvidently, it makes him many friends, it disappears, and he finds it was

his purse they loved, not his friendships, till at last he becomes a bankrupt in reputation and fortune. He then pauses in his career, and he now begins for the first time to reason with himself: I have been deceived myself, now I will begin to deceive others, not indeed the men who have deceived me, for they are my superiors in vice, but the young and unwary, whose souls have never yet felt the pestiferous breath of impurity. Thus does man initiate the beasts of the field: when caught in the snare he leagues with his destroyers to ensnare fresh victims.

Human nature has been described by some writers as irresistibly impelled towards evil, but we think it will be very generally allowed, that the present low state of morality is more the result of the desolating influence of pernicious example, than of any inherent tendency in the human mind towards indulging in unlawful pleasures, the incidents which occupy the minds of youth are usually of a joyous kind, the fancy is fresh, and delights in pre-empting to itself schemes of happiness; the chilling influence of prudence and reflection, which casts a shade of doubt over the happiest conceptions of mature age, never dawns for a moment the brightness of the visions, which occupy the minds of the young man. His introduction into the world is like one placed in a chamber surrounded with mirrors, on every side he turns, his own figure meets his view; he is satisfied, he wishes to see no one else, in his own estimation he is the beau idéal of perfection, need we wonder that temptation finds him an easy sacrifice; he has no principles of his own, he has perhaps studied the theories of the ancient philosophers, and the vivid colouring imparted in their delineations of virtue, may have captivated him at the moment, but when these sublime principles were to be applied to his own conduct, their beauty and truth faded before the more fascinating realities, that had never before courted his acceptance.

If vice, in its first approaches, appeared before us in its naked deformity, the youthful mind would shrink in disgust from the advances of such a loathsome object; but she comes like the queen of beauty, arrayed in diamonds and pearls, her garments are sprinkled with sweets, and her path is strewn with flowers, she scatters her treasures with prodigality, her influence is universal, from the beggar in his hovel to the monarch on his throne, her satellites minister incessantly to the gratifications of her votaries, her cup of delights is always full, and she holds it to the lips of youth, till reason staggers and is lost under the influence of the maddening draught. It would be impossible to enumerate all the difficulties which spring up before us on our entrance into life;

the bewildered youth sees before him countless paths, all equally inviting, and perhaps the straight way of virtue may at first have escaped his observation; but while the germ of purity remains within his heart, it will guide his steps in the paths of religion and virtue, the only road which leads to solid and never-ending happiness.

ON DELAYING REPENTANCE

Whenever you deliberately determine with yourselves to put off your conversion till an advanced age, in effect you say to your God, what I cannot repeat without trembling—you dare to say to him; for, although your tongue will falter did you attempt to express it in words, yet he reads it in your heart.—“O Lord, as long as I am fit for the world and its pleasure, do not expect that I shall seek after thee. When nothing else that is attracting shall offer itself, then I will turn to thy goodness, then beg of thee to accept that heart which the world has rejected: you may be served when I can do nothing else.” Wretch, unworthy ever to praise the mercies of a God whom you thus outrageously abuse! will he receive such sacrifices as this? Will he admit you to his grace and friendship? Just God, against whom then is thy vengeance enkindled, if such as these feel not the most dreadful effects of it?

I come now to the second pretext—your affairs, your engagements with the world. It would have been a great happiness, you acknowledge, if you had given your heart to your Redeemer from your infant years. you wish you had done so. But, you say, it is now too late for that, I have taken a different course, I have followed the common track. The torrent of the world has hurried me along, I am now very deeply engaged in its concerns; I have many and troublesome affairs upon my hands; I have contracted engagements which I cannot yet break through. Things will by-and-by take a better turn; I shall be more at liberty, have more leisure, and better opportunities to serve God, than I can possibly find now. When the criminal engagements I am now under shall cease; when the present opportunity of enriching myself by unjust means shall fall off, I will embrace them no more, then, once for all, I will arrange myself under the banners of virtue.”

Will you indeed, my brethren? If those be your dispositions, I may venture to affirm, you most likely never will. You wait for a more favourable situation; for a time when you will find few or no impediments, difficulties, or incumbences: but that time will never come; one affair finished, another will start up; one temptation now indulged will

call up against you twenty others, more violent, more in-urmountable. Call to mind what has heretofore befallen you: you have frequently determined in your own mind, that, such an engagement fulfilled, you would return to the service of God: you fixed that moment for the end of your crimes, and the beginning of your repentance. Well; that moment came: the death, or the inconstancy of the object, your own disgusts, or some other accident set you free; and, nevertheless you are not converted. Other objects presented themselves; you forged for yourselves new chains, you forgot your former resolutions; and your last state became worse than the first.

Indeed, my beloved friends, if the concerns, of this world could excuse your delay, hardly would there be found one among the damned who is justly condemned. Do you think that those unhappy souls who are the victims of God's eternal justice, did not intend some time or other to be converted. Doubtless they did: it would be phrensy and raging madness deliberately to choose to be lost eternally. No: ask them one by one, each will reply, that, such a business transacted, such a point gained, such an obstacle removed, he was determined to repent: and he will tell you likewise, in all the agonies of grief and despair, that death surprised him before that appointed moment came. This is a common case; alas! much too common. Your engagements, your affairs, your distractions and temptations, will never end, till the end of life, till you close your eyes on this world for ever.

How often are the ministers of God called to sinners lying on the bed of death, who are bound by a thousand chains of criminal and confirmed habits, which death alone will break? And what do we hear from them, but bitter and vain regret, for having been thus miserably surprised; and vain protestations of what they would have done, if they could but have foreseen it? This, for the most part, is all they are capable of expressing or conceiving. Ah! my friends, when we are called in those awful moments, we should have no other duty to discharge towards our agonizing brother, but the pleasing duty of a comforter. But, alas! sad change! we are obliged to terrify him with the sight of his multiplied iniquities. Instead of being able to exhort him to meet death with joy, to smile in hope and confidence at the view of his past good deeds; we are forced to employ our labours in aiding him to recall to his remembrance the shameful disorders of his life. That done, in such a confused and imperfect manner as his situation will admit of, we exhort him to weep over his crimes, to call on his Redeemer, to bathe his criminal soul in the precious blood of Jesus. we repeat to him that

sacred name: we present before his dying eyes the image of his crucified Lord, to animate his hope, and melt his heart with compunction. He hears perhaps our exhortations: he gives some exterior marks of repentance. We administer to him those sacred mysteries of which we are the dispensers. But is his heart changed? Is it most probable his conversion is sincere? Ah! he has expired—and perhaps is already condemned to eternal misery. Yes, my beloved friends; when his soul has departed from the body, instead of being consoled by the hope that we have opened for it the gates of heaven, we return home pensive and afflicted; sadly ruminating on its misfortune, and bewailing its dreadfully uncertain state. If you delay your conversion, this is the melancholy office we shall one day have to discharge for you.

Oh! do not trust to that last issue. If you find it difficult to change your heart now, it will be more difficult, and next to impossible then. Come, be no longer thus miserably imposed upon: begin from this moment: try at least what you can do. When a mariner is shipwrecked, and given to the mercy of the waves, does he not try at first, whether by swimming he can gain the nearest coast, or arrive at some means of safety? Does he make no effort? use no strength? Does he say to himself, perhaps I shall not be able to support myself, therefore I will not attempt it? No, my friends, life is dear to him. He tries, he struggles, he labours, till his strength is quite exhausted, his spirits spent: he does not give away, till the violence of the billows force him to submit to his melancholy doom. Sinner, you are perishing: the waves rush in upon you from every side: the torrent carries you rapidly on to the abyss of everlasting perdition. And do you lose the moments in which alone, you can have any prospect of being saved, in hesitating whether you shall strive to escape the danger, when it is certain that, if you strive, you will infallibly escape it? Oh you will not surely be so intimated, so mad. Labour in earnest: be courageous, be vigorous; do what is in your power; and behold, your Redeemer stretches out his omnipotent and compassionate arm, to raise you up, to bring you safe through every peril which surrounds you, lead you into a harbour of security and peace, and unite you to himself in time and eternity.

MALE AND FEMALE FREE SCHOOLS INTALLY

Among the Subscriptions mentioned in our last weeks issue, we noticed with pleasure one from a respectable Native, who sends three of his Children to the Schools attached to St Joseph's Orphanages, Intally, and has given

full permission, that they should be taught the Christian Doctrine. We are rejoiced to hear that the Orphanage Schools at Intally have been thrown open as day Schools to the poor of every denomination in that neighbourhood. We anticipate many important advantages from this arrangement.

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Selections.

BREAD IN THE WILDERNESS.

BY MRS. LYPDIA H. SIGOLNEY.

A voice amid the desert !

Not of him.

Who in rough garments clad, and locust fed,
Cried to the sinful multitude, and claimed
Fruits of repentance, with the lifted scourge
Of terror and reproof—A milder guide.
With gentler tones, doth teach the listening throng.
Bent not pity mov'd him, as he saw
The shepherdless and poor. He knew to touch
The springs of every nature. The high love
Of Heaven, he humbled to the simplest child,
And in the guise of puerile allusion
The sluggish mind, to follow truth and life.

They whom the thunders of the Law had stunn'd,
Woke to the Gospel's melody, with tears
And the glad Jewish mother, held her babe
High in her arms, that her young eye might greet
Jesus of Nazareth.

It was so still

Tho' thousands cluster'd there, that not a sound
Broke the strong spell of eloquence, which held
The wilderness in chains, save, now and then,
As the gale freshen'd, came the murmur'd speech
Of distant billows, chafing with the shores
Of the Tiberian sea

Dry wore apart:

Noon hasten'd, and the lengthening shadows brought
The unexpected eve. They linger'd still,
Lips fix'd, and lips apart—the very breath
Constrain'd, lest some escaping sigh must break
The tide of knowledge sweeping o'er their souls,
Like a strange raptur'd dream. They heeded not
The spent sun, closing at the curtain'd west
His burning journey. What was time to them,
Who heard entranc'd the Eternal Word of life?

But the weak flesh grew weary. Hunger came
Sharpening each future, and to faintness drain'd
Life's vigorous fount. The holy Saviour felt
Compassion for them. His disciples press
Care-stricken to his side. 'Where shall we find
Bread, in this desert?'

Then, with lifted eyes

He bless'd and broke, the slender store of food,
And fed the famish'd thousands. Wondering awe,
With renovated strength inspired their souls,
As gazing on the miracle, they mark'd
The gather'd fragments of their feast, and heard
Such heavenly words, as lip of mortal man
Had never utter'd.

Thou, whose pitying heart

Yearn'd o'er the countless miseries of those
Whom thou did'st die to save, touch thou our souls
With the same spirit of untrusting love,
Divine Redeemer! may our fellow men,
However by rank or circumstance they mind,
Be as a brother, in his hour of need.

Hartford Conn.

MR. CONNELLY'S LECTURE AT THE CATHEDRAL.

MANY of our readers are already acquainted with the name of PIERCE CONNELLY, Esq., formerly rector of the Protestant Episcopal church at Natchez,* and who has been permitted to edify his brethren, both of the community he left and that which had the happiness to receive him, by the noble disinterestedness with which, in obedience to his convictions, he resigned one of the most enviable of earthly positions—that of a virtuous, learned, and eloquent Protestant clergyman, beloved and admired by a wealthy, intelligent and highly polished congregation—to attach himself to “the one fold under the one Shepherd”—thenceforth to seek, in new and unaccustomed modes of employment, subsistence for an increasing and helpless family. This gentleman lately pass'd through our city, and was requested by the Archbishop of Baltimore, to deliver a lecture at the Cathedral; it being naturally expected, by the Most Rev. Prelate, that the testimony of one so highly appreciated by his former co-religionists might perhaps, induce some among them to commence the same investigation that has led himself to so happy a conclusion. Reluctantly and impelled only by the spirit of obedience, most hastily and amid innumerable interruptions he prepared the following remarks. But, as the reader of taste and feeling will at once perceive, his full heart needed but be touched, to give out its honeyed wealth as bounteously and “fast, as the Arabian trees their medicinal gum.”

DESIRE, which might have been commands, have put me here before you. And with no other preparation than the love of Him who, in his strange mercy, brought me to the truth; with no other motive than to bring others to seek the love of him, have I, at a moment's bidding, put myself forward to pour out before the world what, until now, I have only had the right to utter at the fireside, or by the way, to the few with whom the providence of God had thrown me into personal connection—this day, a stranger and only a rapid passenger through your city, where I remember many marks of courtesy and kindness some twelve or fourteen years ago—this day, the vigil of the feast of England's great apostle, the first of all the saints who sat in venerable Canterbury's seat—the gracious desire of my Most Reverend Father the Archbishop has made it a duty for me to speak out aloud to you feelings that yesterday I spoke to him, as to others, in fervent indeed but humble whispers—I mean the honor and admiration, as well as love and gratitude, with which I must ever remember the virtues I have known in the respected and respectable body of Christians, at whose altars I served for many years, as a Clergyman and a priest; I mean the unbounded gratitude I feel to God for the flagons of blessed oil that have of late been thrown on the too long troubled waters of Christendom, and the great joy I should feel in being chosen of God, according to the mysterious orderings of his will, whereby he makes his instruments of the lowly and the weakest, passing by the strong and high—in being honored to contribute, ever so humbly, to the blessed work that seems to be begun, of the re-union of a great member of the world's family with the Christian world's still greater head—of the reconciliation of the mother with her long lost, long loved child—in finding happy opportunities of making known to each what is beautiful in the character of the other; in holding up to Catholics sweet models of much that they might copy in the persons of many among

* Now a Catholic Priest—his lady is become a Nun.

those I left behind me, when I came into the household of this mother of us all—and in holding up to those whom I would fain no more hear designated by the cruel name of Protestants—in holding up to them the heavenly purity, and all the more than human graces, of that mother whom they were torn from before they ever knew her—to be put where, perhaps, no act of theirs would ever have placed them for themselves.

Few, my brethren, few are there upon earth who have more to love and live for, than he who speaks to you; with no great show of worldly gear, like the merchant who carries jewels, his blessings have been fearful in their large amount; but cheerfully would he leave for ever, and with God's grace turn no look behind, cheerfully would he leave for ever all the earth holds in its unworthy lap for him to love and cling to—cheerfully would he leave all, if, in doing so, he could bring one of those he left behind him to be a sharer of the boundless spiritual wealth that God gave him when he put the pearl into his hand, and that too only for the wish he had to buy it.

But why should I feel more than others deeply interested in Protestants and in one branch of Protestants especially? And why should the most Reverend the Archbishop lift me from the obscurity in which a holy, happy solitude had left me, to place me here on this eve of England's great apostolical festival? It is because, as I just said, I too was a Protestant and a clergyman; and because, among Protestants, I was an ardent high-churchman, and an ordained presbyter of the American branch of the Established Church of England: proud to be bound by as many ties as possible to the venerable land of the Edwards, the Alfreds, and the Edgars, the Alban, the Dunstons, and St. Austin's great martyr successor in the chair of Canterbury, the glorious St. Thomas. For some nine years had I officiated as an Episcopalian minister, when the anti holy, anti-catholic, anti-apostolic press drove me, by its violence, to examine for myself more carefully the nature and the abuses of every thing that was peculiar to the Catholic Church; to find out really what was its faith, and what was its morality. The most exact examination of the question of unity and Catholicity led me where it has since led far abler and far better men, the ornaments of the most illustrious of the English universities. But, with the truth of unity, the necessity of supremacy came to my mind, as a metaphysical corollary, and the strong passages in the New Testament, which mark St. Peter's place over the rest, they also came upon me with a new light and a new force. I acted at once; blessed be God, blessed be the Mother that brought him forth—I acted at once, and fully up to my convictions of my duty. It was only left for me to see if the Church I had thus been thrown against by my own brethren, were truly holy as well as Catholic and apostolic. Here it may be well, perhaps, to say something more definite of my principles, as what was called a high church-man. I acknowledged the primacy of Rome, and the necessity of valid sacraments for the salvation of the soul. I believed mysteries the characteristic of faith, and

the Church the only authority in interpreting the Bible. Perhaps you will bear with me while I read a few extracts from sermons preached, I know not how many years, before I was led into the Church of Rome.

[Here the lecturer read several passages from old manuscript sermons.]

As for Cranmer and the English reformers, I never pretended to be their defender, or to think myself called upon to be so. I would have subscribed to what the British Critic (the able organ of the high church party in England) says of Jewell, as applied with still more force to others. And, with the men of Oxford, I confess I only admired them in proportion as I imperfectly knew them.

With regard to the working of protestantism, sad indeed had been my observations and reflection; and still more sad were the prospects I looked forward on. I might have long hesitated before I acquiesced in the assertion of one of the ablest writers in the Oxford tracts, that "*protestantism, in its essence and in all its beauty, is characteristically the religion of corrupt human nature.*" But I would have been ready to acquiesce with them in the acknowledgement of the necessity of the sacrament of the confessional, and of its necessity as a duty—that is, as a sacrament. In short, I felt the necessity of other holds upon the life and heart for religion—of other restraints and more close and practical sacred authority—and I felt it especially for a country where the almost unbounded liberty of the citizen—the absence of strong local attachments, and ancestral pride in virtue—where the immense facilities of an exalted and unequal material prosperity placed wealth within the reach of every reckless man; and where the moral and social influences of christianity grew weaker and weaker, in proportion as their civil necessity increased; and where a vast and growing class of the population were either entirely without the knowledge of the faith, or were only the worse for what was taught them, under the name of our holy religion.* These were the feelings, or rather some among the many, that filled me when I threw my mantle around me, and girded up my loins, to follow the conviction that truly proved to me no less than an angel of the Lord. And would to God—if there be one of those who hear me that is now what I then was—if there be one high churchman looking, as the men of Oxford—looking "forward with momentary anticipation to the season when the bride shall make herself ready, by the resumption of all such outward jewels and adornings as, while the bridegroom has been tarrying, she may in advertently have laid aside," looking forward to "the Church as ever on the point of being re-united, whatever number of ages may yet be destined to roll over the unhappy schism's unnatural continuance," bound in the present unhappy condition of things, unceasingly to direct their efforts and their prayers towards a re-accomplishment of that happy union, which thy offences of their forefathers have violated, and of which their own sins still prevent or delay the

* At the time Mr. Connelly left his parish, at Natchez, he was preparing a catechism for the colored population.

restoration"—would to God, if one of them now hears me, he could be led to follow the fair and simple course God's blessed mercy led me into!

When I looked for the Catholic Church's claims to be holy, as becomes the spouse of Him who is the holy one—I looked for them, not in the lives of those whose lives their dearest lovers would reject as patterns—nor in the works of those, whose evasions or whose exaggerations were always without authority, and often without fairness—but I took the works of their great council—the holy (Ecumenical one of Trent—and, for the first time, I saw the Bible treated in all its breadth, as a book of not impossible commands—and the Lord's tremendous counsels of daily martyrdom, and deliberate abandonment of wealth and honor, and the holy happiness of married life—and the love of kindred and the love of life—the deliberate abandonment of all this laid down with rules for practice, and even (wonderful necessity!) with restrictions upon excess. I saw the heroic sufferings of Christian asceticism, and martyrdom in life as well as death, treated as glorious rewards to be aspired to—but to be aspired to only by those who wished to be foremost in the battle ranks, who wished, as it were, to sleep in the very tent, and were ready to lie down in the self-same bed of sufferings with him, who had called them to fight under his standard, against the armies of the wicked world, and the crafty devil, and the seducing flesh. These were the works I looked into. And when I sought for men, such as the fathers of Trent had created in my imagination—I looked for them, not among the idle in the market places, nor among the buyers and sellers in the Temple—but among those who had gone to the wars; among the armies of the eight times blessed—among the meek and the humble, and the peacemakers, and the persecuted—I looked for men who had thrown their wealth, into the lap of poverty, or into the treasury of the Lord—who have left their babes in their cradles who had given the last kiss to a dear mother, or a dearer wife, or who had fled from even the consecrated embraces of woman that they might go with the Lamb wherever he goeth for ever. I let Catholics themselves point out to me their own patterns of sanctity; as I would have asked to be allowed to hold up to them an Andrews or a Ken, a Beveridge or a Proude, for Churchmen to be judged by. I left my native land, where I was told Popery had unlearned its vices, and been stripped of half its infamy; and I betook myself, where all that was said to be hateful in it grew rankest. I followed it into schools and colleges, into monasteries and convents—to the cradles of unmothered babes, and to the beds of unhonored and childless mothers—to the hospitals, and asylums, and the jails—and Blessed God! What was my amazement, when I saw, with my own eyes, the all beautiful *within* of her household, whom I had heard called the drunken, the harlot, the mother of abominations—what was my amazement, when I beheld all the superhuman spirit of the first great twelve, and of Him who chose the twelve, carried out daily in practice, and in armies

of living men, who, for the love of the Only-born and of her who, blessed is her name forever, was chosen from all eternity to be his mother—who for the love of them, and for the love of being like them, had chosen, as a bridegroom would his bride, poverty and contempt and sufferings for all their wealth and all their wealth: seeking only with the Blessed one to be near her Son—to bear the burthen of his cross—to feel the stripes they laid on him—to be wounded in his wounds, and die upon the wood—what was my amazement, when I beheld the inexhaustible resources of voluntary poverty, and its calm sunny joy like sweet flowers growing on a rock, whose bright colors are unchanging*—when I saw troops of men and women living over again, day by day, the sweet story of our Saviour's life—following him, in their holy meditations, at early dawn, from Bethlehem to Calvary—from the happy Manger to the holy Cross: at one time kneeling in spirit beside that Virgin Mother, as she nursed her babe, and making response to every halleluia lullaby—at another following with slow and humble steps as that blessed one led her infant Saviour by the hand—who had often and again gone with her, and wept sad tears with her, when she lost her boy—who had lived with St. Joseph and the Virgin, when none else lived with Jesus, and who had learned a little of the love they bore Him, if indeed it has ever been granted to the heart of man to share in any degree the devotion She was consecrated to, who alone, of all the countless pure ones among the daughters of the race of man, was found worthy to be the chosen one from all eternity. In a word, I found more than all I sought for—more than ever I had hoped for. I found in thee, O holy Church of Rome, what if I had not found in thee, I could have found no where. And I cried out, with St. Augustine, "too late have I found thee, O beauty so ancient and yet so new! too late, too late, have I begun to love thee!" I woke up as from a dream.

I hold in my hand, and will read if you will bear with me, a letter to my former venerated Bishop, written at the very moment of my abjuration."

"Rome, March 28th, 1846

"*Dearest Bishop*,—How continually have you been in my thoughts, in my heart and in my prayers, within the last few days. Would to God you were with me here at Rome. You would do what I have done, you would not, you could not resist the power of God—you would be too happy, too grateful, to throw yourself into the bosom of that dear and holy mother, who is our only mother—our only true mother—the neglected, the forsaken, the persecuted church of Rome.—I know how you would love her if you only knew her, I know how you would embrace her knees, and live and die her humble, faithful servant, if once persuaded that she was, what she most surely is, the real spouse and church of our Redeemer. And it is here, you would be persuaded of it. Here it is, you would recognize her, as the very same which has been eighteen hundred years—changed only in her

* British Critic for July, 1841, p. 179.

* It may not be known to all our readers that the colors of Alpine flowers never fade.—Ed*

outward garments, but in her form—her spirit, or, thank God, her power. Every thing around you tells her history; and the days of St. Peter and St. Paul seem revived or rather continued in the grace of the ministry, the personal holiness of their successors, and in the faith of all the people; prince, peasant and pauper. Yes, would to God you were here—not that I imagine you would like all that you would see; or that you would find no grounds for scandal: but you would feel that the faith of St. Peter had never failed. You would see, with your eyes you would see, and with your soul you would understand such a faith, as that prayed-for apostle felt, when in the presence of his Lord, he cried out: “I believe and am sure.” There is an undoubtedness and an unboundedness about the faith of these Romans, such as I frankly confess to you, I did not think existed upon earth: And it is only in the midst of such faith that God vouchsafes to make his truth and his power gloriously manifest. I declare I knew not what faith was, until I came to Rome. And the Protestant religion could never have given it to me. You who know me to be no fanatic, and as little inclined to bigotry or superstition as any man living, you will understand the reason, when I tell you I have now no more doubt of the miracles constantly performed in the Catholic Church, than I have of the historical existence of our Blessed Saviour. It is impossible to doubt them; I believe with a tenfold faith the miracles of the first centuries for the miracles of this day, and I laugh to scorn the man, who, with a fair opportunity of examining the evidences of both, receives the former, and rejects the present. And then too, such institutions! That one, for instance, of the Pellegrini, where within twelve years nearly eight-thousand poor penitents, who had made their pilgrimage to Rome, were at one time lodged and fed beneath its venerable roof, the hard crust washed from off their feet, by nobles on their knees, the warm food placed before them by the hands of men, among whom under the coarse dress of the fraternity, you recognized some of the oldest blood of England, and of the continent, and the most distinguished learning of the world. No, Protestantism has no such examples of charity and humility to offer, as I last night witnessed in the dim light of these large chambers. Nor has its worship the capability of a spectacle so striking and so touching as those pilgrims of different tongues, while winding up the high staircase to their dormitories, they all with one voice and in one language chanted their holy litanies. Let the weak creatures, whose eyes are only of use to them as Herschell’s telescope would be to Harlequin, let them talk of what they see—of scarlet coaches and virgins dressed like dolls; there is not a corner of all Rome, but I would find in it enough to make the firmest Protestant or the most stubborn Infidel feel and profess his amazement and his respect—provided only he had the reason of a man in strength or the heart of a child in frankness and simplicity. Yes, in my soul I wish you at my side—in my soul I have prayed that you might feel as I have felt, and do as I have done, when kneeling before the saintly, the angelic Odescal-

chi.* I renounced her, whom I had too long been obedient to, and promised my faith and love and duty to the Holy Catholic and Apostolic Church of Rome. My heart grows fuller as I write to you—too full for me to know how to direct its utterance. Would to God that we might yet again kneel at the same altar, that you too, reconciled to our common head, might once more pour forth together the sweet alternate Kyrie Eleison, Christe Eleison, with him, who never, never can cease to love and cherish or to hope and pray for you, and who now begs you by every argument of duty and affection to look into the great question.”

“Two years I spent in Catholic and Protestant Europe; but the great world was not the place to profit by the visions of bright holiness that God had given me glimpses of; and, on returning to our country, the wonderful and wonderfully sweet providence of God placed me, with my little family, in the holy, happy solitude I have alluded to; where helped, no doubt, by the blessedness of sorrow, at the loss of children turned to angels, I have spent never to be forgotten years, in learning more and more the immense revenues of love and consolation, God has placed at the disposal of his holy Church. For the first time, since my return, and forced by what I consider my children’s interest, I have now left this remote and almost unbroken solitude—I have left it to be thus unexpectedly and unpreparedly thrown before one of the largest and most distinguished—but fortunately for me, one of the most courteous and most generous cities that we have to boast of. God grant there be no cause to wish I were still hidden—God grant no word of mine this night spoken may ever rise against me, for offence given to the least of all God’s little ones before me—but yet the Church of God is one—and it is the duty of all, who are really Christians at heart, to proclaim this truth; and along with it the still more tremendous one, that out of that Church there is no valid hope of any man’s salvation.† It is

* The Prince Charles Odescalchi, Cardinal Vicar of Rome, who has since given up the world and all its honors and become a Jesuit.

† The sentence referred to, though theologically accurate, must be understood with the limitations attached to it by Catholic divines and the holy Fathers, who, to quote the language of Bishop Milner—“at the same time that they strictly insist on the necessity of adhering to the doctrine and Communion of the Catholic Church, make an express exception in favor of what is termed *invincible ignorance*, which occurs, when persons out of the true Church are sincerely and firmly resolved, in spite of all worldly allurements, or opposition, to enter into it, if they could find it out, and when they use their best endeavors for this purpose. This exception, in favor of the invincibly ignorant, is made by St. Austin who so strictly insists on the general rule. His words are these: ‘The Apostle has told us to reject a man that is a heretic’ but those who defend a false opinion, without pertinacious obstinacy, especially if they have not themselves invented it, but have derived it from their parents, and who seek the truth with anxious solicitude, being sincerely disposed to renounce their error as soon as they discover it, such persons are not to be deemed heretics.’ Our great controversialist, Bellarmine, asserts, that such Christians, ‘in virtue of the disposition of their hearts, belong to the Catholic Church.’

“Who the individuals, exteriorly of other communions, but by the sincerity of their dispositions, belonging to the Catholic Church who, and in what numbers they are, it is

the duty of all to proclaim the evil, that the remedy may be sought.—It is the duty of all to take their share of responsibility, and act upon it. But here it is impossible for me to express myself, as well in my own words, as I can in the words of one of the writers of the Church of England, I have so often alluded to.

"We should all recollect, that a restoration of intercommunion with other Churches is, in a certain sense, in the power of individuals. Every one who desires unity, who prays for it, who endeavors to further it, who witnesses for it, who behaves Christianly towards the members of Churches alienated from us, who is at amity with them, (saving his duty to his own communion and the truth itself) who tries to edify them, while he edifies himself, and his own people, may surely be considered, as far as he himself is concerned, as breaking down the middle wall of division, and renewing the ancient bonds of unity and concord, by the power of Charity. Charity can do all things for us; Charity is at once a spirit of zeal and of peace; by Charity we shall faithfully protest against what our private judgment warrants us in condemning in others; and by Charity we have it in our own hands let all men oppose us, to restore in our own circle the intercommunion of the Churches."*

But to act, there must be a plan; and what is the plan I would recommend? Simply the plan I followed for myself—to seek to know the Catholic faith from authoritative sources—from her Councils in their Canons and decrees—and to seek to know their morality from the books of devotion, such as her St. Augustines and à Kempises—and from the lives of her great saints, as truly painted by those who were duly fitted for the task; and, above all, to do so in the spirit of

* British Critic, for July 1841, p. 134

for the Searcher of hearts, our future Judge, alone to determine far be it from me, and from every other Catholic, to 'deal damnation' on any person in particular still thus much, on the grounds already stated, I am bound, not only in truth, but also in charity, to say and to proclaim, that nothing short of the sincere disposition in question, and the actual use of such means as Providence respectively affords for discovering the true Church to those who are out of it, can secure their salvation, to say nothing of the Catholic sacraments and other helps for this purpose, of which such persons are necessarily deprived.

"I just mentioned the virtue of charity, and I must here add, that on no one point are latitudinarians and genuine Catholics more at variance than upon this. The former consider themselves charitable, in proportion as they pretend to open the gate of heaven to a greater number of religionists of various descriptions but, unfortunately, they are not possessed of the keys of that gate; and when they fancy they have opened the gate as wide as possible, it still remains as narrow, and the way to it as short, as our Saviour describes these to be in the gospel, (Matt. vii 14). Thus they lull men into a fatal indifference about the truths of Revelation, and a false security as to their salvation. Genuine Catholics, on the other hand, are persuaded, that as there is but one God, one faith, one baptism, (Ephes. iv 5), so there is but one Saviour, namely, one Church, hence they omit no opportunity of alarming their wondering brethren of the danger they are in, and of bringing them in to this one fold of the one Shepherd, (John x. 16). To form a right judgment in this case, we need but ask, is it charitable or uncharitable in the physician, to warn his patient of his danger in eating unwholesome food?"—*ibid.*

* End of Controversy, Letter 18th.

meekness, and peace-making Charity—and may I venture to add one single further means, recommended by our brethren of the Church of England, the use of some little daily prayer, for the express purpose of imploring of God the hastening on of this happy consummation.

It is in vain to think the work of our conversion, or that of others, is to be gained, without pains and efforts—and I will not deny that I look forward, with more sanguine hope, to the piety of Protestant Episcopalians in England, than in this country. Many, as you know, have already entered into the house of unity, without waiting for the Church of England; and the beautiful little collection of prayers for unity, printed at Oxford, is a proof of the sincere desire of those who remain, that all should soon be one. Let England, with her weight of influence, the learned and pious of her clergy, put forward a little longer their efforts—and persevere a little longer in her fervent prayers—and we shall see her—to use the language of one of the most beautiful writers among the divines of Oxford—"taking the lead in the return of her sister Churches, to the reverential faith of other ages—to that high, and holy, and self-denying spirit of devotion and charity, which visibly embodied itself of old in our Cathedrals, and our Abbeys; but which has, alas, been far from impressing such clear traces of its influence, on any portion of the Church, in more recent times."*

Let once more that mother country enter into the arms of Rome, the great head and mother of all that is Christian, Catholic, and holy in the world, and just so surely will she lead after her, not only the sister Churches of Europe—not only this country—the Reuben of her children, her first-born and her strength, but all the millions of her adopted families. Quando, heu Quando! Deus meus ne tardaveris. Send forth thy spirit, O my God, and let the face of the earth be created anew. O glorious, O venerable, O holy Church! whose saints are sages, whose sages are apostles, whose apostles are martyrs, whose princes are the humble! O beautiful Church, whose poetry is divine, whose music is angelical, whose painting is inspired, whose architecture is inimitable! Rise up, O shepherd of this flock of ages; rise up, O head and leader of the hosts of God on earth; rise up, O bishop of the Churches of Rome and of the world, call around thee some few from among thy multitudes; show to those who know thee not, and are proud because they know thee not, show them thy Great Gregories, thy great Augustines, thy great Aquinas, thy Benedicts, and thy Loyolas; show to them thy Antonies and thy Xaviers, thy Edwards and thy Charlemagnes, thy Catharines and thy Clares; show them thy Dantes, thy Angelicas, thy Raphaels, and show them those whose names we know not, but whose works are superhuman in science, in beauty, and in majesty. Show thyself to them, O St. Peter the fisherman of Galilee; founder of an eternal dynasty, father of an eternal philosophy, master of the great masters in all the arts noble. Show thyself to them, O thou rock Catholic, that all who would have their works to

* British Critic for July 1841, p. 160.

stand, may build on thee. Show thyself to them, O thou Shepherd Catholic, that all who would be saved with the flock of Christ may flee to thee. Show thyself to all the world, that all the world may become Catholic in wisdom, Catholic in science, Catholic in faith; that the beauties and the miracles of Rome may be seen every where; that the ministers of England may be multiplied in both the Indies; that thy school may be ubiquitous, and their scholars once more be armies. Rise up, O glorious Vicar of God! not in anger, but in power. Smite not, but pity. Remember thy own unfaithfulness; and pray for those who have not followed thy repentance. Pray for our country, pray for the dear islands of our fathers, pray for our offspring, that the people whose habitations the daylight never dies upon, the music of whose language is breathed by all the winds, may become dwellers in the tabernacles of holiness, and chaunt thy hallowed liturgy, and the name of Jesus, with the sun that never sets. *Religious Cabinet.*

CONCILIATION HALL.—IRELAND

THE SPEECH OF THE DAY.

The LIBERATOR read a letter from Mr. John White, Secretary of the society of bakers of St. Anne, enclosing 10l, and said—we have now arrived at a point when it becomes us to consider the state of our affairs—to note wisely—to regard deliberately—to arrange cautiously our future proceedings, and to carry them out decisively, so that we may restore Ireland to her independence, and establish her Parliament once more in College-green (Cheers.) In considering the present posture of affairs, I do not confine my view to the beautiful island in which I speak and address you. Neither do I confine my calculations to the islands that form the British empire. (Hear, hear.) I take a wider and a more extended, a higher and a haughtier range; and I look to the kingdoms, and powers, and republics of the earth to observe their relations towards our great oppressor, that I may see what hopes we may form, and what expectations we may reasonably entertain, of assistance in the progress of our peaceful agitation. We may be taunted, and asked what has a paltry province, such as Ireland, to do amidst the nations of the earth, and what have we to do with the master views of great statesmen legislating for great nations? (Hear, hear.) Now that is exactly what I complain of. That is the degradation. (Hear, hear.) I say that nature and nature's God intended us for a nation, and, with the blessing of that Providence, we shall be a nation again. (Lord applause.) I am not here to make any paltry distinctions, knowing, as I do, that England's weakness is a benefit to us. (Hear, hear.) I wish her to be weak so long as she oppresses and tyrannises over us; and I wish her to be strong so long as she does us justice. (Cheers.) I know the old proverb, that man's infirmity is God's opportunity; and this is not only applicable to the human soul, and the hopes of salvation, but it applies to the country and to the patriot who endeavours to free his country from thralldom. (Hear, hear.) At present there is no security for the continu-

ance of peace—because the peace which we now enjoy has existed from the year 1814—a period of thirty-one years, and it is evident that the longer it continues the shorter will be its duration. But there are symptoms abroad which show us that peace will not much longer be preserved throughout the world, and that wars, and violence, and scenes of bloodshed are not very remote or distant from us at present. (Hear, hear.) At this very instant England is fortifying her coasts, and adding to her fortresses. She is increasing her armies and bringing into action the warlike adjuncts of steam navigation. (Hear, hear.) That is the employment of the Government at present, and it is therefore impossible for us not to perceive those coming events which cast their shadows before them. I may detain you for some time upon this important step of our proceedings. I mean to apologise for not being more forward in the cause, in the machinery of obtaining success—I have to apologise for that—but the best apology I shall be able to make is by pointing out the measures we ought to take in future, and determining to take them with rapidity, distinctness and perseverance. (Cheers.)

O'Connell's Opinion of the Religious and Social State of Portugal.

[The first country I cast my eye upon as an ally of England is Portugal, and what security do we find existing in Portugal against revolutionary violence, or the commencement of a war amongst nations. Portugal is miserably placed. There have been in that country several changes and revolutions, but no improvement in her condition has been effected. Her finances are insufficient to pay her current expenses, while a system of ruffian violence, and a gross system of immorality pollute the land, and separate the good men; but they are few in Portugal—from the great mass of ready ruffianism that is always there on foot, or to a considerable extent there on foot, to create new revolutions, and make new plunder for new pillagers of the people of that country. (Hear, hear.) The first thing to be observed is the almost total absence there of a high feeling of religion. It is not my business to consider what is the religion of any individual but myself; but, while I am ready to allow every man the right of freedom of conscience, I am equally ready to blight with my utter scorn and indignant reproach the country that has no religion at all. (Cheers.) *The Portuguese have plundered the Church—they have taken the property of the clergy—and yet they are not one penny the richer—nay, by one of those remarkable dispensations of Divine Providence, they are poorer, than they were before they violated this ecclesiastical property.* (Hear, hear.) Again—the higher order of the clergy of Portugal are wedded to the state; and never has there been pure religion in any country where any class of the clergy were wedded to the state. (Cheers.) True religion is of too pure and ethereal a nature to be bound in the shackles of state policy to suit this world. Religion is for eternity. They have no principle in common, and the servile servants of the state are the very worst ministers of religion that can be exhibited. (Hear, hear.)

This has occurred in Portugal. *They are shrinking there from their ancient connection with the centre of unity, and they are violating every principle of ecclesiastical obedience.* Some of their Bishops have been promoted for reasons that should not cause their promotion, and personal immorality has been imputed to one of them, if not to more. (Hear.) They have pitched upon some kind of concordat with Rome, but in that they have exacted the most infamous terms, and restricted the authority of the Papal See. (Hear.) They have not morality enough to have pure religion, or high-mindedness enough to appreciate the truths of revelation, or to submit to the mighty revelations of the Deity in declaring his will to man, and forming Christian society.]

(Hear.) In Portugal I conceive there are the fit materials for revolutionary violence, and England cannot look for true strength from her alliance, or the continuance of peace in a country placed in the position of Portugal. (Hear, hear.) I did not intend to speak so much as I have spoken on that one subject; but I shall endeavour to abbreviate what I have to say with reference to other countries.

I look to Spain, and there I find matter for great consolation, and I hope that Spain is settling down to a state of quietude. (Hear, hear.) I have it from an individual of the first authority, the Right Rev. Dr Wiseman, and also from the gentleman who filled the chair on the last day of meeting, and who has recently come from Spain, that the people and the clergy of Spain are united in the closest bonds of affection, that the clergy of Spain is a moral and exemplary clergy, and for that country, where there is, as in Ireland, a moral and an exemplary clergy, every thing is to be hoped, for the grounds of security and peace are broadly laid and securely formed. (Cheers.) But in Spain the political power is wedded to France. The crafty monarch of France possesses there considerable political power, and England has no security for the continuance of peace in that country. (Hear, hear.) I go to Italy, and I find that country exposed to the intrigues and machinations of the tyrant of Russia. (Groans.) I see in that country the ingredients of mischief; but I trust that the Providence which watched over that country through many centuries of misfortunes, and revolutions, and of bloodshed, will protect it, and save its lovely plains and cities from being inundated with blood, and left to the tyrant and spoiler. (Cheers.) I hope the machinations of Russia will fail: but still I see in that country the materials of revolutionary changes, and I say the peace of Europe cannot be secured while those ingredients exist in that country. (Hear, hear.) I go from Italy to Germany, and especially to Prussia, and what do I find there? I there see a Jacobinical revolution breaking out, and I perceive that the efforts of the late King of Prussia for the establishment of an evangelical Church have totally failed. (Hear.) I then go to Switzerland, and in that country I find that Atheism is openly and publicly avowed. They have declared it publicly that they are not Christians, and do not believe in Christianity, and therefore it is no calumny on my part to call them deists and infidels. The evidence of this dispo-

sition on their part is not confined to their attacks upon the Catholic Clergy alone, but the Protestants are equally opposed to their Clergy, and in Berne alone several of the Protestant Clergy have resigned their livings and separated from their flocks, and the Clergy receive no other consolation than this—"You say that every man should take his religion from the Bible—we have the Bible, we take our religion from it, we don't want pastors of any kind, so you may go about your business. (Loud cries of "Hear, hear.") So therefore it is not against the Catholic Clergy alone that infidelity rages, but against the Protestant clergy also. (Hear, hear.) Though Switzerland is not a powerful country, it has been the cause of many wars already, and unless the troubles in that country are over-ruled by the wiser states of Lucerne, and those other states that are combined with it, that country may shortly supply the ingredients of a continental war. (Hear, hear.) I shall next remind you of the position of Russia, and of the horrible tyranny of the monster that rules over it. A greater villain—a more hideous brute—a greater monster never stained the human soil, or inflicted its image or person upon any country on the face of the earth. (Cheers.) It is impossible to execrate too strongly his hideous persecutions. He has already compelled nearly three millions of Catholics to become apostates, and to range themselves under his state religion. (Hear, hear.) Let us only reflect what a state the country must be in where such cruelties are committed as those which were perpetrated on the Nuns of a place called Minsk. They were taken out of their convent—they were sent to a convent belonging to the Greek Church, the women of which are remarkable for anything but their piety; efforts were made to make them apostates; and listen, oh! human beings, to this—eleven of them had their eyes torn out because they would not become apostates. (Oh, oh!) And yet in the newspaper of the head branch of the Bourbons, the *Quotidienne*, the *Gazette of King Henry V.*, as they call him, they countenance and eulogise that monster—they speak of his high-minded and chivalrous disposition—they say he was incapable of doing such an act, and that it was done in his absence; but what is the fact?—it was done after a remonstrance made to him personally; but even if it were not done by his own personal command, is he not, I ask, responsible for the acts of those whom he employs? (Hear.) They cannot thus fritter it away, for it was known to him. (Hear.) And the first branch of the Bourbons, whom I respect for their qualities and to whom I ought to pay a debt of gratitude for their kindness, are totally ruined in every part of the civilised world by its being known that their principal political instrument in France has thus eulogised the conduct of the Emperor of Russia. (Hear, hear.) What can I say of France itself? So long as Guizot can continue to humbug Lord Aberdeen peace may be maintained, but farther than that the peace of France is not secure. The interests of France and England clash on many points of a commercial, industrial, and agricultural nature, and besides that, the people of France conceive that there is a stain on French glory so long as they have not revenge for Waterloo.

100. (Hear, hear.) If there be any feeling more deeply than another impressed on the French heart it is the desire to have revenge for Waterloo—(cheers)—and it is natural that they should feel that desire, for after French valour had triumphed all over the world, British and Irish valour triumphed over France at Waterloo. (Hear, hear.) As a nation holding a national antipathy they are justified in this antipathy. I don't say that in morality any nation can be so justified, but the French have cause enough to be angry and to wish for redress. (Hear.) Looking, therefore, to the extent to which the interests of the two countries are opposed, they are not likely to continue long at peace, and England may want our assistance. When England wants us she shall have us by doing us justice. (Hear, hear.) On those terms she shall have our assistance when France calls upon her to make any sacrifice which she conceives she ought not to make. (Hear, hear.) Passing over to America—are there not dangers in that country to be apprehended by England? Oh, how little do the people of England understand what little encouragement we have given the Americans! We have given them none. We directly discouraged them. We refused to take their money, without expressing our abhorrence of Negro slavery; and we sent back the money they sent us when that money was coupled with suggestions that might be considered unfavourable to our allegiance. Instead of consorting with the enemies of the English Government, we refused to have any connection with America, save that which was consistent with our allegiance and fidelity to the British throne. ("Hear.")—*Tablet*

CONTEMPLATIONS IN EASTERN NIGHTS

In contemplating the heavens at midnight in the calmness of that solemn hour the mind naturally seems directed and elevated to the mightiest of all thoughts,...that of Eternity. It is the only one that can delight the soul, for to an immortal being this fleeting and transitory life can afford no real satisfaction. A child may admire the dew drop that glitters in the sun...and believe it to be durable as the most brilliant diamond of inestimable value; so do men seek after the passing joys of the world, and while occupied in the vain endeavour of preserving these fancied gems, they forget to procure, or even to desire to obtain "the pearl of great price."

The fact of the ephemeral nature of all things here below, is most deeply impressed upon the mind when we read of the instability of the worlds above in these eloquent remarks by an astronomer.

"If aught in the universe were a landmark, it might surely be supposed to be those stars infinitely remote, deep in peaceful infinity, and undisturbed by the commotions of the earth; but even these have not a fixed place; they also are governed by the omnipotent ordinance of activity: and partake, amidst their apparent profound repose, of that course of change to which all the universe is subject, and which presents to the meditative eye the mightiest shows of being as only transitory phases of some scheme of unresting and stupen-

dous evolution...The mind cannot dwell without surprise on the periods which must be occupied in their rotation; but the calculations that have been made about the two stars, Mizar and Aleor prove, that it takes the former to revolve round the other no less a time than *one hundred and ninety thousand years*—yet this period, this unit, is only the single year of that stupendous system; our small units may serve to reckon the days and months of human life, the duration of kingly houses, the periods of empire; to measure the changes of our own globe they have been found inadequate;...how then shall we extend them to the skies and attempt to read by their puny aid those celestial annals which must be divided according to numbers of their own."—*Madras Expositor*.

THE CAMP MEETING.

(From the Salem Observer.)

"The great 'Miller meeting,' as it is styled, has been brought to a close, and the quiet at Orne's Point is disturbed only by the murmur of the breeze and the rippling of the ocean's wave. The weather throughout has been delightful, and highly favourable to the worshippers.

A camp meeting is a novel affair in this vicinity, and during its progress a large proportion, we should think, of our citizens and of the citizens of the neighbouring towns have been present. Last Sabbath was the chief day of visitation. The numbers on the ground have been variously estimated from ten to twenty thousand. Some instances of disorder occurred, but on the whole, a much quiet prevailed as could be expected on such an occasion.

The aspect of the encampment was similar to that presented by camp meetings in general, though the numerous vehicles passing to and fro with passengers, and the large number of stands and tents for the sale of refreshments, gave the whole scene rather a military air. Influenced by the same curiosity that probably operated upon others, we have several times visited the ground. On entering the encampment, our attention was attracted to a sign labelled tea and coffee, besides which we found many other excellent "creature comforts," were furnished for *quid pro quo*. A little further, a rude placard informed us that dusty pedestrians might have their "boots and shoes polished in the best style; and on another tent, shaving and hair-dressing done here;"—on a fourth "railroad ticket office." "There were several family tents labelled "Portsmouth," "Salem," &c. On one tent we read "boarding and lodging." We learn that they accommodated boarders at 2 dol. 50 cents per week. There was a tent near the great one, where there were for sale hymn-books, &c. The sound of music attracted us to another tent, where we found several of the brethren signing with great spirit. One of the hymns ran as follows:—

We'll disappoint the devil,
We'll disappoint the devil,
We'll disappoint the devil,
Ye followers of the lamb, &c

Another was in the following strain:—

'Shake the sinner, shake the sinner,
Shake the sinner, just now.
Drive the devil, drive the devil,
Drive the devil, just now.

Sweep the churches, sweep the churches,
Sweep the churches, just now
Hell is gaping, Hell is gaping,
Hell is gaping, just now.

For the sinner, for the sinner,
For the sinner, just now
Christ is coming, Christ is coming
Christ is coming, next year

Taking vengeance, taking vengeance,
Taking vengeance, next year.
On the wicked, on the wicked,
On the wicked, next year.

Still another :—

Come on, my brethren, strip and fight.
And put the troops of hell to flight
When Christians pray, the devil runs,
And leaves the field to Zion's sons
With red hot balls, and bombshell's fire
By faith in war you'll never tire
One praying soul will put to flight
Ten thousand blustering sons of night,
Some foes are wounded, others fell,
The Lord is saving souls from hell.
St. Paul and Silas bound in jail,
Would sing and play in spite of hell

Intervals between the hymns were filled up in selling them to such by-standers as were disposed to purchase. After listening a short time to these inspiring strains, we turned our steps towards the 'great tent'. Here, we found a person ringing a common dinner-bell, to notify the multitude that the hour for public-exercises had arrived. In a few moments, a numerous company entered the enclosure in regular order, led on by some half dozen black gentlemen, singing at the top of their voices—

You will see your Lord a coming,
To the old church-yards,
With a band of music,
Sounding it through the air
He is singing his Father with him,
To the old church-yards,
It's a band of music,
Sounding it through the air.
You will see the saints a marching,
From the old Church-yards,
With a band of music
Hear them sound it through the air
We will sit and sing with angels,
From the old church-yards,
It's a band of music,
How it sounds among the choir.

A few minutes were spent in seating the audience, during which the principal director requested the "sons of Belial and worshippers of the beast," to retire, or "put away their tobacco." The musical gentlemen, who had, in the meantime, ascended the preachers' stand, struck up a hymn similar to the foregoing, at the close of which, a black man addressed the assembly. He spoke in a loud and vehement tone, and from the few words that the lulling of the wind permitted us occasionally to hear, we understood him to be speaking on the subject of slavery. We learned that he had been a slave, and the relation of his experience was, doubtless, interesting to those who could hear. He was succeeded by another black man in spectacles, but the wind and moving of the throng drowned his voice.

In the evening, public services were again held in the great tent, in the course of which, the audience was very much startled by the cry of

'glory,' suddenly uttered by a brother in a stentorian and unearthly tone. In this meeting, a considerable degree of freedom prevailed. Responses, such as 'amen,' 'glory to God,' &c. were not only made but the speaker's interrogations were often answered in audible tones. One of the speakers said, he had been charged with pocketing 25 cents given at a contribution, in behalf of a colored brother. 'Do you think me capable of taking 25 cent from a poor black brother?' asked he. "Yes, yes," said several voices from the crowd. "Why, I could raise 500 dols, before I left the ground if I wanted it," replied the accused. "Doubted, doubted," was the answer. At 10 o'clock the meeting closed, and the bell gave signal for clearing the tent. As the ringer passed out, he said, 'it seems as though the devil was in this place.' "Yes, and he will be as long as you are here," was the reply.

One of the preachers in answer to the remark often made, 'suppose the world does not come to an end in 1843,' referred them to the 2nd chapter of Habakuk, four first verses

During the continuance of this encampment, a great number of prayer meetings, were held in the family tents. Many of these exhibited more of the ludicrous than the impressive. On some occasions, prayer, singing and exhortation, were simultaneously engaged in by different persons, producing a confusion of tongues that reminded an observer of Babel. One of the hymns was—

The devil is mad and I am glad,
He's lost the soul he thought he had

Another hymn sung was—

I've glory, glory, in my soul,
which makes me praise my Lord so bold,
Some say we are a noisy crew,
But that's not all—we're happy too.

Some idea may be formed of these exercises from the following specimens :—

While a brother was exhorting, another just behind him shouted, 'God is here—God is here—God is HERE.'

Where is he? exclaimed several fellows of the 'baser sort,' rushing into the tent; 'let us see him.'

Another said, 'take courage, sister, and speak your mind. God Jesus help her—help sister to speak her mind.' Thus encouraged, she proceeded to relate her experience in a most animating manner. As she progressed, a brother frequently exclaimed with a lengthened drawl, 'that's good'—'amen'—'glory to God.'

A brother was praying. Another said, slapping him encouragingly on the back, 'That's good—go ahead, brother—glory to God.'

A sister prayed in these words: 'Jesus God, help me—come God Jesus—come and hug me,' at the same time extending her arms to receive him.

Another sister prayed: 'O Lord, show the people here assembled who they are with. O Lord show them that they are with sceptics.' 'Amen,' responded several voices. 'Show them they are with sinners,'—amen—'Show them they are with Universalists'—amen—'Show them they are with Satan'—amen.

But we will not pursue this subject further. These are specimens of what fell under our own observation—Exercises that might have been

salutary and profitable, were neutralized by this mingling of discordant voices. The season has been one of harvest, so we judge, to the gettars of gain. Hacks, coaches and cabs, have been constantly to and from the railroad depot, crowded with passengers. The *Register* says:—

"A gentleman from the window of whose house the North Bridge is visible, counted two hundred and twelve vehicles passing over, in the short space of twenty minutes, previous to the commencement of church services in the forenoon of Sabbath day; and one of the stage-drivers asserts that he himself transported in his carriage, sixteen hundred passengers during the day. The bustle and crowded state of the thoroughfares, was more in consonance with a muster day or a fourth of July, than with a quiet New-England Sabbath."—*Cork Examiner*

"An article in the *Madras Circulator* has recalled our attention to the fact, that a Roman Catholic clergyman, Father Francis de St. Etienne, was among the slain at the battle of Moodkee. We did not omit, at the time when this was first made known, to pay the tribute of respect which we thought due to the memory of this devoted minister, who in carrying help to the wounded, and the word of peace and consolation to those dying on the battle field, himself fell beneath the sword of the enemy. Father Francis, as we learn from a letter addressed sometime ago by the Bishop of Agra to the Archbishop of Bengal, and which we extracted from the *Catholic Herald*, was a French Capuchin Friar who for sometime back had been attached, by what tie we are not informed, to the European portion of the Bengal Army. He was at Cabool, and at Gwahior, and now, following the Army to the banks of the Sutlej, he has died a death as glorious as that of any of those who fell around him, a true martyr to the cause of charity, to use the words of Bishop Borghi. "He was endeavouring," says the Bishop in his letter "to succour the wounded soldiers of H. M. 50th Regiment, and to afford consolation to the expiring ones, when the sword of the enemy put an end to his existence." Thus did this poor priest, neglected and unaided by the great ones about him, risk and lose his life for those whom his Church had placed under his pastoral care: a bright example to many who hold a purer faith, and who would perhaps, deny to the Capuchin friar the title of a minister of that gospel, which they profess to teach."

"The *Circulator* says, the question had suggested itself to him—"whether there are, with the Army of the Sutlej any chaplains belonging to the Establishment?" No might, we believe, have asked, are there any Christian Ministers with it, beside the Governor General's chaplain, and the two Roman Catholic priests sent up by Bishop Borghi to take the place of Father Francis? The answer, we believe, would be in the negative. We have many regular chaplains, ministering to the Christian public of India, and missionaries of all denominations of Protestants labouring for the conversion of the heathen. But here are thousands of our fellow countrymen and fellow-Christians, - men who from their moral and intellectual condition as much as from

the circumstances in which they are placed peculiarly require the ministrations of a spiritual pastor.—here are thousands of such men assembled together exposed to danger and death, and, with the above exceptions, not a minister of religion among them! Surely if the ordinances of Christianity are of any use to those who dwell at home at ease, they must be doubly valuable to those whose lives are in hourly jeopardy. Should not the Government, then, along with the numbers of medical men whom it has summoned to the field to cure the bodies of its soldiers, send for a few clerical gentlemen to see to the souls of its Christian troops. Or could not some of our wealthy and zealous missionary societies divert a small stream from the channel of their beneficence, to carry comfort and counsel to their neglected fellow Christians and countrymen in the field. We cannot doubt that many pious Protestant ministers would readily undertake a mission so glorious, even at the risk of sharing the fate of the noble-hearted Francis de St. Etienne."—*Bengal Hurkaru*.

ST. JOHN'S CHURCH—We congratulate the Roman Catholics living in the Circular Road and its immediate vicinity upon the arrangement, recently concluded between the Archbishop Vicar Apostolic and the Rev. Mr. Rabascall, coming into actual operation. The Reverend Gentleman has now taken up his residence near St. John's Chapel, and intends commencing the week upon his labors, as pastor, of visiting the unformed and the negligent, to impart to them the lessons of the Gospel, and stimulate them to the exercise of their spiritual requirements. Mr. Rabascall, for the first time in St. John's Church, delivered an English sermon last Sunday morning, which, a foreigner as he is, did him no little credit in its style, as well as in its sentiments. Through the liberality of the comparatively few Roman Catholics in Calcutta, whose means will allow of contributions, an organ has already been procured for the Chapel, and was played, during divine service, on Sunday morning. It is in contemplation to form a regular choir also, composed of boys selected from a School to be established, before long, for gratuitous instruction in some of the branches of English study. We wish Mr. Rabascall every possible success in the task he has undertaken.—*Calcutta Star*

"We published a letter on Monday last complaining that the *Catholic Herald* had charged the *Christian Advocate* with misrepresentations, when the matter objected to was merely copied from some other journal. As we had not published the first part of the *Herald's* reply to those misrepresentations we thought it right to insert the letter, which, we did with a note to the effect that the *Herald* would no doubt justify itself. It has done so, by explaining that no reference whatever was made by the *Advocate* to the source from whence it took the article, and therefore it becomes responsible. We join the *Catholic Herald* in recommending the Editor "for the sake of his own character, to imitate the good example of all honest journalists, in giving the necessary reference for such extracts, selections and Intelligence, as he may choose to publish for the future in his Christian Periodical!"—*Calcutta Star*

THE
BENGAL
CATHOLIC HERALD.

"One body, and one spirit—one Lord, one Faith, one Baptism."

No. 9.]

CALCUTTA: SATURDAY, FEBRUARY 28, 1846.

[Vol. X.

PASTORAL INSTRUCTION FOR LENT, A. D. 1846.

TO THE FAITHFUL OF BENGAL

PATRICK JOSEPH, *by the grace of God, and the favor of the Holy See, Archbishop of Edessa, Vicar Apostolic of Bengal, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

In the order of nature, each revolving year, is accompanied by a return of those seasons, in one of which, the seed is committed to the earth, and in another of which, that same seed after having died, gives birth to a rich and abundant harvest. In this, we may notice an expressive and beautiful illustration of what takes place in the order of Religion also. In that sacred order, a season is set apart, for the faithful in which they are exhorted to devote themselves with peculiar care to sowing and cultivating the seeds of virtue, and encouraged by the frequent recollection of their Saviour's sufferings, to die to themselves, to their passions and vices, and to bring forth fruits worthy of penance, fit to be presented to the Lord of the Vineyard, such as will deserve the divine blessing here, and a happy immortality in the life that is to come.

It was ordained of old, that a tithe of the fruits of the earth, should be set apart by the people of God, to honor the Almighty, from whose paternal providence, these temporal blessings were derived. In this ordinance, there is also contained a salutary suggestion, admonishing us, that of the gifts, which God bestows, he expects, that a due proportion be consecrated to his service.

What more precious gift, given to man, than time, the price, and, as it were, the purchase money of a happy eternity. So immense is the value of this gift, that the loss of a single moment, in speaking an idle word, the Saviour himself declares, will have to be rigorously accounted for, at the day of judgment. Compared with the value of time, how worthless is not that of the fruits of the earth? If then, of these fruits, the Lord jealously demanded, that a tithe should be devoted annually to his service, will he not much more require, that of our time, a like proportion of each year, such as the Lent is, should be specially consecrated

to him, and employed in accomplishing the great end of our creation here and in eternity.

The Saviour, in order to encourage his children to meet often together in holy prayer, declares, that where two or three are assembled together in his name, there he should be in the midst of them. With what joy, will he not then view from the highest heavens all the children of the Faithful, assembled together in his name, in every quarter of the universe, in the holy season of Lent, at the call of the Church, his divine spouse and then most tender Mother, in order, by prayer and fasting, to avert from sinners the avenging justice of God, and to obtain those graces and supernatural helps, of which they stand in need, to aid them in effecting the great work of their salvation.

Remember, beloved brethren, that it was by uniting together in fasting and prayer, that the People of Nineveh averted the impending wrath of Heaven, and instead of a curse, received mercy and pardon from the Most High. It was when the Apostles and Disciples were assembled together for ten days in prayer, that the Holy Ghost descended on them in tongues of fire, and imparted to them, that exalted indomitable zeal and charity, which made them triumph over every difficulty, and enabled them to plant the standard of redemption throughout the then known world.

It was when the Primitive Church united together in prayer for its Chief Pastor, Peter, that an Angel was sent from on high, to loose his bonds and restore him to his sorrowing people.

What powerful encouragement, do not these glorious events supply, to incite us, Beloved Brethren, to walk in the footsteps of the faithful who have gone before us, and to unite together, as they did in prayer and fasting, to propitiate Heaven, in favor of ourselves and our fellow creatures.

We live, remember Brethren, in the midst of a people, in which the true God is daily outraged, as well by the honor, which is due to him alone, being paid to false Gods, as by the indulgence of shameful excesses and grievous immoralities, oftentimes the consequence of the prevailing gross superstition. Would! that it was only among the gentiles, that the name of God was thus blasphemed? Alas! have we not, too frequently, great cause, to mourn over the sins even of our Brethren in the faith, sins greatly aggravated by their knowledge of the truth, and by the unceasing invitations, which religion holds out, to induce her children to return to repentance and to the paths of virtue. These, my brethren, are the sins, that call loudly to Heaven for vengeance, and often provoke the Divine wrath on God's chosen inheritance, the Vineyard of his Church. The charity we owe to ourselves and to those amongst whom we live, demands, especially during Lent, that we labour, by our united prayers and good works, both to avert, from this portion of the Lord's Vineyard, the punishments justly due to these violations of the law of God, and to obtain from above, for the unhappy transgressors, light and help, to conduct them to faith and repentance.

"My brethren," says St. James, "if any of you err from the truth, and one convert him. He must know, that he who causeth a sinner to be converted from the evil of his way, shall save his soul from death, and shall cover a multitude of sins." Such, Beloved Brethren, is the unspeakable blessing you may confidently look for, if during the Lent, on which we are about to enter, you unite together in the holy exercises, which have been just recommended to your pious attention. If the Lent be thus spent, the succeeding Easter will be to you, indeed, a truly happy and joyous solemnity, it will be the harbinger of that blessed resurrection, which the Saviour has promised to his faithful followers, after this life shall have passed away.

Cathedral House,
Calcutta,
Feb. 18, 1846.

✠ PATRICK JOSEPH,
Archbishop of Edessa,
Vicar Apostolic
of Bengal

J. X. MASCARENHAS,
Secretary to the Archbishop
Vicar Apostolic of Bengal.

This Pastoral Instruction, together with the annexed Regulations, is to be read before the Parish Mass both on Ash-Wednesday morning, and on the morning of the first Sunday of Lent.

By order of the Archbishop,
Vicar Apostolic of Bengal.

J. X. MASCARENHAS,
Secretary.

REGULATIONS FOR LENT, 1846.

The Regulations which relate to Abstinence from Flesh Meat are the same as those prescribed for Lent, 1845.

The time for complying with the Paschal precept, commences on Ash Wednesday and closes on Trinity Sunday.

The Devotions and Instructions, during Lent, in the Cathedral and its dependant Churches at Bow-Bazar and the Circular Road, will be regulated as follows; viz. In the Cathedral, on each Wednesday and Friday evening after the first Sunday in Lent, service will begin at 6½ o'clock, P. M. and a Sermon delivered in Hindoostanee on Wednesdays, and in English on Fridays.

On Sunday evenings, Devotions and Instructions in the Portuguese language will take place, at the usual hour, before Vespers.

The English Catechetical Instructions and Sermons on Sunday mornings and evenings will be continued as at present, during Lent, in the several Churches of Calcutta.

In the Church of the Sacred Heart, Durruntollah, the prescribed Devotions together with a Sermon in English will take place on Monday and Friday evenings at 6½ o'clock. In the same Church on the evenings of the other Week days, except Wednesday, instructions in the Bengalee Catechism will be given, from 4 to 6 o'clock P. M. On Wednesday evenings there will be alternately a Sermon in Portuguese and Bengalee at 4½ o'clock.

In the Church of St. Thomas, besides the prescribed Devotions, there will be an English Sermon on Wednesday Evenings at 6½ o'clock P. M.

In St. John's Church, Circular Road, Devotions and Instructions will take place on Wednesday, Friday and Sunday Mornings at 7 o'clock, the Holy Sacrifice of the Mass will be celebrated on the same occasions, and besides Vespers, there will be also a Sermon in English preached on Sunday Evenings at 6½ o'clock P. M.

In the Convent Chapel of St. Francis Xavier, Bow Bazar, there will be a Sermon in Portuguese on Wednesdays and in English on Sundays at 6½ o'clock P. M. Catechetical Instructions in the native language will be given both in this Chapel and in that of St. John, at such times, as the Clergymen shall fix upon as most convenient for those who may require such instruction.

In all the Churches of the Vicariate, in which Mass is celebrated on the Fridays in Lent, the Litany of the Saints is to be publicly read on the same occasion, and the Devotions on Thursdays for the Conversion of England to be continued, as usual on those days.

The above Pastoral and Regulations are to be read before the Parish Mass, both on Ash Wednesday Morning and, on the Morning of the first Sunday of Lent, and to be affixed to the doors of all Churches, Chapels, or Oratories, subject to our Jurisdiction.

Given at the Cathedral House, Calcutta, the 18th day of Feb. A. D. 1846.

P. J. CAREW,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

J. X. MASOARENHAS,
Secretary to the Archbishop Vicar Apostolic.

*Visit of His Excellency the French Ambassador
To the Catholic Institutions and Churches in
Calcutta.*

On Friday the 20th inst. His Excellency M. LaGrenée and accompanied by the Count D'Harcourt Secretary to the Embassy, and H. Torrens Esq. B. C. S. honored with a visit the Loretto House, St. John's College, the Orphanages and Widows Asylum, together with the Circular Road, Bow Bazar and Cathedral Schools. On the same occasion, His Excellency visited the Churches and Chapels attached to these institutions, and also the Church of the Sacred Heart at Durrumtollah. At St. Thomas's Church, adjoining to the Loretto House, His Excellency was received by the Archbishop, and conducted to the place prepared for the Ambassador and his suite. As soon as the Church bells gave notice of His Excellency's entrance, the choir, intoned the Psalm appointed for such a solemnity, and the Archbishop recited the Collect proper for the occasion. After a short time spent in devotion, His Excellency was conducted from the Church to the Loretto House, where, in the spacious Saloon, a Chair of State, had been tastefully arranged for his reception. In the Saloon, the Community and the Young Ladies, the pupils of the Institution, had assembled together, in order to tender their respectful welcome, to the representative of his most Faithful Majesty. An address in French, a translation of which we subjoin, was then read and presented to His Excellency by the Lady Superiress. The answer of the Ambassador was admirable both in style and sentiment, and such as fully responded to each paragraph of the Address. From the Loretto House, the Ambassador proceeded to St. John's College, at the principal entrance of which, he was met by the superior, the Very Rev. Dr. Kennedy, V. G. B. the

Ecclesiastics and Lay Students of the College, and the Orphan Boys of St. Joseph's Orphanage. As soon as the usual prayers had been offered up in the College Chapel, His Excellency visited the Dormitories and Halls of the Institution—and from thence passed to see the adjoining Male and Female Orphanages and the Widows Asylum. On the invitation of the Very Rev. the Superior,—His Excellency and party returned to the College and partook of some refreshment. During the *Dejeuné*, he was pleased to express in the most courteous manner, the great gratification he derived from his visit, and his earnest wishes for the prosperity of these valuable Institutions. His Excellency in particular paid distinguished attention on this occasion to Master Aspher Fatullah, and in a very appropriate speech proposed the health of that young gentleman's father, to whose enlarged and enlightened liberality, the Catholics of Bengal are greatly indebted for the College and the Charitable Establishments in its vicinity.

The Ambassador next visited the Catholic Chapels and Schools at Boitacanah and Bow-Bazar. The large number and the cleanly, orderly appearance of the pupils of the Convent of St. Xavier, Bow-Bazar, were particularly noticed by His Excellency, and spoken of in terms of high commendation. At the Durrumtollah Church, as well as at the Cathedral, His Excellency was received by the Clergy with every mark of the attention and respect due to his exalted rank, the Archbishop and Clergy wearing their Canonicals, and the beautiful bells of both Churches sending forth their joyous peals to welcome the distinguished visitor. In the course of the same day, in about an hour after the several visits just mentioned had been completed, the Archbishop received a note from His Excellency, expressing his grateful thanks for the polite attention which he had experienced, and requesting, that His Grace would present in his name, a beautiful Chinese Lamp, he had brought with him from Khang-Hi, to the Loretto House, in token of his admiration of all that he had seen in that very splendid Establishment. It will be gratifying to the Catholic community to know, that His Excellency deferred proceeding on his Voyage from Thursday to the following Saturday, the 22nd February, in order to be enabled to visit their Institutions. Whilst at Chandernagore, the Ambassador did not omit to visit our excellent Orphanage in that station, and on his return to Calcutta, nothing could be more gratifying to the Archbishop, than the very high commendations bestowed by His Excellency on the Religious Ladies, who are charged with the care of the Infant Orphans in the Chandernagore Convent.

Translation of the Address presented to His Excellency Monsieur LaGrené, Ambassador from His Majesty the King of the French to China.

MAY IT PLEASE YOUR EXCELLENCY.—We the members and pupils of the Loretto Institute, gladly profit of this opportunity to tender through your Excellency, our most respectful and grateful thanks, to the King of the French, for the important privileges, His Majesty has obtained for the professors of Christianity in China.

We feel a just and honorable pride in the reflection, that this peaceful triumph of Christianity has been achieved by His most Christian Majesty, the August Sovereign, whom the Catholic Church honours as her eldest son.

We also sincerely rejoice at this auspicious event, on account of the great delight it will afford to the Illustrious and Saintly Consort of His Majesty—a Princess, whose exalted worth, is acknowledged and honoured throughout Christendom.

As British Subjects, it is most grateful to us to know, that, in offering this humble but heartfelt tribute of respectful gratitude to the King and Queen of the French, we evince our desire to honour the Friends and Allies of our own most Gracious Sovereign.

We have now most respectfully to tender our thanks for the high honor conferred on the Loretto Community, by your Excellency's Visit.

With earnest prayer for the safe return of your Excellency and family to France.

We have the honor to remain with profound respect,

Your Excellency's
Obedient Servants,

Signed on behalf of
the Community &c. &c. By the
LADY SUPERIORESS,
Loretto House, Chowringhee,
Calcutta, February 20, 1846.

EDIFYING FAREWELL OF THE LORETTO SISTERS.

When a missionary sacrifices every thing estimable in this life, in order to become a true instrument in the hands of God, for the conversion of Infidels and Sinners,—he merits the favor of heaven, and commendation of every good and pious Christian. But he, when making that sacrifice, does not experience such difficulty in struggling with the natural feelings and affections of the human heart, as they of the more tender sex do. The sacrifice which religious ladies make on the altar of religion, is proportionably greater, in as much as, they require a greater degree of fortitude in stifling and subduing the more tender and sensitive feelings peculiar to their sex. How truly admirable is the zeal they exhibit in devoting, and consecrating their lives, and energies to the love and service of their heavenly Master!

In doing so, they have not only renounced all the empty enjoyments of this world—bade farewell to home and country,—braved the perils of a long and tedious voyage, and adopted a climate often fatally prejudicial to the health of Europeans; but, (as the following faint description will show) they cheerfully sever those bonds of holy attachment contracted among the sister-hood in a foreign land, begging of God, in the words of St. Francis De Sales, to render their sacrifice every way perfect.

“And if one fibre still remain,
That clings not all to thee,
Destroy the weed I heed no pain,
If pure my soul but be.”

On the evening previous to the departure of the Right Rev Bishop Olliffe and party from Calcutta, several of the Loretto Nuns met together at the Chandernagore Convent, for the purpose of taking a last farewell with the little sister-hood destined for Chittagong.

It was natural to suppose that these hours (probably the last, which should witness the enjoyment of each other's society in this world,) would be spent in giving expression to sentiments of affliction and sorrow;—but the contrary was the case. Their souls seemed filled with a holy joy, at the assurance, that their separation was the will of God, and that by it, the best interests of our holy religion would be promoted. They consoled each other with the hope, that, as they were now to part with each other, perhaps for ever in this life, so God would reward them *hereafter*, by conducting them to that final and indissoluble union, which would endure for all eternity in the *next*—Among the religious ladies about to take leave of each other, were two sisters (by blood, as well as religion) one of whom is, at present, Superioress of the first Convent ever established in the new vicariate of eastern Bengal. At the request of the Rev. Mother, both those ladies went to the Piano and taking different octaves of it played and sang together, several sweet airs.—Among others was a sacred hymn, the air of which was full of most exquisite melody. The words also seemed peculiarly adapted to the occasion: for in them were breathed forth, the most ardent aspirations and eager desires of beholding God, face to face, in that blissful region, where the tear of the mourner is dried, and separation and affliction are no more.

“How blessed the happy female's lot,
Who quits a world of care,
And rests within a convent's walls,
Secure from every snare
No eye hath seen, nor ear hath heard,
What joys those souls await,
A few short years in penance pass'd,
How blissful is their state.”

THE IRISH RELIEF FUND

Through Right Rev Bishop Cullen

Mr. Dick, an English Catholic, ... 73 0

Total amount collected in Bengal for

this Fund exceeds at present, Rs. 60,000 0

BENGAL CATHOLIC ORPHANAGE.

Through Rev Mt. Egan, ... 6 8

Sergt Guyder, H M. 10th Regiment, ...

Through Mr. Nelson, ... 10 0

Received for the erection of the Kashnagar Catholic Church, from a friend, Co's Rupees 20, being the second contribution from the same party, we trust that others will follow the same example.

Selections.

THE CATHOLIC CHURCH

RETURN TO THE CATHOLIC FAITH OF THE MOST ARDENT APOSTLES OF RONGISM IN GERMANY

(From the *Année de la Religion*)

The Germano Catholic schism has just experienced a defection which, though not the first, has not less produced a profound impression in Germany, it may even be looked on as a symptom of the inevitable dissolution of the entire sect.

South in Germany seemed to offer to Rongism a ground more favourable for its extension than Prussia where it had its birth, or than Saxony and the adjoining sovereignties. Baden and Wurtemberg especially, although both these states had supplied to the revolt a few bad Catholics, having a long time ago become highly corrupt both in doctrine and in morality, shewed themselves particularly opposed to this incomprehensible system, self-styled Catholic. In vain did one Butterstein, a suspended priest, who had been, during several years, confined in a state prison for some civil misdeeds, endeavour to avail himself of the earliest days of his enlargement to declare himself a Rongist, and to invite some individuals, without a belief of any kind, to form themselves under his direction into a Rongian community. This summons received so little attention that its author ignominiously traded his vile apostleship through all the taverns of Stuttgart. But at that very time there unexpectedly arose on the horizon of Wurtembergian Rongism a kind of comet, whose appearance was hailed with confused acclamations by all the believers of Germany.

This man was Julian Chownitz—usually called Joseph Chovanitz—who under this latter name had won for himself a reputation in the romantic literature and in the journals of that class. At that time he happened to be the conductor of a journal called the *Ulm Quick Sheet* (*Feuille Avenir d'Ulm*), in which city he held his residence. This writer, by birth a Catholic, but not one in belief, all at once embraced Rongism with a vehemence of zeal and an apparent fervour which classed him, in a trice, among the pillars of the new temple which Ronge had just raised to a system of a rationalism put forward as religious.

According to his own acknowledgements it was his disorderly conduct, which successively, and after several struggles with himself, had transformed him into an enemy of that Church, to which his childhood, under the guidance of a mother eminently Christian, and his early youth had been profoundly devoted. The philosophy of Hegel, and afterwards that of such teachers as Bruno Bauer and Feuerbach, had, by little and little, made him fall into the vile abysses of what he himself has designated as *Nihilism*.

"The feeling of despair," says he, a little farther on in the narrative which he has given of his wanderings and of his conversion, "seized on my whole moral being: the abyss, the void which made my heart so desolate completely engulfed me; to think, to investigate, even to acquire knowledge, no longer gave me anything like repose. In this state I rushed back to precipitate myself into pleasures, and I plunged therein like a frenzied man eager to have done with life."

It is in this frightful situation that Rongism, this religion of *reflexes* and of *negative impressions* appeared to him like a rock in the midst of the ocean. He grasped it, he climbed it, and he all at once found himself at the height of his *luminous conceptions*. He should have a revelation, but one without any force obligatory on reason, and still less on conscience: he became a *German Catholic*.

"Nevertheless, and even in spite of his scepticism," we cite his own words, "he frequently experienced an inexplicable impulse, a sort of moral violence which forced him to go into the Catholic Churches: the disbeliever was often seen on bended knees at the foot of the altars. Some called this hypocrisy; but those who reason thus know nothing of the human heart. Such a one is proudly puffed up and makes a parade of his arrogant incredulity, who in the solitude of his own home feels, were it only for a few minutes, thoughts of faith in God and in His eternity, and then, in spite of him, doth a bitter sigh find vent from his unhappy bosom."

Chownitz had just taken the decisive step. A pamphlet entitled "A Defection from Rome; a Letter of Adieu to the Hierarchy," was mandating the heterodox bookselling shops in Germany, and the apostate had acquired a great reputation. Then he deemed himself possessed of abundant power to assume a preponderating attitude in the sect by making himself the founder of a community called the *Rongian Church*. It is here that special attention should be directed to his narrative by any one who wishes to form a correct idea of what a Church of that kind must be—"I am not," says he, in his recantation, "I am not a man to amuse myself with ridicule when the question is to combat facts or things of any importance; but, in very truth, whosoever had the means of knowing the system of Germano-Catholicism as I know it, can speak of it only with contemptuous ridicule, which is also the quietest manner of dealing with it."

"Two men were found, then four, then five others, who under my direction consented to designate themselves into a Church. I on my own part took up the matter seriously though from time to time I heard, like the great reformer, de-

in my conscience an accusing voice asking of me—if that which I had undertaken was just and true, and if it were possible that I could comprehend those things better than this Church, which had been engaged in instructing men for fifteen hundred years? (See the writings of Luther.) These questions had nothing to intimidate me, and I resolutely continued my work, without scruple and without remorse."

"We had held several public meetings, in which I alone was always charged to speak, for the others were good for nothing, save to listen to me. I had been unanimously named president, another secretary, and a third (out of six) cashier, which was looked upon as the most important office of all, as I often gave it to be understood in my discourses. The city magistrate had allowed us a locality where I established an altar, which I took care to cover with a piece of scarlet cloth, and to ornament it with a little crucifix of glass, and with a pair of candlesticks. Placed behind this altar I every Sunday, for three or four hours, gave out my homilies, which were listened to in general by about 300 to 400 of the curious, whom our journals asserted to be members of our Church. In fact, we were no more than a dozen, and sometimes fifteen. At that time all the heterodox journals of Germany proclaimed me to be the great apostle of Suda. But alas! if any one could have read the depth of my heart!

"One of the most zealous members of our community, the barber, Freil, was our poet. To him we committed, *ad interim*, the sacerdotal duties of our Church; but the very first time he officiated, we had an opportunity of convincing ourselves of the immense error we had been guilty of, by our forgetfulness of getting him previously to recite the Lord's prayer. At the fourth petition of this prayer he stopped short, so that I myself, the president and preacher of the community had to extricate him from this emergency. No man will venture to contradict the statement of this fact, which had for witnesses about thirty of the middle-class men of the town. My two assistants were acquainted with religious questions, particularly with whatever regarded our new confession, about as well as savages know trigonometry. But to make amends for this deficiency, they were exceedingly docile, and imitated me in all things, and executed with punctuality, every thing which I ordered them to do.

"We had invited to our aid the self-styled priest, Kerbler, whom the journals had described as a real enchanter in Rougean matters. We hoped that he, by his eloquence, would succeed in bringing over to us new brethren. In the number of fifteen, which we had at no time been able to exceed, was a literary man, a public writer, a quarter master of a regiment, and our bard, the barber; the remainder consisted of day labourers, of ditchers, and of the overseers of workmen employed on the works of the fortification of Ulm.

"We paid a visit (Kerbler and myself) to the Protestant dean, Lauender, with whom Kerbler, whose language from the very first assumed a

character of the very highest importance, engaged in a dispute so indecent that the dean put him out at the door, and bid him never more to have the audacity of entering his house."

We spare our readers the thousand other insolent pretensions of this newly-fashioned pastor, in order to follow him for a moment into the oratory of his sect. His stereotyped sermon was generally a commentary on the text "*there shall be but one flock and one shepherd*." He gave his communion to any one who wished to receive it. "*No more ceremony* (said he in language grossly impious) *is needed for the distribution of a morsel of bread and a glass of wine*." He declared on the same evening that he received the act of adhesion of ten or twelve new neophytes while only one, in reality, had affixed his signature. Several other deeds of imposture and of hypocrisy, speedily unveiled, forced him to fly from Ulm with less bustle than he had come there.

After him the community thought of reinforcing themselves by the acquisition of one Wremle, an apostate priest of the diocese of Constance. The rival of his predecessor in hypocrisy, he walked at slow pace with his head bent downwards, and his eyes fixed on the ground. But scarcely was he installed when he arrayed himself in the most costly manner, and took a magnificent looking, all at the expense of the community. "What is the use of all this expenditure," said I to him with a confiding friendship? "The reverend smiled on me with an easy air, and after a while, replied—'Now assure yourself, M. Chowmit, that my intention is to get my former follower to come here,' &c. That was quite enough for me. This then, said I to myself is the man who being summoned before the metropolitan court to justify himself against certain accusations, had insolently replied—'*I am a German, and a man of honour, and in the orders of this court I can see nothing but Roman cunning opposed to German probity!*'"

We do not think that there now remains any thing to be added to this short sketch of the worship of the Germano-Catholic Church, and of the characters of the apostate priests who preside over it. As to M. Chowmitz, his eyes became unsealed, and by a single favour of heaven, whilst he was still undecided between a repentance for the evil he had done and his fear of the outrages which his old friends and patrons were about to pour prodigally on his head, he was attacked by a malady that brought him almost to the verge of the grave. Then he once more awakened within his soul, with his previous belief, his fear of the judgments of God, and in a short time, he adopted the firm resolution of returning back again to the bosom of his merciful mother Church. In fact, ere well convalescent, he crawled to his office and wrote to the venerable Cure Himichen, in Mayence. "He addressed this worthy minister of the Church because that, full of faith and charity, he had, a few years previously, written in the public journals a letter administering to him a sharp, though a charitable correction. Thus he, whose just severity had inflicted a chastisement upon him, was destined, at a later time, to become his saviour, his guide, and his most compassionate friend.

"I had," said he, "most excellent reasons for making my determination a profound mystery; I knew my former adepts, and I was aware that they were capable of making it cost me dearly. I had already known them to be furious, because that towards the end of my illness and during my convalescence, I had ordered my door to be shut against them, and broken off all my relations with them. My departure for Mayence became the signal for their most injurious recriminations."

"Such," says M. Chownitz, "is the morality of the German Catholics—such their justice—such their charity! As long as one belongs to them he is a great man, but when he abandons them they are sure to fling the filthiest mire in his face. And those are the folk who complain of their adversaries, and cry out against the passion and the hatred, and the partiality of the Catholics! Let my example serve as a means of estimating them at their proper value! They owed to me a too disastrous gratitude, for it was I who founded and established their community. Alas! alas! how true it is that he who soweth the wind shall reap the hurricane!"

M. Chownitz concludes his little work by the announcement to the entire of Germany, that since the thirtieth of August last he has enjoyed the unpeakable happiness of finding grace in the presence of God and of his true Church. After having pronounced the profession of faith decreed by the holy Council of Trent, he received the sacraments of penance and of the Eucharist from the hands of the Curé Himishen, in the parish Church of Saint Christopher.

A charity, purely apostolic, had induced the Bishop of Mayence to receive the prodigal child in his own palace. He had conferred on M. Himishen the extraordinary powers which were required by him in order to reconcile with the Church the author of so enormous a scandal. God, in his infinite mercy, will, perhaps, be pleased to convert this second Saul, into a vessel of election, for the salvation and the triumph of his Church. In the meantime M. Chownitz, by his noble and courageous retraction, has, at all events, the merit of being the first to have lifted the curtain, which has heretofore covered in concealment the Rongists.

The affliction which the Catholic Church sometimes suffers at the defection of some of its members is frequently consoled by the return to the fold of one of those wandering sheep. *La Gazette de Silesie* (the *Gazette of Silesia*) confirms the report which had been spread abroad of the return of M. Rodolphe, who had attached himself to the schism of Czersky, and whom this heresiarch had established as the Curé of his sect in Dantzig. For some time a rival of Dawini, he at length recognised his error and straightway repaired to Nasse, where he solemnly made an abjuration of his apostasy. He now demands canonical penance, in order to render himself worthy of the mercy of the Church, and to obtain from her the signal grace of being reintegrated in the sacerdotal functions. Such a good example of a return to the faith, and a submission to the just rigours of penitence will not be, it is to be hoped, without some influence on some of the accomplices of his errors.—*Cork Examiner*.

THE LAND OF THE BLEST

"Dear father, I ask for my mother in vain,
Has she sought some far country her health to regain?
Has she left our cold climate of frost and of snow,
For some warm, sunny land where the soft breezes blow?
"Yes, yes, gentle boy, thy loved mother has gone
To a climate where sorrow and pain are unknown.
Her spirit is strengthen'd, her frame is at rest,
There is health, there is peace, in the land of the blest."

"Is that land, my dear father, more lovely than ours?
Are the rivers more clear, and more blooming the flowers?
Does summer shine over it all the year long?
Is it cheered by the glad sound of music and song?
"Yes, the flowers are despoiled not by winter or night,
The well-springs of life are exhaustless and bright;
And by exquisite voices sweet hymns are adrest
To the Lord who reigns over the land of the blest."

"Yet that land to my mother will lonely appear,
She shrunk from the glances of strangers while here
From her foreign companions I know she will flee,
And sigh dearest father, for you and for me."

"My darling, thy mother rejoices to gaze
On the long severed friends of her earliest days.
Her parents have there found a mansion of rest,
And they welcome their child to the land of the blest."

"How I long to partake of such meetings of bliss!
That land must be, surely, more happy than this,
On you, my kind father, the journey depends
Let us go to my mother, her kindred and friends.
"Not on me, love, I trust I may reach that bright shore
But in patience I stay till the Lord's chosen time,
And must strive, while awaiting his gracious behest,
To guide thy young steps to the land of the blest."

"Thou must toil through a world full of danger, my boy,
Thy peace it may blight, and thy virtue destroy;
Nor wilt thou, alas! be withheld from its shores,
By a mother's kind counsels, a mother's fond prayers.
Yet fear not, the God whose directions we crave,
Is mighty to strengthen, to shield and to save,
And his hand may yet lead thee, a glorified guest,
To the home of thy mother, the land of the blest."

ST CHRYSOSTOM TO THE CONSTANTINOPOLITAN LADIES.

Why come ye to the place of prayer,
With jewels in your braided hair?
And wherefore is the House of God
By gattering feet profanely trod,
As if, vain things, ye came to keep
Some festival and not to weep,—
Oh! prostrate weep before that Lord
Of earth and heaven, of life and death,
Who brights the fairest with a word,
And blasts the mightiest with a breath!

God—'tis not thus in proud array
Such sinful souls should dare to pray.
Vainly to anger'd Heaven ye raise
Luxurious hands where diamonds blaze
And she, who comes in broider'd dress
To weep her frailty, still is dress.

COLONIAL. NEW ZEALAND.

BISHOP POMPAILLIER, HEKI, AND THE GOVERNOR.

The *Journal des Debats* publishes an article on New Zealand, in which it gives the following description of Heki, the leader of the insurgents in that colony:—

"It appears that Heki is not inferior to his position, and that he is a man really remarkable, considering the degree of civilisation to which he has attained. He was formerly converted and baptised by a Methodist, which does not prevent him from treating the Protestant missionaries with great contempt. He has distinct ideas of natural law, and he does not therefore contest the right of the English to cultivate the land which they really purchased from the natives, but he will not recognise their sovereignty, and denies their right to hoist their flag. He will not acknowledge the treaty of cession formerly concluded between some chiefs and the British Governor, because he asserts that it was extorted by fear or by corruption from persons who were absolutely ignorant of the bearing of their acts. Heki, it is said, practices the precepts of Christianity as taught him. What is most curious is the use which he makes of the English of the Bible which they taught him. He combats them with their own weapons. He uses the Scriptures as a two edged sword, and when they argue with him he replies with Scriptural texts. He often repeats that the English are like Pharaoh and the Egyptians, and that the Zealanders are the oppressed Israelites. Heki is possessed of a noble and chivalrous disposition, and the English have admitted that on many occasions he spared his prisoners. We regret in the interest of humanity the prolongation of a contest, of which the result cannot be doubtful. We recount the events which have passed in New Zealand without any ill-feeling. The English nation is our ally, and her reverses in such a cause cannot produce in our minds a jealous satisfaction. We cannot, on the contrary, but desire the progress of civilization and of Christianity in the countries still plunged in barbarism and in mental darkness. But we are convinced that England and her Government wish, sincerely, to civilize those savages, and that men so enlightened as Sir Robert Peel and Lord Stanley have really at heart the moral and material welfare of those conquered countries. It is with much satisfaction that we copy two letters, written by the Catholic Bishop who is Vicar Apostolic in Western Oceania. The first is addressed to the Zealand chief Heki, who had requested the Bishop to visit him, the second to the British commander who offered, on the part of the Governor, to convey him to a place of safety. In these two letters, equally remarkable in a religious and in a political point of view, the Bishop of the Church of Rome, and at the same time a subject of the King of the French, gives the most noble example of the conduct which the different members of the great Christian communion ought to observe one towards the other in this large field for the propagation of their doctrines. He was a Catholic and a Frenchman. Others, in his place, would have encouraged an insurrection against heretics and foreigners; but he regarded

his duty in another point of view. His reply to the native chief is an admirable specimen of Christian charity. The missionary sent to teach the Gospel, comprises all men in the same Christian love—Catholics, Protestants, Pagans, natives, and foreigners. He accomplishes the divine precept, 'My kingdom is not of this world.' 'He is not,' he says, 'the envoy of a King of this earth, but that of the King of Heaven, and he is solely occupied with the conversion of souls; the changes of temporal sovereignty succeed each other before him without effecting any change in his spiritual character. Flags may change, but the Cross, which has no colours, ever extends its arms over the children of all ages. What is not, perhaps, less worthy of admiration is the good sense, the wisdom, and spirit of peace, which prevail in the advice which the Bishop addresses to the barbarian chief. Far from encouraging him in the aggressions which must one day react against himself he invites him to adopt pacific measures, and to appeal to the Queen of England. 'The writings of justice,' says he, 'are better than the bloody sword.' The letter addressed to the British commander is in the same spirit. 'Religion,' says this true follower of God, 'cannot dispose of property and temporal authority between nations. It leaves them to their conscience before the tribunal of the Lord. It is there that all will have to answer for their acts of justice and equity, according to the law of nations and of natural and Christian law.' He merely demands protection for the boat in which he will proceed to assist all those who shall desire his aid without distinction of religion or country, and will accompany the wicked as well as the good to the term of their lives. How much might be said in praise of this language, so simple and so humble, which we have just quoted, and by which the gravest problems which still agitate the old world are revived in a point of the ocean and in the midst of savages. But our object is solely to point out the fine example and the instructive lesson afforded to all missionaries of whatever nation, or of whatever religion they may be, by this Catholic and French Bishop. It is thus only that the cause of Christianity, of civilisation, of humanity, and of peace, can be served with truth and with justice."

The following is the letter addressed by M. Pompaillier to the Chief, Heki:—

"Kororarika, Jan. 31, 1845.

"Mr. John Heki.—Greeting. These are the things I have to tell you. I understand from Father Petit that you are anxious that I should come and see you. I was glad to hear it, but I cannot come to you so soon, in consequence of my numerous occupations, and the fatigue consequent upon a long sea voyage which I have lately made, for I have only just returned to New Zealand. Therefore, for the present, I send you this letter. Probably I shall see you at a latter period, when I shall have completed some of my occupations; and when I shall be perfectly recovered, then I will go to Hokianga by Haikohe (the tribe in which he dwells). I do not say that the Bishop's heart is troubled. No, my heart is not weakened; it is my body only which is so. Never will the affection which I bear you, and the people of this island, be effaced from my

heart. But this is what I have to say to you. You must think that my words are not those of a chief established for the purpose of attending to the interests of the people of this world, but be persuaded also, that they contain no deception. Yes, John Heki, and all of you New Zealanders, I love you all well, be it either those who are blindly walking in the paths of Protestantism, or those who profess no religion. But I also love all foreigners. I heartily desire that they should live in good-will and fellowship, and that all persons of this island should do so likewise. It is owing to the seeds of war which have been sown in New Zealand that my heart is oppressed with sadness; for scarcely had I arrived at Kororarika when I learned that you had torn down the British flag. That will probably be the cause of the place being set fire to (a figurative expression of the New Zealanders in allusion to the fire and smoke caused by the discharge of fire-arms), and the ships destroyed. Behold, I do not love to hide my thoughts: I therefore tell you, you will not be strong to resist, for any length of time, the English—this is to say, the English soldiers, who are very numerous beyond the seas. Your stock of powder will soon run short. Besides, the New Zealand chiefs are not all of one mind, and the English have a thousand ways of making war. This is the reason, I am seeking the means of saving you. This will probably be found to be one—viz., for you and the New Zealand chiefs to write to the Colonial Governor, and also to the Queen of England, stating precisely what your complaints are respecting your lands and your authority in New Zealand. Should you be inflexible, and the Governor likewise—that is to say, if you go to war, have a care not to turn your hands against the English who are living peaceably, against the women and children—be cautious not to kill them or pillage their houses, for that is a great crime before God and in the eyes of Christian nations. Were I an English stranger, living in the midst of New Zealanders, and if I had formerly solicited you to give up to the English the sovereignty of your island, your heart might probably prove insensible to my present letter, which I write for the best purposes; but, on the contrary, I am of a different nation. I never told you to cede your sovereignty to strangers, be it either English, French, American, or any other nation whatsoever, for I was not sent by any earthly king for the purpose of settling the affairs of the chiefs of this perishable world. I have, on the contrary, been sent by the prince of the bishops of the Church to occupy myself exclusively with the ministry of salvation. Such was my avowal in the assembly held at Waitangi. Your sovereignty is your own affair—it does not concern me; I cannot advise you in that particular. Whether you choose to cede your rights of chiefs to a foreign nation, or whether you choose to preserve them yourselves, is no business of mine. For myself, I am prepared to work for the safety of your souls, whether you are under the sovereignty of England or that of New Zealand. It is for you to be caring about this short life; for myself, I am alone solicitous to procure you life eternal. Therefore, be well assured John Heki, that this letter and my sojourn at New Zealand are proofs of my true affection

for you—yes, they are proofs of my affection for you all, for your children, and your posterity. I, as well as all my priests, will never cease to pray that the clouds which at present obscure the sky may speedily be dispersed; and that the sun of light, of justice, and of peace, and of true felicity for New Zealand, may straight be revealed to our eyes. Lastly (I return to the advice I have already given, viz., to make complaints before making war), the voice and the writing of justice are preferable to sanguinary conflict. Justice is the foundation of the grandeur of nations, and injustice is the cause of their fall before God, and in the eyes of all just men. I conclude my discourse, John Heki. Write me your thoughts, be they good or be they the contrary. I salute you all. JEAN B. P. POMPAILLIER, Roman Catholic Bishop."

(The Bishop's letter to the British Commandant, as given by the *Advertiser*, is in type, but must be postponed.)—*Tablet*.

CELIBACY OF THE CLERGY

(Continued from page 93.)

Every body knows the kind of *Lex* prescribed in the worship of Ceres, of Bacchus, and of Isis, and classic memories have not forgotten the complaints which the amatory poets have addressed to these exacting deities. Ovid complains seriously that the mistresses of Tibullus were unable to prolong his life by occasionally depriving themselves of his company: he is tempted to question the existence of those gods who permitted good men to die; and he says, at length, live a virtuous life, and your death will be holy. In other passages he speaks of the general mortification of the appetites which precedes the annual feasts of Ceres: he seems to forget everything else, which he regards as mere necessities. Bacchus, the jolly god, is nevertheless on this point as exacting as Ceres. Upon the eve of the Greek and Roman mysteries, Hercules and Omphale submitted to the rigor of the law; for the next day, at early dawn, they are to be pure for the sacrifice; and this poetic narrative is founded upon universal tradition, and upon the sacred laws of the most civilized nations. The Athenian women admitted to the celebration of the mysteries, swore solemnly first, that they believed, and then, that they had nothing to reproach themselves with, and that they were in the condition of body prescribed by the law. Demosthenes has preserved the form of this oath. The philosophers speak the same language with the poets. The sage Plutarch requires the observance of continence for some time previous to the offering of sacrifice.* Demosthenes is yet more rigid: "For my own part," he says, "I am

* *Ἡμεὶς τὸ νόμον πόλεως ἐν ἱερουργίαις ἐξουλοῦμεν ἵνα ἵπται εἰς θύρας ἐμβαλεῖν καὶ κατὰρχεσθαι θυσίαν, διότι ἐμπροσθεν διαπαραχρῆνται τ. τοῦτον ὁδὸν εὐ ἔχει τὸ τῆς νόμῳ καὶ τοῦ ὕμνου ἐν μέσῳ θυσίαν, καὶ ποιήσαντας ἑκάστην διάλημμα καὶ διάστημα, καθαρὸς αὐτὸς ὥσπερ ἐξ ὑπαρχῆς, καὶ νύκτωρ ἡμέρην προύοντας . . . ἀνίστασθαι.*—Plutarch, *de myst. acon.* lib. iii. Quæst. A. ad tuem.

persuaded that he who approaches the altars, or places his hands upon holy things, should not only have been *chaste* for a certain number of days, but that he should have been so during his whole life, and never have been subjected to vile indulgences."

The belief on this point was so deeply rooted in all minds, that a preliminary and rigorous continence was exacted from those who were to be initiated into ceremonies the most scandalous, and mysteries the most infamous. Proof of this may be found in the affair of the Bacchanals at Rome, so beautifully related by Livy.

Such was the universal opinion of the ancient world. The navigators of the fifteenth century found them prevailing among the people of a new hemisphere. At Peru they celebrate on the first day of the new moon after the equinox in September, the solemn feast of the *Cunco*; which is a religious purification of the soul and body, and the preparation for it is the same. And while those nations which have already advanced to a certain stage of civilization thus unite with those of the old continent to teach us the universal dogma, the Huron and the Iroquois, scarcely worthy of the name of man, proclaim from the other extremity of the new continent, that it is a crime to neglect the observance of continence for twenty-four hours preceding the ceremony of the calumet.

Antiquity does not say to the man who approaches her altars: *Examine yourself carefully. If you have unfortunately killed, robbed, calumniated or defamed any person, withdraw.* No. While engaged about her gods and her altars, it seems there is no thought but of a single vice, and a single virtue:

Vos quoque abesse prociat jubeo, discedite ab aris.
Quis tunc hesterni gaudia Venus."

Jerusalem, Memphis, Athens, Rome, Benares, Quito, Mexico, and the rude wigwags of the American forests, elevate their united voices to proclaim the same dogma. Can this eternal idea, common to so many different nations, and which are wholly disparate, be any thing but natural? Does it not appertain necessarily to the spiritual essence of our nature? If the idea be not innate, whence have all men derived it? And this theory appears the more divine in its principle, since it contrasts so singularly with the practical morals of corrupt antiquity, which seduced man into every kind of disorder, without ever having been able, even in its wildest excesses, to efface from his understanding the laws written in *letters divine*. A learned English geographer has said on the subject of eastern manners, that "chastity is held in slight estimation among the oriental nations; and their morality on this subject is so relaxed, that the commerce of the two sexes is looked upon as the use of certain meats." Now these eastern manners are precisely the manners of the ancients, and will always be the manners of unchristian countries. Those who are familiar with classic authors and with certain monuments of art which still survive, will perceive that there is no exaggeration in the assertion of the Abbé Feller: that "paganism in one half century presents to our view infinitely more enormous excesses than we observe in all the Christian mo-

narchies since the establishment of Christianity." Yet in the midst of this profound and universal corruption we trace one truth not less universal and altogether inexplicable in such a state of morals, and that is, that *one man is made for one woman*. At Rome, under the emperors, when woman, as Seneca justly remarks, no longer counted the years by the succession of consuls, but by that of their husbands, two distinguished men, Pollio and Agrippa disputed the honor of furnishing a vestal to the state. The daughter of Pollio was preferred *solely* because her mother had never had more than one husband, while Agrippa had *impaired* the dignity of his house by a divorce. Is not this most extraordinary? Whence or how did the Romans of that age derive the idea of the integrity of marriage, and of the natural alliance between chastity and the altar? Where did they learn that a virgin daughter of a divorced man, although born in lawful marriage, and personally above all reproach, was nevertheless less fitted for the altar? It must be that these ideas spring from a principle natural to man, as ancient as man, and are, in fine, a part of man.—*Religious Cabinet*.

ON THE MONTHLY ADVERTISING SHEET OF THE "CLERICAL REGISTER"

TO THE LORD BISHOP OF ———, ON THE CONTINENT, FROM A PARSON.

My Lord.—May I inform your Lordship that a most useful periodical, which made its first appearance some time ago, has just fallen into my hands? How sorry I am that I was not fortunate enough to meet with it sooner! This most welcome paper is entitled *The Monthly Advertising Sheet of the Clerical Register*.

Before coming to the main purpose of my present letter, allow me to eulogise the high-minded individual who first thought of such an enterprise, so well adapted to the spirit of our day; so useful to the many extensive classes that subsist *pretty well* upon the resources of our holy Church, but particularly to all shades of incumbents. Oh, thank God for such an improvement! This sheet being published to give greater facility to the purchase and sale of "advowsons," "next presentations," "tithe-rents," "chapels," "glebe-lands," "exchange of livings," "titles to orders," and "mutual accommodation of temporary duty," we have indeed reason to congratulate ourselves on the convenience and economy of Hale's office and agency.

By means of this sheet, it is at last easy for any poor curate to make a bargain for a better living, and to speculate in the next probable vacancies; he may know the true age of the oldest incumbents whose deaths are next calculated on, and how much their livings yield.

Through the same means, if we want temporary duty in any particular neighbourhood, with the advantage of locality or connection, we may appeal to some poor clergyman who wants to secure a sum of money for the present necessities of his family—perhaps of his lying-in wife.

All clerical trading, all godly commerce, all the sacred transactions in our blessed Church, come within the projected scope of this cherished sheet.

Why, until this plan was thought of, there was no office at all for Church bargains, whilst there were so many established all over London for every other class; unions, even for coachmen, footmen, servant-maids, &c. O, thanks to the spirit of our days of revival, the deficiency of such an indispensable means is made up, as appears from the leaf which has so happily fallen into my hands. It displays a character of system, maturity, and earnestness that shows well, how truly the design of the great originator has been appreciated by the dignified body he undertook to serve. I give a few specimens of its contents:—

1. "The advowson and next presentation to a living in a midland county, the tithes of which are computed at 126*l.* per annum; there are also 25 acres of land belonging to the rectory."

2. "The advowson of a living, with a prospect of very early possession, the present incumbent being 75 years of age; with a nice parsonage house, beautiful grounds, no manufactories, near the ocean, population very small, duty light."

3. "Of a chapel founded by Act of Parliament: income 800*l.* per annum, in a most beautiful place: present incumbent 60 years of age, but there is a legal and *bona fide* prospect of very early possession."

4. "Wanted to purchase, the advowson of a living of 600*l.*, with a prospect of early possession. The diocese is immaterial; house is not a great point."

5. "Next presentation to a living of 300*l.* to 600*l.* with comfortable house."

6. "With a large income and good house."

7. "Wanted to exchange a living in Ireland for one in the vicinity of Bristol—a living of 400*l.* Duties by no means light, but the income would in this case be increased."

8. "Wanted a curacy by a man whose views are High Church."

9. "By a strictly evangelical."

10. "By a clergyman who has the highest testimonials."

11. "By one whose views are orthodox."

12. "By one who is moderate"

13. "By another of evangelical principles."

14. "By an orthodox but moderate," &c.

15. "By an Oxford man."

16. "By a Cambridge man."

17. "By a clergyman in full orders."

18. "By one who has had twenty years' experience in the ministry."

19. "A curacy is offered to a clergyman of High Church principles."

20. "Of moderate principles, but no Tractarian."

21. "Is offered in a beautiful place."

22. "No week-day duty."

23. "Duty very light; extensive garden, filled with the choicest fruit trees, stable for four horses."

24. "Wanted a title to orders, by a clergyman of orthodox views."

25. "With anti-Tractarian views."

26. "By a gentleman who belongs to no party."

27. "A title is offered to a candidate with moderate principles."

28. "With evangelical sentiments."

29. "To one of sound Church principles."

30. "To an Oxford man—no Calvinist will be taken."

31. "Temporary duty is wanted by a consistent Churchman."

32. "By a clergyman who has no tendency to extremes."

33. "Temporary duty is offered: remuneration 1*l.* per week."

What more could be desired? Except bishoprics, the sale of which is not found in this advertising sheet, we can choose amongst all possible clerical cures, sinecures, and enjoyments. Thanks, to the Editor, we have a capital office for business.

But, my Lord, is there no danger to be feared? May not some one take occasion to detract or revile our holy Church by Law established? Will no Dissenter or lynx-eyed Romanist laugh at us, comparing our religion to trade—our transactions to those of any business? Is it not to be feared that the ill-disposed amongst the public, by seeing our manner of conducting affairs, may become somewhat insolent to the Parsons? Is it not letting out too much of the secret working of our system.

Still, this sheet has already existed for three years without prejudice to us. Even *Punch* himself has not ridiculed it, nor has he caricatured us; and, fortunately, that spiteful dwarf who made your Lordship so uneasy with his infernal "Legacy to Parsons"—Cobbett—William Cobbett—lies in his tomb.

Oh, were such a man now living, what an advantage would he obtain against us from this periodical? Most assuredly he would eagerly lay hold of the opportunity to call upon the public to laugh at our holy law establishment. He would unblushingly accuse all our "pretty-well-off-for-a-conscience-clergyman" of carrying consciences in their stomachs, and of keeping shops for religion, as shops are kept for groceries. But, thank God! this troublesome fellow is dead. May Heaven in mercy remove every one who would act the same part against us!

However, my Lord, lest any other Cobbett should arise, and notice our contending feelings in matters of religion, I beg to suggest the propriety of suppressing the special qualifications requested in our candidates, of being "Oxford," or "Cambridge," or "moderate," or "High Church," or "Tractarian," or of "orthodox principles," or "evangelical views," or "Calvinistic," &c., &c., because every ill-disposed reviler will think we have no unity at all, except in making and keeping money; but I may depend on the wisdom of your Lordship, shrewd and talented as you are.

Now, my Lord, I come to the main point of my letter. As your Lordship well knows, I am vicar of —, perpetual curate of —, rector of —, and a prebendary in —. Though I have four pretty good livings, in which my curate, a man of very "obedient principles," fulfils the "duties" several times in the year for "a moderate" stipend, yet I have never been abroad, as I have been prevented by my young family of six daughters and three sons. But at present, all of them being grown up, they are anxious, more even than myself, to visit the classic land of Italy. I, therefore, want to offer "temporary duty." Be pleased,

my Lord, to accept for this purpose the Rev. John Gutt; and, abroad as at home, I remain, my Lord, your Lordship's most obedient and humble servant,

W. P. (PEARSON.)

THE THREE DUKES AND THE POTATOES.

Once more England has escaped the imminent danger which threatened her. The nets seemed dragged closer and closer around us, and there was but little hope of escape, when, lo! one of the meshes becomes undone, and the struggling victim glides away unharmed. Deficient crops, potato pestilence, falling wages, over-crowded work-houses, increasing crime—these are but trifles of momentary continuance, since the wisdom of the great ones of the earth has devised a remedy. Yes! England is to be saved by the ducal wisdom of the country. Yesterday we brought under our readers' notice the opinions propounded by his Royal Highness of Cambridge. This most convivial of Dukes assures the country that he can see no symptoms of distress to justify the public alarm; and the country is reassured in some measure—that is, we are quite willing to take his Royal Highness's word of it, that there is no falling off in public dinners. His Grace of Rutland, for his part, gives us to understand that he has occasionally partaken, and still does continue to partake of potatoes, and finds them relishing. That is, his Grace between a mouthful of *pate de Perigord* and one of *potreux aux truffes*, has a small portion of potato at the end of his fork, and inquires of his *waiter*, "What's all this stuff about potatoes? I find them very relishing." Al! this was comfortable and reassuring; but our readers will observe that his Royal Highness and his Grace denied the fact. We have now to bring before our readers two more noble dukes, who admit the fact, but propose the remedy. The first is our old friend the Duke of Richmond; the second, his Grace of Norfolk. However, there must be a second line of difference drawn between the two noble personages. The Duke of Richmond allows the fact of the distress partially; the Duke the Norfolk positively. Our readers, will find in an account of the proceedings of the Agricultural Society of Great Britain, that the report of the Committee, drawn up under his Grace of Richmond's auspices, declares "that the potato crop in England and Ireland is deficient to a greater or less degree." This is something gained. Next comes the united wisdom of the Steyning Agricultural Association, and this is the place where the full tide of agricultural fun runs fast and furious. The Duke of Norfolk presides at the meeting—the Duke of Richmond supports him.

The Duke of Richmond *toqu岸*: "I believe in the county of Sussex, though there has been a disease among the potatoes, there are a great many good and sound ones."

Now, we affirm most distinctly, from reports received from gentlemen residing in Sussex, that this is not a fair statement of the disease in that county—it is *wide-spread and fatal*.

"In the north of Scotland, from which I have lately come, in three or four counties no disease existed at all in the potatoes."

This statement would have been more satisfactory if his Grace had informed us whether there were any potatoes at all in the counties he speaks of. Was it ever contemplated that England, in case of distress, should fall back on the granaries of the Isle of Skye?

Duke of Richmond speaks again:—"I believe in parts of Europe the disease has existed, but I hear that in one country, Portugal, there never was a better crop of potatoes—there will be no difficulty in bringing potatoes from that country at a price which, although the labourers cannot pay, the landlords *ought and will*."

In his Grace's words which we have underlined we most heartily concur.

"If ever (concludes his Grace) the services of the labourers are required to uphold the flag of Wellington and Nelson, you will never find them wanting."

May it be so! but we much fear that under the present system, or even the Portuguese potato system, that the hardy peasantry will have ceased to exist.

But now for his Grace of Norfolk. His remedy is too rich to be given in other words than his own; for the sheer love of fun, we will reprint it *verbatim*:—

"The Chairman said there was one toast they must not forget to drink before they parted, and that was the health of the industrious labourers, to whom they were so much indebted. Might he add, that in consequence of the hardness of the potatoes, they should pay more attention to them this year than ordinary (hear, hear). There was one thing—the last time he mentioned it, he found that a portion of the press perverted what he said, and turned it into ridicule. That mattered little to him, because if he could add one comfort to any poor man he should be happy to do so (cheers). It was suggested in a letter by a lady, the other day—a thing which certainly was very warm and comfortable to the stomachs of the people, if it could be got cheap. He endeavoured, the other day when he was in London, to buy it. He went to several places to inquire, and he bought a pound or two of it. But there was some difficulty attached to it, rather than otherwise. They had not been accustomed to it, and might not like the taste. He liked it, however, himself. In India it was to the people what potatoes were in Ireland. He meant curry powder (laughter). It might be smiled at the first, but it was a very warming thing for potatoes and things of that description. Now, if gentlemen would try it, as he had done, merely taking a pinch and putting it into hot water—he did not mean to say that it would make a soup—a very good one; but when a man came home and took this, and had nothing better, it would make him warm at his stomach, and he could go to bed better and more comfortable (laughter). But if any gentleman there would try it, he would find that what he stated was true. He did not say that it could be given in great quantities, but among potatoes, with a little bacon, or any little thing of that kind, they might happen to have, it was a pickle—the same as people took pickles to eat with cold meat. Well, then, their food might not be so good, but one pinch of this would make it exceedingly palatable. He meant to try

it himself with his labourers, and see if he could get them to eat it, and he was quite sure that it would add greatly to the comforts of the poor. He threw that out hoping it might do good. He might be ridiculed hereafter for what he was saying, but as he had said before, he did not care one rap, (cheers and laughter). He called it to their notice, and drank their health with every respect and esteem, and he trusted they would do all that they could for the poor labourers."

What, "though there are to be no more cakes and ale, curry shall be hot in the month." As his Grace assures us that he does not care one rap about a free discussion of his opinions, there is of course no reason why we should not entertain the project. This beats the way in which the difficulties of the Harpy's prophecy are got over in the *Aeneid*—we are not to eat our plates, but fall back on the cruet-stand. When the curry is consumed the cayenne will remain; failing cayenne, black pepper and mustard—all these "will make the stomachs of the labouring men more warm, and they will go to bed better and more comfortable." Then we have the large family of pickles still in reserve—gherkins, walnuts, and what-not, and with these we shall bide it over till better times. Then again, there are the doctors' shops. There will be a run upon ipecacuanha; this, we can assure his Grace, has a very satisfactory effect in allaying the cravings of hunger. One pinch of this condiment in hot water will effectually settle a labourer's children for twelve hours at least. But this suggestion is not the only thing we have to be thankful to his Grace for. He has planted in a hot-house nine potatoes—three of the worst, three middling ones, and three of the best—and is determined to ascertain what they will yield respectively. Surely this is performing a great duty to the country. Now to recapitulate—

His Royal Highness the Duke of Cambridge does not believe in the distress of the country.

His Grace the Duke of Wellington is, we are assured, the obstacle to the repeal of the Corn law.

His Grace the Duke of Rutland does not believe in the potato disease—considers them (the potatoes) relishing.

His Grace the Duke of Richmond does partially believe in the distress—suggests bringing potatoes from Portugal.

His Grace the Duke of Norfolk has planted nine potatoes in a hot-house, and is watching them; recommends, *that the labouring classes be dieted on curry throughout the ensuing season.*

This is what the ducal wisdom of England has done and suggested!—*Morning Chronicle.*

THE JUDICIAL APPOINTMENTS.—Mr. Plunkett has signified his acceptance of the third Puisne Judgeship, but will not take his seat for twelve months, in order that the decision of the Privy Council respecting Mr. Willis's case, may be made known. In the mean time the offices will remain as at present.—*Herald.*

CHANGE OF DESTINATION.—A new Church has been built at Tarbert, in the county Kerry, on the site, and with the materials of a distillery, all through the wonderful workings of the great apostle of temperance, the Very Rev. Theobald Mathew.—*Cork Examiner.*

CATHOLIC EMANCIPATION IN NORWAY.

[From the *Chronicle and Munster Advertiser*]

"Norway, the black north of the whole European world, only so short a distance behind Great Britain in toleration! And toleration was wrung out of Britain by O'Connell without thanks. We confess we had not such a good opinion of the "storthing" as to expect any great things from it; we thought it partook of the bigotry of Sweden, and was hopeless. But we hasten to place before our readers the following important letter, translated by a first-rate hand, from the *Univers* specially for the *Chronicle*:

Stockholm, 6th June, 1813.

"Sir—I hasten to give you the happy news of the entire emancipation of the Catholics in Norway. The law of religious liberty has been adopted by the two Chambers of the Storthing; and, as it was proposed by the Government, it will soon receive the royal sanction. As soon as it will be published I shall send you a copy. We owe this great victory to the intercession of the Blessed Virgin Mary, 'the Help of Christians.' The discussion of the law commenced in the High Chamber (Odelsting), on the first of the Month of May, and was terminated in three days. The law was adopted there with little opposition. But we had well-founded fears from the Second Chamber (Lagthing), on account of the fanaticism of some of its members who exercise a great influence over the numerous peasants who have a seat in it. The law was presented to this Chamber on the 24th of May, the feast of our Blessed Lady, under the title of 'Help of Christians.' The discussion was long and animated. But the cause of liberty triumphed; and the law was voted without any alteration. The following are some of its principal provisions:—

"All Christian confessions designated by the name of dissident, can freely and publicly exercise their religion, and establish themselves into communities.

"Their ministers are obliged only to legalize themselves as such before the civil authority of the place.

"A list of the members of the community, and of the births and deaths, shall be delivered yearly to the Government.

"The ministers of dissident communities can deliver valid certificates of births, marriages, and deaths.

"The members of the dissident communities pay no personal tax for the benefit of the Church of the State. The service of these communities shall be public.

"The dissidents may have their own schools—the Government reserves to itself the right of seeing that the teaching in them be complete.

"The judiciary oaths shall be regulated according to the belief of each dissident community.

"Such are the chief provisions. We now want a church and school at Christiana; but the mission is poor, without resources. We look for help to the Society for the Propagation of the Faith.

"M."

VAN DIEMEN'S LAND.

ROMAN CATHOLIC CHURCH.—On Sunday Sept. 28, the Sacrament of Confirmation was administered in the Church of St. Joseph's by the Right Rev. the Bishop of Hobart Town. The service commenced at 11 o'clock. High Mass was celebrated with the usual grandeur by the Very Rev. W. Hall, V. G., the Rev. J. A. Cotham, A. S. B., and the Rev. Luke Livermore of the Cistercian Order. At the close of the Mass, the Bishop recited the usual English prayer and delivered an instruction on the nature of the Sacrament he was about to administer. His text was chosen from Acts, chap. 8. "When the Apostles had heard that Samaria had received the word of God, they sent to them Peter and John, who, when they were come, prayed for them that they might receive the Holy Ghost. For he was not, as yet, come upon any of them; but they were only BAPTISED in the name of the Lord Jesus. Then they LAID THEIR HANDS upon them and they received the Holy Ghost." The ceremony throughout was very imposing—the greatest piety and devotion was exhibited by the communicants, and the utmost order and attention by the vast congregations. The females were deeply veiled in white veils of an uniform material, which added much to the solemnity of the ceremony, and the males were neatly attired and arranged in the side pews—they approached two by two to the altar, before which the Bishop was seated with Mitre and Crozier and receiving the Chrism on their foreheads, separated to each side of the altar where two Priests were in attendance to wipe the anointed forehead, and returned to their places in the Church. The Bishop concluded the ceremony by a very appropriate discourse, in which he asked them to join with him in earnest prayer, "that they might not receive the grace of God in vain." These communicants were addressed again in the evening by Father Cotham in a very eloquent discourse, and a benediction followed. We understand there were not less than 500 communicants, all of whom had partaken of the Sacrament during the week—they consisted of persons from every rank of life, and some at a very advanced age, which latter circumstance is considered as illustrative of the silent progress of Catholicity in Van Diemen's Land.—*Hobart Town Advertiser*.

MISCELLANEOUS.

SPAIN.

There is a church in Madrid, situate at the extremity of the Prado, and not far from the gate of Atocha, which the Queen visits every Saturday. The church is dedicated to the Virgin of Atocha. Shortly after the conclusion of Mass yesterday, and while Her Majesty was still engaged in her devotions, and kneeling before the altar, a young woman, of interesting appearance, who was observed during the ceremony kneeling close to the Queen and apparently in a state of great mental agony, flung herself on the pavement, and weeping aloud, presented Her Majesty with a paper; she then fainted, and was removed by the attendants. The paper contained a petition, couched in the most moving terms, praying that the life of an unfortunate soldier belonging to one of the regiments in garrison here, and who

has been condemned to death by court martial for having wounded his corporal, should be spared. It seems the condemned man and his superior had a quarrel about some trifling affair. From words they came to blows; and before they could be separated they were both wounded. The injuries received in the conflict by the condemned man, are, it seems, more severe than those of the other; yet the sternness of military discipline requires that the soldier should be punished for the outrage committed on his officer. The young woman presenting the petition was about to be married to him as soon as his term of service should have expired. The circumstances under which the affray commenced, the general good character of the soldier, the place where the petition was handed to the Queen, and the particular moment, immediately after the performance of the most solemn religious ceremony of the Catholic Church, all these things induce a hope that the prayer of the devoted young woman will not be rejected. It is believed that if a free pardon be not granted, at least the punishment will be commuted. The petition is at this moment in the hands of the Minister at War.—*Times*. [The truly Protestant comment on the above is, "Why does the Queen of Spain kneel on the floor of a Church? If she had a pew, like a Christian, she would have been safe from such beggarly intrusion."]

NEGAPATAM.

A College has been established at Negapatam. The success obtained in the first year of its existence, and the general satisfaction exhibited by the parents of the numerous pupils already members of that establishment, give unquestionable proof of the ability of the masters and a sure guarantee to those who would wish to intrust their children to their care. Thinking that an establishment of this nature, and liberal in its principles, cannot fail to be of paramount interest to the East Indian Community at large: we hope our readers shall be satisfied with the perusal of the prospectus already published for the information of parents. *Madras Expositor*.

THE CATHOLIC CHURCH.

AN ANCIENT AND INTERESTING RELIC.

On November 19th, Daniel Lee, Esq., of Manchester, presented to the Right Rev. Dr. Foran, a splendid and ancient silver Chalice, accidentally discovered at an Auction Mart in Manchester, by the Rev. Daniel Hearne, of the diocese of Waterford and Lismore, and for twenty years Missionary Apostolic in Manchester. The Chalice is in a fine state of preservation and beautifully ornamented. The base is hexagonal—on one compartment is St. Catherine, V. M.—on another St. Bridget, with an ancient church and round tower—on another the crucifixion with emblems of the passion. The following inscription is in the upper part of base—"Terentius Dempsey me feri fecit anno, 1646." On the under part of base—"This Chalice and Remonstrance is presented by Fr. Columb. Murgan to the Parish Chapel of Waterford," * * * * * obiit Bilb. 1722, N. S." The dots shew a part of the inscription defaced—which seems to have been "never to be alienated hence." *Dublin Evening Post*.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 10.]

CALCUTTA: SATURDAY, MARCH 7, 1846.

[Vol. X.]

THE EMPEROR NICHOLAS AT ROME.

The position assumed by the Sovereign Pontiff towards the Emperor of Russia is worthy of the Successor of Gregory the Great. The visit of a Sovereign to the Eternal City has ever been attended with honours and festivities; and the Roman nobility and people on such occasions delight in evincing the most joyous homage. Nicholas has been an exception. The fame of his deeds had preceded the *despot*, and the monstrous atrocities which disgrace his name and which the page of history will record to his eternal infamy have awakened in the breasts of the Romans, feelings of utter contempt for his person. We have translated the following article from the *Journal des villes*, a Parisian paper, by which it will be seen, that the part acted by the Father of the Faithful is perfectly consistent with his sacred and dignified character.

"All the correspondence from Rome confirms the details we have given of the character and result of the interview which took place between the Pope and the Czar. No matter what the few partisans of the Emperor may say, it is certain that he has received a lesson at Rome which no sovereign had ever before heard, or no people had ever before given. The Roman nobility fled his Saloons; the *artistes* of any note refused to recite his praises; the people remained cold, in fine, the August old man who reigns in the Eternal City, has proved, that it is not all necessary to rely upon physical force to shew his power, and that to protect the Catholic interests of the oppressed population, a profound feeling of duty is sufficient. The following letter which we have received, is a further confirmation of what we have said of the attitude of the Holy Father and of his government in those circumstances."

Rome, 20 December.

"When the Emperor made known his intention of coming here, there were but three parts to take: Firstly, to refuse him admission

in the Roman States; no person could be found to advise this violent measure; Secondly, to receive him at Rome: thirdly, to give him a reception at once worthy and stern, to observe the rules of etiquette which constitute the strict politeness towards sovereigns; but to suppress all the demonstrations which, at Rome are used in their regard. Such is the policy which has been adopted.

Ordinarily when a sovereign announces his arrival, an invitation is addressed to him on the part of the Pope. Nothing of the kind has been done. The minister of Russia, M. Buteniev, made every possible effort to procure from the Cardinal Secretary of state, even a letter, or one word which he would bring to Palermo, as an invitation to come to Rome. He could not extort even the slightest hint to that effect.

It is the custom to send before sovereigns who announce their visit, high personages empowered to receive them; nothing of the kind has taken place.

In fine, feasts are given during their sojourn. Every thing which had the slightest appearance of such demonstrations was completely suppressed, not only on the part of the Government, but also, on the part of the Roman people.—Some years ago, when the Grand-Duke came here, the Cupola of Saint Peter was illuminated, as this inoffensive young man was not responsible for the measures adopted by his Father against the Church. Every intrigue was employed to procure the illumination for Nicholas, but it was sternly refused.

Moreover, there was neither an *invitation*, nor an *interview*, nor a *feast*.—The suppression of these three things constitute here a gloomy and stern reception of sovereigns.

When the Emperor went on the 13th to the Vatican, the ante-chambers were not arranged for a grand reception; the only one used was the middle chamber, *Messa Camere*, and the

officers in waiting, were not in state attire &c. Nicholas, arrived in the presence of the Pope made a most profound reverence and respectfully kissed his hand. The Pope opened to him those arms which are opened to all sinners and which Christ had opened to even Judas himself. The Holy Father then said to the Emperor that he would be most happy to see him in Rome, if it were possible, that he could explain to him, his conduct concerning those grave subjects, which he was about to discuss. Then the Holy Father spoke of the religious martyr who is now in Rome; he reminded him of the *Ukases*, which constitute a system of obstinate persecution against the Church and against which it was his solemn duty to boldly protest; he also required the admission of a *Nuncio* into Russia. It is said, that Nicholas in reply said, that the laws of his empire did not allow him to do all that he would wish. To this the Sovereign Pontiff replied, "my laws do not depend upon me; they are the laws of God; I am but their depository: I cannot change them. But your laws are the work of men, and you can modify them."

The Pope terminated his representations in the following grave language.

"I am now approaching the end of my life; in a few months probably, I will have to render an account to my maker, and it is in discharge of the duty of my apostolic office, that I now address you; you also, most probably, later than me, will appear before the same tribunal of the Sovereign Judge, and there you will have to answer upon those things."

The high circles and the Roman people, in general, have been where they ought to have been: the former have kept aloof; and the latter have abstained from those applauses which are so prodigally bestowed on Sovereigns on their journey. There was a dead silence. But there were a few artists who wished to sell their works; there was also that crowd of beggars who send up their beseechings to Princes, just as they extend their hands to passers-by; Nicholas has received a deplorable multitude of these supplicants: before his arrival, fame had reported that he would scatter treasures. This report excited the avidity and the hopes of that class. It is said, that when leaving, the Emperor remitted to the Governor of Rome about 50,000 Francs, to be distributed to the poor of the different quarters."

"From the principal details contained in this letter, it is evident that the Holy See has not in the slightest manner compromised its dignity and has defended with an Holy energy those interests which the pretended philosophic Journals assert, were abandoned."

MALACCA—CATHOLIC MISSION.

Great praise is due to the Reverend Mr. Favre for the untiring zeal and truly apostolic spirit with which he continues, like a faithful steward of the manifold gifts of God, to cultivate the important mission confided to his care, eradicating the tares of immorality and schism, planting the evangelical seeds of truth and virtue, and supplicating heaven for the blessings of fruitfulness and permanence on what he has planted and watered. It is particularly gratifying to us to learn that he has succeeded in undeceiving many simple minded persons among his people, relative to the obedience which they owe, under existing circumstances, to the Holy See and the Vicar Apostolic of the Straits: and we hope, that ere long, the spirit of meekness and perseverance aided by the force of truth and good example, (which are all on the side of the faithful Missionary) will triumph over every difficulty. In the mean time, it is the Reverend Mr. Favre's consolation to know, that the opposition which his ministry meets from the unprincipled and refractory adherents of schism, is not only the trial of his patience, but the seal of his apostleship. It is needless to say, that we wish him every success.

To the Editor of the Bengal Catholic Herald.

SIR,—On Sunday last, the city of Gwalior witnessed for the first time the Solemn ceremony of the Consecration of a new Catholic burial ground. Our venerated Bishop, Right Rev. Dr. Borghi, who arrived here a few days ago, performed Pontifical Mass, assisted by the new Bishop Elect Dr. A. Hartmann, and Rev. Michael de Scravezza. After divine service the procession left the Chapel, and proceeded to the new Cemetery: a guard of Native Sepoys, preceded the cross bearer, two ministers, and two acolythes bringing the censer, and the holy water vase. These were followed by the Native Christians, and by his Lordship, who was supported by a Deacon, and Sub-deacon. The procession was closed by Major, and Capt. Filose, and other Christian Officers of the Scindia service, and by a guard of Sepoys. The procession having entered the burial ground, divided itself in two wings, and then his Lordship took the holy vestments, and began the ceremony, standing before one of the five wooden crosses, which according to the Roman Ritual, had been previously erected on the spot. His Lordship having finished the holy rite, imparted his pastoral blessing to the assembled congregation, and returned back to the Chapel in the same order as before.

A crowd of Hindus, and Mussulmans attracted, I think, by curiosity were attending

and by their good behaviour they seemed much impressed by the Christian ceremony. The Native Christians of Gwalior are greatly indebted to the liberality of Mrs. E. Filose, and to the exertions of the Right Rev. Dr. Hartmann for the consoling advantage of having a suitable burial ground, of which they had been deprived until the present day. This cemetery is a square piece of ground of two hundred and fifty feet in length, and surrounded by a wall: a cross formed of a block of stone twelve feet high, is raised on a pedestal placed in the centre.

I have the honor, to be, Mr. Editor,
Your's respectfully,

Gwalior, A SPECTATOR.
21th Feb. 1846.

By a letter from Agra we are informed that His Holiness has been pleased to name the Right Rev. Dr. Anastasius Hartmann of Lucern to the Bishoprick of Dorbe *in partibus*, and to the new Vicariate apostolic of Patna. The Bishop elect is a member of the Capuchin order and has been Professor of Divinity in the Convents of Fribourg, and Soleure, and lately in the College of the foreign Capuchin missions at Rome. His Lordship will receive Episcopal Consecration at Agra, on the Second or the third Sunday of Lent.

MATTHEW RELIEF FUND.

(Circular.)

TO THE CHAPLAINS OF THE EUROPEAN TROOPS
IN INDIA.

REVEREND AND DEAR SIR,—May I beg to awaken your interest, and request your co-operation in a matter intimately connected with the cause of Temperance in India.

In October last, I published a letter, received a few months before, from the late Mayor of Cork, as chairman of the "*Matthew Relief Fund Committee*" in that city; and I accompanied it with another letter of my own, by means of which I endeavoured to enlist the friends of Temperance in this country, and especially the Irish Soldiers, who had taken the pledge, in the praiseworthy undertaking of getting up a subscription on behalf of their "*Apostle*." You will doubtless be astonished to hear that up to the present moment, I have only received the paltry sum of 25 rupees for that laudable purpose, 20 of which were contributed by a Protestant Officer! Before sending so small a remittance to so great a distance as Cork is, it occurred to me, that a second appeal through the medium of the Chaplains of the several Military Stations in India, might be attended with the desired success. If otherwise, I need not remark, that the Temperance Societies of this

country will exhibit a very sorry figure in the eyes of their sisters in Ireland, who are well known to be enthusiastic admirers of Father Matthew.

Begging the favor of a speedy reply,

I remain, Rev. and Dear Sir,

Yours faithfully,

THOS. OLLIFFE, D. D.,
Bishop and Vicar Apostolic.

Chittagong, February, 1846.

BENGAL CATHOLIC ORPHANAGE.

THROUGH REV. J. R. KENNY.

From the Catholic Soldiers at Dum-
Dum, 16 0

THROUGH REV. MR. MCCABE.

Sergt. Major Dalton, 20th Regt. N. I.
Barrackpore, 2 0
J. G. Waller, Esq. 50 0

THROUGH MR. N. O'BRIEN.

W. P. Downing, Esq. Rs. 16 0
Mr. Dasett, 2 0
A Well Wisher, 10 0
James Stuart, 10 0
B. G. Macpherson, 5 0
D. W. Garden, 10 0
C. E. Sehoune, 10 0
Capt. G. Duncan, 2 0
Mr. Dalorte, 2 0
Mudhu Chatterjee, 8 0
J. T. Mackenzie, 8 0
A. G. Mackenzie, 8 0
Govind Lal Tagore, 5 0
Sir Thomas E. M. Turton, 10 0

ST. THOMAS' CHURCH.

THROUGH REV. MR. EGAN.

From Corporal Lynch, H. M. 30th
Regt. 5 0

ST. XAVIERS CHAPEL BOW-BAZAR.

Mr. Rideout's Monthly Subscription, ... 5 0

THROUGH REV. MR. O'SHEA.

Mr. J. D'Cruze, a Credence Table
Worth, Rs. 60 0

CHITTAGONG ORPHANAGE.

BISHOP OLLIFFE acknowledges with gratitude the receipt of 10 Rs. for this institution, from Sergt. Major Byrne, 25th Regt. N. I., Khyook Phyon, other donations are earnestly solicited for this Indigent Establishment.

Mrs. Engellrecht, Rs. 6 0

PROPAGATION OF THE FAITH

THROUGH REV. J. R. KENNY.

From the Catholic Soldiers, at Dumb Dum, ... 14 0

IRISH RELIEF FUND

From the 1st Company 3rd Battalion Artillery
Stationed at Dumb Dum.

THROUGH REV. J. R. KENNY

Mrs. R. Kelly, ... Co.'s Rs.	5 0
Corpl. Timothy O'Connell, ...	2 0
" Lary Cody, ...	2 0
" Andrew Connell, ...	2 0
" E. McCarthy, ...	2 0
" Thomas Dutton, ...	1 0
Gum. Robert Moore, ...	2 0
" James Allen, ...	1 0
" George Nolan, ...	1 0
" Daniel Hurley, ...	1 0
" George Chambre, ...	1 0
" Thomas Smith, ...	2 0
" Charles McCarthy, ...	2 0
" Michl. McDonald, ...	1 0
" Thomas Scott, ...	1 0
" James Matthews, ...	1 0
" Connor McCarthy, ...	1 0
Bombr. P. Uriack, ...	2 0
" D. Logan, ...	1 0
Bugler Hyland, ...	1 0

Through the VERY REV. J. BATMA, Vicar General
of Ava and Pegu

The Catholic Missionaries of Ava and Pegu, ... Rs.	50 0
Mr. R. Thompson, ...	100 0
" W. Fallon, ...	50 0
" F. Sutherland, ...	25 0
A Catholic, ...	15 0
Mr. T. Neville, ...	10 0
" A. Villa, ...	10 0
" F. Phillips, ...	10 0
" A. G. D'Gracia, ...	10 0
" A. Peters, ...	5 0
" C. P. Catchick, ...	5 0
L. A. Avietick, ...	5 0
Mr. P. D., ...	5 0
Mrs. R. Peters, ...	5 0
A Friend, ...	5 0
A Friend to the poor, ...	5 0
A Friend, ...	5 0
A Friend, ...	5 0
Baboo Ram Rutton Bose, ...	5 0
Moung Hye, ...	5 0
A Friend, ...	3 0
Ah Ten, ...	3 0
Chonyo Ah Kee, ...	3 0
Tseet Kay Moung Tau lay, ...	3 0
Goung Gyoua Moung Shew Aung, ...	2 8

A Friend, ...	2 0
Mr. J. Finlon, ...	2 0
" T. Slater, ...	2 0
" M. McKertick, ...	2 0
" T. Yoxall, ...	2 0
Moung Kiue, ...	2 0
Moung Tsam Ryan, ...	2 0
Moung Shew Ay, ...	2 0
T. de P., ...	2 0
Mr. T. M. Nepcan, ...	1 0
" J. Aslan, ...	1 0
A Friend, ...	1 0
Shaik Kodabux, ...	1 0
Wong Yen, (Interpreter,) ...	1 0
Mrs. O. M. Forry, ...	1 0
Afsoon, ...	1 0
Ah Folk, ...	1 0
Mr. J. Broadhead, ...	1 0
Moung Onge, ...	1 0
Moung Oh, ...	1 0
Moung Aung Shew, ...	1 0
Moung Kyan, ...	1 0
Moung Pho, ...	1 0
Moung Kyee, ...	1 0
Moung Loat, ...	1 0
Moung Pha Root, ...	1 0
Moung Khuay Nyo, ...	1 0
Moung Taroko Phew, ...	1 0
Moung Shew Neun, ...	1 0
Verdiah Jemindar, ...	1 0
Moung O., ...	0 8
Moung Shew At, ...	0 8
Moung Thouk, ...	0 8
Appasamy, ...	0 8
Moung, ...	0 4

The Total amount of this Fund
Subscribed in Bengal exceeds
now, ... Rs. 70,000 0

Selections.

" We publish to day another appeal on the part of Bishop Olliffe, in favour of Father Matthew, the Apostle of Temperance. We regret to hear that his previous application was so unsuccessful. We thought that Father Matthew had many disciples in India, and if they would contribute only a small portion of the savings which they have made by renouncing all expensive drinks, a very sufficient subscription might be soon collected. Apropos of Roman Catholic priests, the *Catholic Herald* announces that they have at last obtained complete toleration in Norway, a law for that purpose having passed the Storting, and only wants the Royal assent. We believe that this Act removes the opprobrium of intolerance from every Protestant country, and we rejoice that the pretext for persecution which was afforded to their adversaries is thus taken away."

Englishman

LINES WRITTEN BY AN INMATE OF A LUNATIC
ASYLUM.(From *Chambers' Journal*.)

- The harp so loved awakes no more,
Its chords are mute, its charms are gone;
The mind may joy not in its lore,
Where hope and happiness are flown.
- For though it soothed in other days,
It cannot reach a woe so deep
As that which o'er the bosom strays,
To wake the pangs that never sleep.
- The wind blows cold o'er glen and hill,
And nature all is worn and wan;
But Nature's bosom bears no ill,
Like that which haunts the heart of man.
- What though the torrents dash the steep,
And frost her flaunting flowers deform,
And bid her lift her voice and weep,
In thunder, strife, and winter's storm.
- The life remains that genial spring
Can still to wonted state restore,
And cause her wide her glories fling
O'er all that lay so waste before.
- The wild bee hums around the flower
That opens so brightly on the braid;
The bird sings from the budding bower,
And cheers the wanderer on his way.
- And far upon the moor and gray,
The plover seeks its summer home;
And sunshine crowns the seas of day,
As far as foot or eye can roam.
- And thus are Nature's charms rep'ared,
As if they had been ever new;
Her gairlands booming on her breast;
Her ringlets beaded with the dew.
- But when, amid life's devious track,
Draws on the darkness of decay,
Oh, what to man shall ere bring back
The charms that time hath swept away.
- And if the young must oft deplore
The ills that curb their early glee,
Oh, what again shall joy restore
To my low'd mountain harp and me!—J. R.

Ice—Paris is supplied by three ice-houses—that of Saint Ouen, which supplies annually twelve millions of pounds; that of Gentilly, which affords six millions, and that of La Ville, which supplies about the same quantity as Gentilly. Thus, Paris, with a population of about one million, consumes annually about twenty-four million pounds of ice, or about twenty-four pounds to each individual.—*Annales de Thérapeutique*.

• In the neighbourhood of Moulton lately, an individual who had become a convert to the new order of Wesleyans was baptized, first for his own sins, then for his father's, who had been dead thirty years, and then for each of his four children.—*Lincoln Paper*.

THE CZAR AND THE POPE.

(From the *Atlas*, January 3.)

“There are interesting accounts of the Emperor Nicholas's visit to Rome. The Autocrat's sudden arrival at the gates of the Vatican, and subsequent interviews with the Sovereign Pontiff, appear to have furnished a topic of wonder for the whole of Eastern Europe. The imperial visit was one not of state, but of privacy; and the Emperor, we learn, promenaded the public places of ‘the eternal city’ dressed in a plain gray *puleot*, with no other attendant than a single aide-de-camp. He was recognised, however despite his incognito, and that in a manner that could not altogether be gratifying to his feelings, whether as a monarch or as a man. Although he displayed much generosity, and made several purchases in statues, paintings, mosaics, as well as bestowed much money in works of charity, the Roman population gave him in general, it is said, a cold and not very respectful reception; in particular at the promenade of the Pincio, where his carriage followed the file of equipages, he was neither saluted with any exclamation, nor did the pedestrians uncover their heads. This demeanor of the Roman population, it is added, appeared much to astonish the Emperor.

Even more humiliating appear to have been his Majesty's visits to the Vatican. Not that Gregory XVI. failed to show that respect which was due to the Emperor of all the Russians; but neither did he fail to address to the Autocrat the severest remonstrance. Nothing official seems to be known on the subject; yet it is believed that it was the Sovereign Pontiff who led the conversation. The interview commenced by a royal *accolade* and the subjects to which the conversation turned partook of a political as much as of a religious character. Cardinal Acton was present as interpreter on the occasion; and if we may attach credit to the accounts which were freely circulated in Rome, and which are believed to originate with that eminent person, the conduct of the Pope was exceedingly dignified, energetic, and worthy of the head of the Latin Church. Without shrinking for an instant from personal communication with a Sovereign who is accustomed to inspire fear rather than to conciliate affection, and who might be regarded in the presence-chamber of the Vatican as an enemy rather than a rival, Gregory XVI. at once threw off the reserve of his mild monastic habits, and challenged the Emperor of Russia to give an account of the Roman Catholic populations which tremble beneath his sceptre. He laid before the Czar full statements of the persecutions of the Roman Catholic Church in Russia, founded upon testimony more unequivocal than Rome is wont to require for the justification of her martyrs, and drawn up in forcible terms by Cardinal Mezzofante and Father Rillo, of the Order of the Jesuits. He declared that he should fall in the solemn duty of his sacred office, if he omitted to lay before the Emperor the evidence of facts which had startled all Christendom with horror, at the renewal of persecutions worthy of the days of Pagan Emperors. And when the Autocrat alluded to the laws of his empire, as a pretext for the conduct attributed to some of his agents and to certain prelates

of the Russian Church, the Pope is said to have replied with uncommon force and dignity, that the laws of the Russian empire were human laws, which might be changed by the sole will of the Potentate to whom he was speaking, but that the laws for which his Holiness was bound to contend, for the protection of his children in the Russian empire, were immutable and divine. The Sovereign Pontiff on taking leave of the Emperor, handed him a note, in which were stated all the complaints of the Holy See against the head of the Greek religion. The Emperor had requested his Holiness not to derange himself for the purpose of paying him a visit; and, in fact, the Pope did not visit the Emperor.

The presence of the Czar in the Vatican is an occurrence of no common interest, if it be not also a sign of no slight import. "Under any circumstances," says the *Times*, "the appearance in that place of the great schismatic Monarch of the North, who assumes the headship of the Eastern Church as one of the chief elements of his power, would have been a most extraordinary event. The Pope saw before his eyes another spiritual Potentate—the armed shadow of himself; and this imposing figure, half Pontiff and half grenadier, was the living representative of the great schism of the East—of that church which, since the ineffectual labours of the Council of Florence, has scarcely come into contact with her inflexible sister. And, as if to heighten this contrast, in which every symbol of temporal and spiritual power seemed for an instant to be brought into contact with its opposite, the aged and infirm Pontiff of Rome saw before him a stern Herculean Prince, whose absolute power rests upon 500,000 bayonets, and whose person is throughout his dominions the object of all but divine honours. At an earlier age of Christendom, if the Greek and Latin Churches had met in the persons of their august heads, they would doubtless have renewed the hominian controversy; and we should content ourselves with a modest inquiry as to the progress made in the mild labour of conversation. But modern Popes have to deal with more stubborn controversialists, and the Emperors who visit them come not in the humble attitude of Valentinian."

It is not unlikely that the result may prove highly beneficial to a large section of the people under the Autocrat's dominion; for although, like all the princes of his race, the Emperor Nicholas may occasionally be violent in his feelings, and sometimes tyrannical in his will, we yet, with the *Times* are disposed to believe, that he is not a stranger to generous impulses, and that the touching language of the Pope, appealing directly to those principles of temporal and spiritual power which the Emperor of Russia enthusiastically professes, was eminently calculated to affect him. Such, continues our contemporary, is certainly the impression his visit has left at Rome. For the first time in his life he listened with patience to a declaration of right sanctified in his eyes by that venerable character which even the Eastern Church acknowledges in the successor of St. Peter, and accompanied by circumstances which may, we trust, mitigate the asperity of his policy, and bring up forcibly to his mind the duties and obligations of a Christian sovereign."

THE CATHOLIC CHURCH.

CONVERSIONS TO THE ROMAN CATHOLIC CHURCH IN SKIBBEREEN.

MISS FANNY FITTON, late of Skibbereen, has withdrawn herself from the Protestant Church, and has been admitted a member of the Roman Catholic Church, a few days ago in this town.

DIED.—At Skibbereen, on the 12th inst. after a protracted illness, which she bore with truly Christian patience and resignation, Margaret, the beloved wife of Doctor Berkley, esteemed and respected by all who knew her; her death has been a source of regret to a wide circle of relations and friends, and it has cast her sorrowing husband in the deepest affliction. Born of Protestant parents of the first respectability, she continued a member of the established Church until a short period before her death. Finding at length that her days were numbered, and that she was soon to be separated from relations, friends, and all that was dear to her in this world, her eternal interests alone engaged her attention. Being long convinced that those could be secured only by a communion with the Roman Catholic Church, she called for the ministry of one of the Roman Catholic Clergymen of the town of Skibbereen. She made a formal and public declaration of the Roman Catholic faith; she was received into the communion of the Roman Catholic Church by the Rev. Mr. Haynes, and the last consoling rites of that Church, of her late adoption, which she received at his hands, filled her soul with that "peace" which this world could not confer. Calm, tranquil, her thoughts were turned towards Heaven, and she departed this life, full of hope and confidence, through the merits of the Redeemer, of enjoying a glorious immortality—"May she rest in peace."

MORE CONVERTS TO CATHOLICITY.

The Rev. R. A. Coffin, M. A., of Christ Church, Oxford, was admitted into the Catholic Church at Prior Park, Bath, on Wednesday.—*Morning Advertiser*.

Mr. Scott Nasmyth Stokes, of Trinity College, Cambridge, was received into the Catholic Church at St. Chad's Cathedral, Birmingham, by the Rev. B. Ivers, assisted by the Rev. W. Leith.—*Morning Herald*.

FUNERAL OF THE RIGHT REV. DR. KINSELLA.

(From the *Kilkenny Journal*.)

On Monday this city had to witness the melancholy ceremony of the consignment to the tomb of the mortal remains of the venerated Bishop of the Diocese. At an early hour St. James's Chapel was opened, where the corpse was lying in state, arrayed in full pontificals, having been removed thereto from the Episcopal residence. The most holy sacrifice of the Mass continued to be offered throughout the morning, on several altars, for the eternal repose of the deceased Prelate. At eleven o'clock the solemn office for the dead commenced; the Most Rev. Dr. Slattery, Archbishop of Cashel, the Right Rev. Dr. Healy, Bishop of Kildare and Leighlin, the Right Rev. Dr. Moran, Bishop of Waterford, together with upwards of one hundred and twenty of the second order of clergy were in attendance. His Grace

The General of the order of the Trappists, who resides at Rome, will have the appointment of a successor to the late Very Rev. Dr. Ryan, Mitred Abbot of Mount Melleray, as there is no Chapter of the order in Ireland, and but one convent.—*Cork Examiner.*

A WALK TO ST. PETER'S.

(From "Reminiscences of Rome," by a member of the Arcadian Academy.)

(Continued from page 82.)

The Vatican Basilica may also be considered as a monumental proof how wonderful God is in his saints; and while contemplating this stupendous pile, erected to the memory of two of the once despised followers and apostles of a crucified master, we may at the same time reflect, that the "Golden House" of their imperial persecutor, on the Palatine, has almost, like "the gorgeous fabric of a vision," disappeared, without leaving more than a few scattered vestiges of its existence behind. The trophies of the Cæsars, and all the glories of the Capitol, are now outshone on the Vatican by the throne of the successors of St. Peter, whose authority is acknowledged and revered in countries where pagan Rome's imperial laws were either insulted or unknown, and where even the eagles of her all-conquering legions never dared to venture.

On last St. Peter's festival day, I entered with the multitude, to witness the holy rites performed before the sacred senate of conscript fathers, who assisted at the divine office in vestments of gold and purple cloth. Apart, however, from the crowd which around the high altar thronged, I soon descended into the crypt or subterranean church, and walked with reverential curiosity along its storied aisles.

The recollection also that the pavement whereon I finally knelt to pray, was the identical one so often bathed with the blood and tears of the first Christians, naturally excited pious and tender emotions within my breast. Beneath these low-roofed vaults, into which the light of day, if at all but dimly penetrates, one may, by the aid of some glimmering lamps, pause to meditate over the sepulchral tenements of kings and princesses, pontiffs and emperors. Amid the silence and gloom, however, which enveloped the funereal monuments of the Urbans, the Adrians, the Alexanders, the Othos, and the last of a race of monarchs who once swayed the British sceptre,* a grand and striking contrast was formed by the effulgent tomb of the Tentmaker of Tarsus, and the Fisherman of Galilee, whose shrines were surrounded by devout and prostrate suppliants.

Do you wish to know the cause of this phenomenon? It may perchance be best explained by a citation from the vesper hymn that I heard sung on this occasion, and which was frequently repeated by one hundred choristers, whose notes

resounding under the high-raised dome above, were solemnly re-echoed in the subterranean vaults beneath:—

"O Roma Felix, qua sacrum principum
Es consecrata gloriose sanguine
Horum cruore purpurata, ceteris
Excellis orbis una pulchritudines, &c.

The music for this hymn was composed by the celebrated Jonelli, and not many years ago, it was the custom on St. Peter's festival to station a body of musicians within one of the circular galleries of the cupola, in order that the voices of the singers in the orchestra beneath might seem to join in unison with the apparently celestial choirs above. But owing to the distance, confusion occasionally broke in upon the choral harmony, and it failed of producing the desired effect.

At the close of evening service in St. Peter's, when the glowing effulgence of a midsummer sun had faded into a soft and silvery twilight, subdued, however, still more in the church by the clouds of incense which from golden thuribles in the sanctuary,

"— Mounting veiled the road
That glimmered like a pine-tree dimly viewed
Through Alpine vapours."

while the solemn and sublime anthem, "Magnificat anima mea Dominum" was chaunted in full chorus, I experienced within my soul something like what Coleridge says he felt on entering a Gothic Cathedral, and I might also have exclaimed in the words of the same author, "I am filled with devotion and with awe: I am lost to the actualities that surround me, and my whole being expands into the infinite; earth and air, nature and art, all swell up into eternity, and the only sensible impression left me is, that I am nothing."†

An inside view of St. Peter's church from the portico, when the central gates of bronze are open towards sunset, especially in summer, is also a pleasing and withal an impressive scene.

In distant perspective resembling the stars which stud the firmament's milky way, appear the hundred golden lamps that encircle the apostle's tomb.

Glancing under the lofty canopy surmounting the high altar, the eye naturally fixes itself on the painted window of the mystic dove, in the centre of the western tribune, through which the sun's last parting beams shed a brightness subdued by refraction on every surrounding object. The play of light and shade so admirable at all times in this country, then seems to add to the colossal stature of the four gigantic bronze figures representing the principal Doctors of the Greek and Latin churches, supporting the ancient "cathedra," or pontifical chair of the prince of the apostles.

The exterior illumination of St. Peter's church is another electrifying spectacle, an adequate idea whereof in mere words, is not easily conveyed, for it must be seen to be properly appreciated. At the festival of Easter, as well as on that of the two holy and apostolic patrons of the basilica, the

* The three last princes of the Stewart dynasty, James the Third, Charles the Third, and Henry the Ninth, (Cardinal York,) are here alluded to. A monument, executed by Canova, was erected to their memories in St. Peter's, at the expense of the British Government.

† Evening service for the 25th June.
‡ Coleridge's Literary Remains.

dome of the vatican is, as it were, twice metamorphosed into an hemisphere of light. The first illumination, which displays the architectural outline of the whole building to great advantage, is progressively executed by means of 4,400 transparent paper lamps of a cylindrical form.

Great as this number may appear, the illuminations in former times, it would seem, were occasionally designed upon a much grander scale; as for instance, when Gregory XI. returned with his court from Avignon to Rome, the senate and people to testify their joy, had the Vatican palace, and Basilica illuminated by no less than 18,000 lamps.

Excessive profusion, however, does not always produce the best effect, and the modern illumination planned upon a more moderate scale combines, I think, judicious economy with exquisite taste.

The San Petrius, or lamp lighters, have a perilous office to perform on these occasions, and it is said they always go to confession, and prepare themselves for death the day before the grand illumination. In fact, it is frightful to see them at work, grasping to ropes suspended in the air several hundred feet above ground, and swinging backwards and forwards from architrave to pediment, from frieze to cornice, from capital to pillar, to arrange in symmetrical order their paper lanterns.

After all the minor lamps have been lighted, about a thousand other fascioli, or larger lamps, containing pitch, resin, and other inflammable substances, are put simultaneously into a blaze. To effect this rapid change, 360 men are placed suspended by ropes, at proper distances, on the surface of the cupola, with ready lighted, though concealed torches, and, at a given signal from the bell-tower, usually an hour after sunset, as soon as the Campana Grande has solemnly tolled three times, the cross on the ball surmounting the dome, first glitters into flame—the rest of the enormous fabric on a sudden seems to ignite, and then to burst into one splendid conflagration.

A flood of vivid light, instantaneously spreads itself over the surrounding buildings and assembled multitudes. To a spectator's eye, at a distance, the effect is really magical, for not unlike an aerial phenomenon, or globe-like meteor, seemingly spangled with flaming stars, and tremulously balanced by the nightly winds, the fiery dome appears to be gently agitated within the grasp of a mysterious hand, and to hang suspended from the vast canopy of heaven.

The solitary monastic cell wherein I am now writing this letter, overlooks the Tiber, the castle, and the Vatican. and through the window, while seated at my desk, I behold the peerless cupola towering above the clouds. Frequently do I gaze on the huge and wondrous pile, whereof the beautiful, though vast proportions, whether seen near or at a distance, at all times expand and elevate the soul.

The lofty and venerable abode of the Father of the Faithful also frequently presents itself to my admiring view, and to you, perhaps, a not unpleasing, or uninstructional lesson, I might convey, had I now time to unfold the wide page of its history.

Chattard confesses that his description of the Vatican, in three octavo volumes, cost him sixteen years' labour. This will not, however, appear so surprising, if we reflect that, independently of the Basilica, which, according to Fontana, is fifteen times larger than Solomon's Temple; he had also two chapels as large as churches, twenty-two court-yards, twelve great halls, 11,000 rooms, several painted galleries, twenty-two immense stair cases, besides a world of minor ones to measure and survey.

To form a proper idea of the extent and size of the Vatican, one should walk over and consider attentively the Basilica with its ten cupolas (the roofs whereof may be compared to a pensile city), the immense elliptical area, piazza, and winding colonnades, the interminable series of museums, galleries, and libraries, the various suites of extensive apartments, courts, offices, and gardens; in fine, all that irregular mass of buildings denominated the Vatican, occupies, according to Tacquer, a space as large in circumference as the city of Turin.

If we calculate, moreover, the number and value of the treasures both profane and sacred contained within its precincts, the Vatican may doubtless vie in costliness and splendour with the most celebrated fabrics of antiquity—with those of Balbec, Memphis, Nineveh, Persepolis, Palmyra, and the "Domus Aurea" of Imperial Rome.

The pilgrim, then, who has come from afar, may justly hail it, in the words of the poet, as the

Sanctuary and Home
Of art and piety, "Vatican Pride of Rome."
Childe Harold, Canto iv.

ST. PATRICK'S SOCIETY AND THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

On Sunday evening last, the usual meetings of the above Societies were held in St. Patrick's Hall, which was crowded to excess by a most respectable audience. The Rev. Mr. McEnroe presided at the meeting of St. Patrick's Society, and His Grace the Archbishop, supported on his right by the Right Rev. Dr. Pompaillier, and on his left by the Right Rev. Dr. Epalle, at that for the Propagation of the Faith.

The Rev. Mr. McENROE, in opening the business of St. Patrick's Hall, there appeared to be a laudable emulation between the two ends of the city in building Churches; it might be feared that this would cause a falling off in the amount of subscriptions, but there was nothing of the kind, on the contrary, the subscriptions seemed rather to increase, and he was satisfied that the subscriptions raised at one end of the city for the erection of St. Benedict's Church, would not interfere with those of the other for St. Patrick's. St. Patrick's Society, he might remark, had set an example to all other similar societies, and he had no doubt that the example would be laudably imitated. St. Benedict's had already done well, and he doubted not they would continue to do so.

The subscriptions for St. Patrick's Church, were then received and amount to £18 14s. 4d.

His Grace the ARCHBISHOP said, he met them that evening with sentiments of the greatest gratitude to Almighty God, for having given to him to be the pastor of such a people as they were. They had commenced that day well. In the morning they met and pleaded the cause of the poor, the afflicted, the decrepid, the blind, and the paralyzed. Not so much the cause of those who were already inmates in the asylum, as of those who were left in the street and concealed themselves in by-places, lest their feelings should be hurt by that very pity, which excited to their relief. He felt assured that when they heard the magnificent sum which had been contributed for the relief of the distressed by their fellow Christians, they would be convinced that charity was not a matter of creed, or country, or colour. No inquiry of this kind was however made; but simply an appeal to their fellow Christians on behalf of the poor, which had been responded to by a collection of £58. A subscription like that in the present times, was indeed something. It was an act of faith, and of charity, and of hope; and if this was done in times so depressed as these, what might they not hope would be done when the Almighty should vouchsafe to permit the clouds of adversity to pass away, and the sun of prosperity to shine upon them in undiminished splendour. They then proceeded through the day, and came to receive subscriptions for the rising Church of St. Benedict; and for that purpose they had received a large sum, although one of the most active collectors was absent. The sum they usually received was about £20, but that night it has amounted to upwards of £21; and he felt persuaded that had the collector to whom he alluded, and whose zeal was beyond all praise, been present, it would have amounted to nearly £30. It was scarcely more than a month since the foundation stone of the Church was laid, and during that time nearly £100 had been contributed; he mentioned that because it showed the spirit with which the people were animated, and he blessed God, from whom proceeded every good gift, for having infused such a spirit into them. There appeared to be a holy spirit of emulation amongst them. The society of St. Patrick usually contributed the sum of about £10 weekly; that did not come up to St. Benedict's, but it was to be remembered that the Church of St. Patrick was already built, whilst those who were contributing towards St. Benedict's, did so for something hereafter to be enjoyed. St. Patrick's subscriptions were to pay off a debt already contracted, and the manner in which they contributed, shewed that they would not be content so long as one farthing remained to be paid upon the Church. But he had detained them too long in speaking of material Churches, and he would now speak of the spiritual Church. On each side of him they, that evening, beheld a venerable prelate, one of whom had grown grey in the cause of God, who had travelled over lands not previously trod by the foot of the European, to gather men into the fold of Christ; who in the midst of the wildernesses of New Zealand, had poured the waters of baptism on the uncivilized child of man, and had made to himself friends from amongst them, who with hymns of gratitude before the throne of God, would welcome him to

his everlasting crown. Gratitude was a virtue pleasing to God, and acceptable to man; this venerable prelate would receive the eternal gratitude of those who had received salvation from his hand; and it was also in part a payment of that debt which they owed him, for having sacrificed home, and friends, and country, to bring these little ones to Christ. On his other hand, they saw another venerable prelate, who had been brought up under the auspices of one in whose footsteps he would tread, who though feeble in health had the courage of a giant, and counted life as nothing so that he could win the savage to his God. It was not indeed money, by which the missionary's life could be valued, but it was the blood which had flowed upon Calvary, and he only thought himself too happy to shed his blood for the holy cause of religion. It was now, as had been said of old, "that the blood of the martyrs was the seed of the Church." In one of the islands, it was not until one of Mounseigneur Pompallier's missionaries had been martyred, that any good had been effected, but scarcely had his life blood fell upon the wilderness, than up sprung a nation of Christians. The holy men by whom he was surrounded, would go forth to the adjacent islands, to New Guinea, the New Hebrides, and New Ireland, they were prepared to go and to sacrifice their lives, if necessary, for the faith. As in the storming of a city there was always a forlorn hope, composed of the bravest men to scale the walls and enter the breaches, so these valiant soldiers of Christ cared but little if they fell so that they could beat down the strong holds of Satan; and though it might not be given to them to pour the waters of baptism, the walls of the citadel having been destroyed, other soldiers would follow in the glorious work until it was accomplished, and these lost children of Jesus Christ were brought unto his fold. The reflection naturally forced itself upon their minds that, perhaps, before twelve months had passed away, the bodies of these pious missionaries might be prostrate on the earth, their brains dashed out by the club of the savage, who had misinterpreted the end for which they had come amongst them; but their souls would be happy with their God; and the contributions made by the people would entitle them to the gratitude of those pious souls, they would be remembered by them for evermore, and find a place in their intercessions. The contributions of that night would he had no doubt, show their faith; they were not called upon to leave their houses, and go forth into wild and uncivilized regions, that was to be left to their pastors, who had a nobler vocation than they. It had pleased the Lord to establish him amongst them, but had he been called upon in the same manner as those who were around him, he trusted that the heart which had made one sacrifice would not have withheld another; he could have wished to go with his brethren, to die with them in the Lord, and to ascend with them to the throne of Jesus, but he must stay, he must remain amongst them. He trusted the contributions which would that night be given, would shew their earnestness in the holy faith they professed; and would evince their sympathy with the holy men whose support was the object of those contributions; who when far away, sitting, perhaps,

in some distant isle beneath the shade of the bread fruit tree, or on some barren rock looking over the wide waste of waters, would instinctively cast their eyes towards Sydney, and say to themselves, that although all the world might have forgotten them, there was there on the first Sunday of every month, a faithful flock assembled who would think of them and pray for them; and even a recollection such as that, would be regarded by them as some small return for the sacrifice they had made in coming thither, leaving behind them country, friends, and home, that the kingdom of Christ might be enlarged. •

The contributions and subscriptions for the Society were then received, and amounted to the sum of £20.

The ARCHBISHOP again said, that his venerable friend Mons. Pompallier had intended to address a few words to them that night, but he felt so much fatigued from his recent voyage, that he preferred delaying it until the next night of meeting, when he would address them upon the subject of New Zealand. The details which he would lay before them could not fail to be extremely interesting; therefore, in addition to the motives which usually drew them together, there would be another and a laudable one, that of hearing an authentic statement of the affairs of New Zealand. In concluding, the day he was happy to inform them, that in aid of charitable and benevolent purposes, they had that day subscribed the sum of nearly £120. If they proceeded in that way, the blessing of God must needs attend them. He had detained them long, too long that night, and the clock now told him that it was time, as they had spent the day well to consider how to spend the night, and an early putting on of the night cap, and an early taking of it off, he held to be a very good maxim.

The meeting then separated.—*Sydney Morning Chronicle.*

PRAYERS FOR THE CONVERSION OF ENGLAND.

(By the Honorable and Rev. George Spencer.)

TO THE EDITOR OF THE TABLET.

Dear Sir—As you inserted last week a translation of the Right Rev. Dr. Wiseman's letter to the Bishops of France, begging prayers for England, it will perhaps be interesting to your readers to know in what way it has been answered. There has not been time for much information on this point to reach us; but what little has been received is most satisfactory. The *Univers*, in the article which you have already inserted in the *TABLET*, informs us that the Bishop of Nantes had issued a Pastoral letter, enjoining prayers to be offered throughout his diocese. Since then we have heard from one of the principal religious houses in Paris, that the Archbishop of Paris had done the same, and that the members of that community were consulting in what way best to carry out his wishes: and two or three days back he received a copy of a Pastoral letter of the Archbishop of Cambrai, who recommends these prayers in the most eloquent and moving terms to all his priests and people. The following extract

is towards the conclusion of the letter:—"Let us pray with one voice and one heart; and let us never be weary with praying. Let us pray with a resolution and with earnestness as ardent and devoted as becomes us when engaged in an enterprise, than which none more worthy of the ambition of a Christian soul was ever proposed to animate our piety, our zeal, and our charity. In fact, we are called to help in bringing home to the fold of Jesus Christ, not simply a few scattered sheep, but an entire people, and with it the long succession of its future generations; we have in hand the conversion of a people, whose example may exert the most powerful influence on all the governments and nations which schism or heresy keeps separated from the Apostolic See, and may, in fine, restore the whole great European family to its ancient and precious unity of one creed, and one common filial obedience to the Mother and Mistress of all churches. The salvation of one people, do I say? We have before us the bringing of entire worlds to the obedience of the true Faith, and of the holy laws of the Gospel. Let the efforts of that cloud of preachers, Presbyterians, Evangelicals, Methodists, Baptists, who carry from one sea to another, from continent to continent their barren proselyting zeal, be joined to those of our missionaries; let them cease to be obstacles and become instruments for the propagation of the truth; let the Bible Societies, the Evangelical, the Christian Knowledge societies, devoted to sowing the good seed, those immense resources, which they squander in sowing cockle; let the great British empire turn to the side of the faith of Rome, the balance, in which it weighs the destinies of almost all the nations of the earth, and, at no distant time, we shall see North America, the vast Indies, China, the regions of Australia, even the most remote islands, forming with us but one fold under one Shepherd." All these grand results, he adds, "Divine Providence seems to have placed in the hand of prayer."

The Pastoral concludes with requesting—

1. That every Priest in the Diocese should offer once the Holy Sacrifice of the Mass for the above-named ends and better union of intention; that this should be the Mass of the Aurora on Christmas Day.

2. It requests also, all the Faithful who shall receive Communion on that day, to offer their communion to God for the same intention.

3. Ecclesiastical and religious communities are expressly requested to prepare for the said Communion by a Novena in honour of St. Thomas of Canterbury, who passed some part of his exile in the Diocese of Cambrai. This novena is to begin on the 20th of December, and the Communion, in this case, will be on the 29th, being the Feast of the Saint.

4. An indulgence of forty days is granted to all Priests who shall have offered Mass and all the Faithful who shall have received Communion as above directed.

5. Indulgence of thirty days to all the Faithful who will add to their morning or evening prayers a short invocation of the Apostle of England as the following: "St. Augustine, pray for us."

One principal object of the present communication is, as may be well supposed, to animate all Catholics in England to a re-doubled ardour in their

prayers for England, by the example of our kind and zealous brethren in France. We cannot doubt that every Priest frequently offers the Holy Sacrifice for this end, and that in many congregations prayers are devoutly made, as we learn in the case of one at least, from your pious and interesting correspondent at Bury, St. Edmund's. But will it be considered too bold a step to suggest through your paper to the clergy of the kingdom, that they should particularly unite with the subjects of these zealous Prelates in offering one of their Masses on Christmas Day for the conversion of England, and recommend to the Faithful under them to offer their Communion on the same day for this object. How pleasing will it be to the Archbishop of Cambrai to know that his charitable efforts for England had been thus responded to. I am, dear Sir, your faithful servant in Christ,

GEORGE SPENCER.

St. Mary's College, Dec. 17, 1845.

NEW ZEALAND.

HOW THE DOCTORS DIFFER.—(Communicated.)

"No missionary, no mission property known to be such, was injured intentionally.—Extract from Governor Fitzroy's despatch to Lord Stanley, dated 26th of March, 1845, printed at p. 7, Parl. Papers, 15th of July, 1845, No. 517 of the Session.

"It is remarkable that the Protestant Church at Koraroreka has been burnt down, whilst the Roman Catholic Establishment remains untouched.—Extract from Capt. J. Everard Home's letter to Admiral Sir Thomas Cochrane, C. B., dated 25th of March, 1845, printed at p. 25, Parl. Papers, 15th of July, 1845, No. 517 of the Session.

At the April meeting of the St. Patrick's Society for the Propagation of the Faith at Sydney, the Archbishop read a letter from Bishop Pompallier, dated Koraroreka, 13th of March, 1845, "in which he stated he was surrounded by ruins, but the natives had *tahoored*, or made sacred, the property belonging to him remained unharmed, and himself and his clergy safe. The natives said to him, 'Do not be afraid, Bishop, we know that you came here to do us good, you have done us good, and we know that you do not meddle with politics; continue to do good amongst us, and you shall be safe.'"

We may add, WHAT A LESSON TO OUR POLITICAL PROPRIETARY PROTESTANT MISSIONARIES!!!

"But these desirable results have not been effected without serious loss on our side, which I lament deeply—fifteen killed and thirteen wounded a large number out of those actually engaged."—Extract from Governor Fitzroy's letter to Lieutenant-Colonel Huia, dated, May 8, 1845.

Return from the North Star:—Killed—1 marine, 1 seaman—total 2; wounded—1 officer, 3 marines, 3 seamen—total 7. Hazard:—Killed—none; wounded—1 officer, 1 marine, 2 seamen—total 4. These Governor Fitzroy does not notice; he told the truth, but not "the whole truth," and there is the difference. These returns are taken from the *Times*, and copied by it from the *Sydney Herald* of the 13th of June.

The account in the *Times* is a detailed one, and must have been read with great interest. It differs widely from Governor Fitzroy's, and is such as must call for a military inquiry why the path was attacked by musketry instead of cannon. There seems a fatality attending all authorities in New Zealand. It is a long lane without a turning, and a change must surely be near at hand.

NEW ZEALAND.

To the Editor of the *Chronicle*.

SIR—In the New Zealand news published in the *Morning Herald* of the 24th instant, I have read the substance of some despatches sent home about a year ago by Captain Fitzroy, and have perceived, not without much surprise, a statement in those despatches accusing the Roman Catholic mission in New Zealand of publishing in their Tracts, disseminated among the Maories, matter calculated to prejudice them generally against the English.

I do not conceive that any old resident in that Colony, who has known and watched the efforts of the Roman Catholic missionaries under Bishop Pompallier, and the beneficial effects of those efforts, should (of whatever religious persuasion he may be) be silent on such a subject; more particularly when a body of upright and conscientious Clergymen are thus unjustly and unworthily attacked; and I have no hesitation in saying that, from whatever cause, Captain Fitzroy has entirely misrepresented those gentlemen. Their Tracts I have seen, and during a residence of several years in the Colony, I have had abundant opportunities—both during visits to many of their stations, and in communicating with the natives themselves—of judging of the Roman Catholic, as well as of the other missions there; and I am convinced that neither their writings nor the general tenor of their oral communications have had any other tendency than the advancement of the spiritual welfare of the Maories, and that those missionaries have never exercised any influence of a political character among the natives.

If proof of this were wanting, abundance might be adduced; but suffice it, that I ask one question as to the result of the disaffection of which His Excellency Captain Fitzroy was announcing but the opening scene in the despatches now before the public—Who is the individual, who is the prime native mover of all the disturbance in New Zealand?—where was he educated?—among what persons has he lived up to the present time? Honi Heke, educated at Waimate, the stronghold of the Church of England missionaries; the pet of the head of that society in New Zealand. This man and his followers, all of the same creed, and living in the immediate vicinity of Waimate, are the parties around whom the disaffected rally, while the Roman Catholic natives are friends to Government and to the English.

I am, Sir, your very humble servant,

VERITAS.

Sydney, 25th September, 1845.

THE AUSTRALASIAN HOLY CATHOLIC GUILD OF ST. MARY AND ST. JOSEPH.

On Sunday last the first public investiture of the Brethren of the above Guild took place in the Cathedral of St. Mary; and the ceremony was one of a highly solemn and interesting nature.

We are happy to perceive the rapid progress which this institution has made since its establishment: an institution which we have no doubt is destined to diffuse amongst the Catholics of the Colony benefits of the most lasting description. Every one at all acquainted with the history of the mother country must be aware of the immense advantages which even in a temporal point of view the Guilds of the olden time conferred, not upon individuals only, but upon whole districts, towns, and cities; all these estimable institutions were however destroyed by the ruthless hand of the "Reformation," and their wealth confiscated to supply the wants of a grasping tyrant and his needy courtiers. Previous to that event, the Guilds were extremely numerous, many of them were rich, and all of them had some means of providing for the aged, the sick and destitute in their immediate neighbourhood; and numbers of them had schools endowed from their own funds for the education of their youth.—Charity was the basis upon which they were all founded. Love to God and love of their fellow creature; a desire to help their neighbour in all his wants spiritual and temporal, were the active principles by which they were all animated.

After the "Reformation" the semblance of these institutions remained in England, but the substance was gone. The spirit of charity which, previous to that period, had animated them was departed, and they became mere Corporations, the members of which in most cases possessed some few privileges of a slight description over their fellow citizens; but as far as it regards the exercise of Christian charity, and promoting the honour and love of God, the Guilds in England were from the period of the "Reformation" until within a few years ago essentially and literally dead.

During the last few years however these ancient institutions have revived. As the Catholic religion has spread itself more and more over the land, it has brought back a desire for the institutions of those days when our forefathers dwelt in peace, when they worshipped their God in simplicity and truth, and when taught by the example of the Church their thoughts were directed to the formation of institutions, which being founded upon the solid basis of religion, and having for their object the love of man, and the honour of God, dispensed around them peace and happiness wherever they were established.

The Australasian Holy Catholic Guild is founded upon precisely the same principles; its object being to promote the practice of religion and brotherly love amongst all its members, as well as the relief of their temporal necessities. It has besides this, however, other objects in view, which time alone will enable it to accomplish; but which, we doubt not, the excellent plan upon which it is established will enable it to effect:

these are—the formation of a public circulating library; the awarding of premiums to the poor for the most cleanly kept houses and best cultivated gardens: the offering of prizes for the best specimens of workmanship in the various useful and mechanical trades: and also the establishment of a dispensary, where medicine and medical advice will be gratuitously dispensed to the poor of all denominations.

It having been previously announced that the ceremony of investiture would take place on Sunday after vespers, the Brethren assembled at three o'clock at their usual place of meeting, the Catholic School-room, Macquarie-street; and, when everything had been arranged, they proceeded to St. Mary's Cathedral, headed by the Warden, each Brother carrying upon his arm the cloak and collar with which he was about to be invested.

On reaching the Church, they were all seated, according to the order in which they had walked, upon the seats immediately in front of the altar. After vespers, his Grace the Archbishop preached a most eloquent sermon from the 132nd psalm l. v. "Behold how good and how pleasant it is for brethren to dwell together in unity." His Grace, after adverting to the happy change which had taken place in the habits of the people of late, and the consolation which he derived at seeing such large numbers of them regularly and sedulously attending to the duties of their religion, expressed his heartfelt satisfaction at the alacrity with which they had joined that Society; a Society which, unlike most others, was not only a Society for supplying their temporal wants, and alleviating their bodily distresses, but being founded upon the firm basis of religion, called forth the exercise of piety and devotion in their hearts. His Grace then dwelt at some length on the benefits which religion bestowed upon those who adhered to her precepts, and pointed out the many great and good works which had been accomplished by our forefathers, when animated by the love of God, and a desire to promote the happiness of their fellow creatures. He congratulated them on the establishment of such a Society as the one then before him in the Southern hemisphere, and confidently predicted that the good which would be accomplished by its means would continue, and have a beneficial influence on succeeding generations.

On the conclusion of his Grace's sermon the Warden and Bursar advanced to the foot of the altar, holding in their hands their staves of office and having on their left arms their collars, cloaks, and shields. All the brethren then knelt down while his Grace proceeded to the ceremony of blessing the cloaks. The ceremony was performed by his Grace standing in the middle of the altar, with his face towards the Brethren, having on his left the Right Rev. Dr. Pompallier, Bishop of New Zealand, and on his right the Very Rev. the Vicar General. The blessing of the cloaks having been concluded, his Grace and Bishop Pompallier being seated, the Warden and Bursar were conducted to the Archbishop to be invested, first the Warden and then the Bursar; these having retired, their place was occupied by the Secretary of the Guild, and a member of the Council, the remainder of the Council were then

invested, and after them the Brethren by two and two, according to seniority, until the whole of them one hundred and two in number had been invested.

The cloaks of the Warden, Bursar, Secretary, and Councillors, were handsomely trimmed with colours appropriate for their respective offices. The Warden's with deep blue and gold coloured lining; the Bursar's with yellow, edged with crimson; the Secretary's scarlet, edged with gold; the Councillors green, edged with yellow; the rest of the Brethren were habited in the black cloak and white collar of the Guild.

After the investiture, the Brethren formed in procession; and habited in their cloaks, the officers bearing staffs surmounted by a cross, returned to the school room in Macquarie street, which is at present used as a temporary Guild Hall, where, when they were seated, the Warden in a neat speech thanked the Brethren for their attendance, and congratulated them on the progress which the Society had made, having been established little more than five months, and numbering upwards of one hundred and sixty members.

A vote of thanks was then proposed to the Warden, for the exertions he had made for conducting the ceremony of the day; and for the very excellent manner in which all the arrangements had, under his superintendence, been carried out. The vote of thanks was carried by acclamation, all the Brethren standing; and the Warden having returned thanks, the Brethren unrobed themselves and separated.

The day was particularly fine, everything went off with the greatest order and satisfaction, and large crowds of persons were assembled to witness the ceremony in the Church as well as the procession outside.—*Sydney Chronicle*.

MAYNOOTH COLLEGE.

On last Monday the examination for the successor of the Rev. Mr. Furlong to the rhetorical chair commenced, and continued, at the rate of about six hours each day, until Thursday last included. The candidates were four in number, and we have learned, with a high feeling of gratification, that the answering of each was indicative of the utmost industry and the most profound learning. The names of the reverend gentlemen who thus honourably competed are—

The Rev. Mr. M'Eveley, Professor of St. Jarlath's College, Tuam; the Rev. Mr. Rogers, Professor of Sacred Scripture in the Irish College in Paris.

The Reverend Mr. M'Mahon and the Reverend Mr. M'Carthy, both of whom commenced and completed their course of studies in the establishment at Maynooth, and were both senior students on the Dunboyne Establishment.

On Friday morning the Rev. Mr. M'Carthy was declared elected to the well-contested chair, by the Board of Trustees, that gentleman having received the majority of the votes of the judges of the college. We understand that the new-chosen Professor is a native of Kerry—indeed, from the immediate vicinity of Derryhane.—*Freeman's Journal*.

First Impression made by an Earthquake.—

Before we quit this great phenomenon, we must advert to that indescribable, deep, and peculiar impression which the first earthquake which we experience makes upon us, even when unaccompanied with subterranean noises. The impression is not, I believe, the consequence of any recollection of destructive catastrophes presented to our imagination by historical narratives. That which seizes upon us so wonderfully, is the disabuse of our innate faith in the firmness of the solid and sure-set foundations of the earth. From infancy we are accustomed to the contrast between the moveable element of water, and the immovability of the soil on which we stand—a belief confirmed by the evidence of our senses. But when the ground suddenly rocks beneath us, the feeling of an unknown mysterious power in nature coming into action, and shaking the solid globe, arises in the mind. The illusion of our early life is instantaneously annihilated. We are undeceived as to the repose of nature—feel ourselves transported to the realm and subjected to the empire of destructive unknown powers. Every sound—the slightest rustle in the air—sets attention on the rack, and we no longer trust the earth on which we stand. The unusualness of the phenomenon throws the same anxious unrest and alarm over the lower animals. Swine and dogs are particularly affected by it; and the very crocodiles of the Orinoco, otherwise as dumb as our lizards, leave the trembling bed of the stream, and rush bellowing into the woods. To man the earthquake is something unlimited and all-pervading. We can remove from the active crater of a volcano; we can escape from the flood of lava that is pouring down upon our dwelling; but with earthquake we feel that whithersoever we fly we are still over the hearth of destruction.—*Baron Humboldt's Kosmos*.

THE LARGEST BRIDGE IN THE WORLD.—According to reports of travellers, the bridge of Layang, over an arm of the sea, in China, is the largest bridge in the world. Erected in a similar way as the bridges of Babylon, but entirely of stone. Its length is said to extend to 26,800 Paris feet, and comprises 300 arches, are rather openings of pillars. These are not overspread by arches, but there are placed above them large slabs of stone, which form the road way, 70 feet broad. The distance of the pillars is nearly 743 feet, the latter being 70 feet high and 15 broad and strengthened with stone facings of triangular prisms, which extend over the whole height of the pillars up to the transversal slabs. The latter (of course more than 70 feet long) extend in breadth to 15 feet, and have 9 feet in thickness. Other reports, however, assign no more than 43 feet old Paris measure, to the distance of the pillars, and only 4½ feet in breadth and thickness of the transversal slabs—by which, of course, the length of the bridge is reduced one-half. Even so, it would be an astonishing structure, being six times the length of the longest bridge in Europe, viz., the Pont de St. Esprit, at Lyons. The parapet is according to some reports, a railing,—according to others, a balustrade, and every pillar supports a pedestal, on which a lion, 21 feet long, and made of one block of marble, is placed.—*The Builder*.

• THE
B E N G A L
C A T H O L I C H E R A L D.

" *One body and one spirit—one Lord, one Faith, one Baptism.*"

No. II.]

CALCUTTA: SATURDAY, MARCH 14, 1846.

VOL. X.

THE RIGHT REV. DR. BORGHI AND THE CATHOLIC SOLDIERS OF
THE PUNJAUB.

We have much pleasure in publishing, at the request of the Archbishop, Vicar Apostolic of Bengal, the annexed letter addressed to his Grace, by the Rev. *Father Vincent*, of Umballa, in answer to certain alleged false and injurious reports. Our own opinion is, that these reports being without even the semblance of truth, no justification whatever is necessary, more especially as we published in a former number of this journal, a letter from the Vicar Apostolic of Agra, which stated expressly, that two clergymen had been sent by him to the scene of war, to minister to the spiritual wants of the Catholic Soldiers. All our readers are well aware of Bishop Borghi's Missionary Zeal and paternal solicitude, to provide for the spiritual necessities of the Catholic Soldiers, and they cannot fail to be as much astonished and surprised as ourselves, that any complaints such as those alluded to, by *Father Vincent*, should be ever thought of.

*To His Grace — The Most Reverend Dr. Carey,
Archbishop of Flessa and V. A. of Bengal.*

MY LORD ARCHBISHOP,—Trusting in your Grace's forgiveness, I take the liberty of addressing you these few lines, in the fond hope they will find your Grace in the enjoyment of good health, so much required in this holy season of Lent, for the fulfilment of your pastoral charge. The cause of my intruding on your valuable time, is a report spread abroad, by some idle persons against my Venerable Superior, Bishop Borghi, for not sending a Clergyman to attend the wounded Catholics in the hospitals at Ferozepore. This is a calumny which every sensible man can confute; but I, more especially. Every one is aware of the loss of the never sufficiently to be lamented F. Francis; but, as almost every Newspaper has spoken of him, I think it superfluous to say more. As soon as the sorrowful news reached our Bishop, he sent me a letter, regret-

ting the loss the Mission sustained in the death of the zealous Missionary, and informing me, of the necessity he was in, of sending another Priest to attend the poor patients in the hospitals at Ferozepore, and that, if I had nothing to do at Umballa, he should be glad I would go there. My Lord, I must own, that, although my heart was ready, to approach the bed of those valiant men, to soothe their sorrow, to wipe and wash their wounds, and to pour the balm of consolation into their souls in that awful moment of agony and distress; still, the unsafety of the roads, being lined by hordes of Seik—robbers and murderers, made me defer my going, till a detachment of soldiers, who, were on their way to join the army, should come over: so that I might go with more safety, and not be exposed to the danger of being murdered; and thus, by losing my own life, be prevented from affording consolation to others. I communicated my intention to the Bishop, and in the interim, prepared for my journey. I told the Bishop that I had two full hospitals to attend at Umballa, besides the depot of the 8th Regt. The Bishop in consequence, sent the Rev. F. McDonnell to Ferozepore, where he arrived on the 9th inst. with the detachment I intended to go with.

After these arrangements, I think, my Bishop is out of the reach of those slanders. Will your Grace, with your accustomed kindness cause this to be published in the "*Catholic Herald*," for the satisfaction of its readers, and in justification of our Bishop. We expect, with anxiety, a proclamation of peace with the Punjaub. Oh, may the horrors of war keep distant from all Christian countries! What numbers of men have been lost! How many Widows and Orphans have been left! Your Grace is aware that our Bishop has erected an asylum for these poor children: I have many to send when I return to Umballa. Lau and Kussowlie will be stations for the wounded. May God heal the wounds of their bodies, and

by his divine grace preserve their souls unhurt!
 * But I forget myself in trespassing so far on
 your Grace's kindness. Beseeching your for-
 giveness and Apostolical benediction.

I remain, your Grace's
 Most Obedt. Servt. in Christ,

Kussowlie,)
 27th Feb. 1846)

F. VINCENT,
Missionary Apostolic.

CAMP.—ARMY OF THE SUTLEDGE.

*To His Grace—The Most Reverend Dr. Carew,
 Archbishop of Edessa. V. A. B.*

(LAHORE.) Feb. 24, 1846.

MY DEAR LORD,

Although a long period has elapsed since I have had the gratification of corresponding with your Lordship, still I feel convinced you will be pleased to receive a few lines from me, and to know that with the blessing of providence, I have been fortunate enough to survive untouched, throughout the entire of the Campaign, in every action of which I was present. We have suffered most dreadfully, about 600 wounded and killed, of whom about 160 men and 6 officers were killed, 25 officers wounded, and we were in the thickest fire in every action, and in the affair of the 16th February I believe the — Regt. saved the day. The first man to mount the enemies' trenches on that memorable occasion, amidst a hurricane of grape shot and musketry, was a Sergt. Major, an *Irishman* and a *Catholic*. This gallant fellow at the moment of Victory, received a mortal wound. The conduct of our poor fellows, many of them Irish Catholics, was brilliant in every action, advancing as they did, right in the face of a murderous fire from the Sikh guns. Nothing could keep them back and the numbers of them strewn over the field, well attested their matchless courage, and devoted gallantry.

Assistant Surgeon Dr. Graydon, (an Irishman) who was close by me, was killed at Moodkee. He survived his wound only 24 hours, a greater loss to his Regt. and society cannot well be conceived. Two other Medical men were killed in his eventful campaign; viz. Dr. Clanton, 9th Foot and Dr. Hoffmither, the Medical attendant of Prince Waldemar, a man of varied learning, whose friendship I was proud to possess. Poor Father Francis was killed at Moodkee, he accompanied the — Regt. (contrary to my earnest persuasions), under fire in the dust and confusion I lost sight of him, and saw no more of this Holy man, until his body was brought into our Camp two days afterwards, dreadfully mutilated, by 3 wounds, any one of which, must have caused instantaneous death, I had the melancholy satisfaction

of assisting to commit his venerated remains to the earth, and certainly I look on him as a martyr to his zeal in religion and his undying love of his fellowman. * "Greater love than this, no man hath, that he lay down his life for his friends." His death and in such an edifying manner, has excited the universal admiration of the Army, Protestants and Catholics. How strongly does his disinterested conduct contrast with that of Ministers of another Faith, who preferred remaining comfortably in cantonments, to braving the perils and hardships of a battle field. I lamented much his not having taken my advice and remained in Camp, but he believed his post was with the dying, and there he yielded up his pure spirit to his maker. I fortunately preserved the chalice and patena, the rest of his effects were plundered, on their way from Ferozepore to Loodhianah, I exerted every nerve in vain to secure their safe transport, but occupied as I was, I was reluctantly compelled to resign their keeping into the hands of his servants. You may then readily believe my duties have been most arduous; at the last battle, the 50th Regiment had 244 *Hors de Combat*, 13 Officers including Col. Ryan wounded, one killed. *Irish Catholic* blood flowed in torrents in every action. The Sepoys on the whole behaved very badly, whole Regiments running away. They are worse than useless, as they killed and wounded many of our own men; without Europeans, they would be soon overwhelmed. The Sikhs are a brave, gallant enemy; their artillery superior to ours, splendidly served, and they fought nobly to the death, thousands falling at their guns. Their loss, particularly, in the last battle has been terrific. We are now at Lahore and the British flag is floating triumphantly from the height of the Capital of the Punjab. The war is over, all the Sikhs have laid down their arms, and a treaty is now in progress, by which all will be settled. Lahore is a splendid City, very strong and highly fortified. The army will be broken up in a few days, and we return to our cantonments, after a Campaign, short, but unsurpassed for the brilliancy and importance of its details.

A Subscription for our poor countrymen at home, is in progress here, and I hope will be commensurate with the valour and indomitable gallantry of the Irish Soldiers of the army of the Sutledge. There is a Catholic Clergyman I am happy to learn at present with our wounded at Ferozepore.

The Sikhs burned down all our thatched Bungalows at Loodhianah, amongst others, that of the lamented *Father Francis*, which we were just on the eve of completing for him.

This is a fine rich and fertile country, a portion of it has been ceded to us.

They give us 2 million of money, disband the army and surrender every gun ever pointed at the British. We protect the Rancee and the Maharajah, and renew the friendly disposition which existed in the days of Runjeet Sing.

Whenever your Lordship may have leisure to favour me with a few lines, it will afford heartfelt pleasure.

My Dear Lord,
Your's most faithfully,
With the greatest esteem.
A. B.

LENT LECTURES.

To the Editor of the Catholic Herald.

DEAR SIR,—The luminous and powerful Lecture on the *possibility, utility and necessity* of Revelation, delivered by His Grace the Archbishop, on last Friday evening, in His Cathedral Church, to a highly respectable and intelligent audience of different persuasions, must have produced an effect on the minds of all present, calculated, not only, to remove the doubts of the waverer, but to shake to the centre, the impious reasonings of the confirmed sceptic.

A continuous course of lectures on the mighty revelations of the Deity to man, tracing them from the first promise made to Adam in the "garden of delights," through the dark, yet further developement in the Prophetic writings, until their glorious accomplishment in the person of the Messiah, must produce the most beneficial results amongst the mixed community of Calcutta. The Catholic can trace through their beneficent gradations, the truths upon which he rests his hopes of salvation,—the Protestant by following up the long chain of evidences, must, with the mere aid of a reasoning intellect, discover the disconnection which severs his belief from the primary and unbroken principles, upon which is based the great superstructure of divine faith,—the unconverted native whose mind has been improved by education, will clearly perceive, that by admitting the existence of one Supreme Being, there is no further room left to him for adhering to those wild and inconsistent vagaries which are sanctioned in his Brahminical Mythology. It would, surely, be unworthy of the Deity, having once made known his will to man, not to have appointed a safe and unerring depository of his revelation, which could authoritatively declare it to every succeeding generation, and to which all men must yield an entire and implicit obedience.

To such a conclusion, I apprehend, must every sincere enquirer after truth, arrive, who attentively and dispassionately considers the bearings and the arguments of those impor-

tant subjects, whose discussion the Archbishop's Lectures will embrace.

He has declared in his opening lecture, that he will confine himself altogether to the plain principles of common sense, and with those as his guide, he will undertake with God's assistance, to demonstrate to the plainest intellect, the divinity of those great truths, which the Almighty has revealed to man.

A series of lectures, such as His Grace contemplates, is best adapted to this process of argumentative reasoning. Bishop Wiseman in those delivered at London and Birmingham arrested the deep attention of numerous dissenters; and it cannot be questioned that simple and closely consecutive argument on such important subjects, is ever attended with the most satisfactory results. The mind is not hurried away by the eloquence of the Orator; it has time for cool and calm reflection, which will not die with the occasion, but will remain to deliberate and digest the several proofs adduced in support of the positions which the Lecturer may advance. The passions are not excited; the heart may remain unmoved, for the appeal is made only to the understanding.

We need not the high authority of Quintilian to assure us, that the Lecturer has to contend with more difficulties than the Orator. He never can soar into the higher regions of imagery; and as solid and thorough conviction can be his only aim, he must confine himself within the strict and severe limits of logical deduction.

In the lecture which I have heard, and which in common with all who were present, I admired, the Most Rev. Prelate has been most successful. He brought to the lucid exposition of a truly difficult subject, the long-stored resources of a highly-improved and cultivated mind. He supported every position of his subject with the closest, theological reasoning, and his citations from the Pagan philosophers of antiquity, evidently demonstrated that his researches into those remote and abstruse regions of learning, have been, at once, most critical and profound. His was not the empty vapouring of the mere declaimer. His discourse was not tainted by that stupid bigotry which, like the serpent's trail defiles all that it touches. All was solid, powerful and convincing. Charity, benevolence of the heart and an holy and ardent zeal for the salvation of all, were the distinguishing features of a great and learned exposition of the most momentous subject, which ever engaged the consideration of man.

It is to be sincerely desired, that His Grace, at the conclusion of his Lenten Lectures, may be induced to give the several discourses in a

published form. In such a case their effect *must* not be transient, for whilst they could realize those permanent advantages which every effort of his life is calculated to confer, they would in no mean degree adorn the literature of his country.

I remain Sir,
Your obedient servant,
A FRIEND TO RELIGION.

March 11th, 1846.

MATHEW RELIEF FUND.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—May I request the insertion of the enclosed in your next number? I sincerely trust, that the very liberal example of Mr. Crow, will be imitated by every other Teetotaller in India.

Your's faithfully,
✠ THOS. OLLIFFE.

*To the Right Rev. Dr. T. Olliffe, Bishop of
Melene, &c. &c. &c.*

MY LORD,—From my early youth it has fallen to my lot to witness a variety of facts and occurrences, to trace them to their sources, and to watch with attention the development of their consequences,—all which has left on my mind a deep impression of the great injury, to the temporal as well as spiritual welfare of mankind, inflicted by the abominable vice of Drunkenness. I have witnessed,—and who has not witnessed,—the brutalizing effects of liquor. The perpetration of the most violent atrocities, the loss of character, the loss to society of numerous useful members, the desolation of families, the abandonment of innocent children, the debasement of all moral and honorable feeling, the degradation of the exalted image of the Creator in the rational soul, to the level of the brute creation, all crowd on my mind, as I take a retrospect of what I have seen, heard, and read of the dreadful effect of the vice of Drunkenness. Thus fully impressed with a lively sense of the magnitude of the evils arising from this vice, I hailed, with rapturous joy, the appearance of that bright Star of Temperance—the ever to be honoured and admired Father Mathew. The rules of his society were so congenial to my previous habits, so consonant with my preconceived views, that I at once enlisted myself among his disciples, and became a Teetotaller, taking the pledge from the hands of the Very Rev. Dr. Kennedy, Vicar General of Bengal.

But what became of all this warmth of feeling,—this admiration for the great Apostle of Temperance, the worthy Reformer of nations,

when news reached this country, that he was in pecuniary distress, brought on in consequence of his exertions in the cause? Your Lordship publicly called upon me no less than upon others to relieve the Apostle of Temperance, from his distresses; yet we listened not, or listened but with indifference. Your Lordship now announces, through the public Press, that from October last to this day, only the paltry sum of 25 Rs. has been subscribed, and that out of that sum 20 Rs. were contributed by a Protestant. O Shame! “tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.” Generous Protestant, whoever thou art, whatever be the sect to which thou belongest, thy example is worthy of our imitation, and if we Catholics, especially the pledged Members of the Society of Father Mathew, do not follow the example set by thee, a blush of shame, indicating the presence of proper feeling, ought at least to afford some apology to every Protestant—nay, to every man, whose eyes may happen to meet ours.

My Lord, for my own part, I hasten to redeem these blushes, to wipe off this stigma, by a willing, although late, contribution of Co.'s Rs. 50, and wish my circumstances enabled me to make it 50%.

I am, my Lord, with the greatest respect,

Your Lordship's

Most obdt. and devoted Servt.

18th March, 1846.

M. CROW.

IRISH RELIEF FUND.

*Extract from the Very Rev. Mr. Balmas' Letter,
to Messrs. Lackersteen*

“Be so good as to pay to Archbishop Carew, at your earliest convenience, the sum of Co.'s Rs. three hundred and ninety, and twelve annas (390 12) being the amount of contributions received by me at Monkhain, for the relief of the distressed Irish, and place the same to the account of our Missions. Please to hand his Grace also, the enclosed list of the contributors.”

PROPAGATION OF THE FAITH.

On Sunday the 8th instant, a native young Woman, a Pagan, was baptized by the Rev. P. O'Shea, in St. Xavier's Chapel, Bow-Bazar. We are happy to announce that in the above mentioned Chapel, more than forty persons approached the Holy Communion on last Sunday, and that, on almost every day, since the beginning of the present holy season of Lent, the Congregation is edified there, by the numbers that receive the Blessed Sacrament.

BENGAL CATHOLIC ORPHANAGE.

From a Wing of H. M. 39th Regt. at Dinapore.

THROUGH THOMAS B. McNAMARA.

Sergt. Major Sears, &c.	...	Co.'s Rs.	5	0
Mrs. Sears, ...	...	...	1	0
Miss Jane Sears, ...	...	...	1	0
Miss Ellen Sears, ...	...	...	1	0
Master John Sears, ...	...	...	1	0
Master M. Day Sears, ...	...	...	1	0
Quarter Master Sergt. Dalton, ...	...	...	4	0
Color Sergeant Barry, ...	...	...	2	0
Sergeant Downey, ...	...	...	1	0
Sergeant James Devine, ...	...	...	1	0
Sergeant John Mullane, ...	...	...	0	8
Corporal John Sullivan, ...	...	...	2	0
„ O Mealy, ...	...	...	0	8
„ Callaghan, ...	...	...	0	4
„ Maddegan, ...	...	...	1	0
„ Kearney, ...	...	...	0	8
„ Hem, ...	...	...	0	4
Mrs. Sergeant Welsh, ...	...	...	1	0
James White, Private, ...	...	...	0	8
Abel Wrale, „	...	...	0	8
Thomas Preston, „	...	...	0	8
Private Black, „	...	...	0	8
„ Nuttall, „	...	...	0	4
„ Griffin, „	...	...	0	8
Conductor Coreoran, <i>Agra Mail</i>, ...	...	...	20	0
T. Lawler, Sergt Major 66 N. I.	...	...	4	0
Mrs. Lawler,	1	0
Miss Hannah Bean,	1	0
Thos. B. McNamara, Dept. P. W. <i>Annual</i>
Subscription,	12	0
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John Maunin McNamara,	1	0
Francis McNamara,	0	8
Thos. Patrick McNamara,	0	8
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Mr. McNamara,	5	0
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Selections.

THE FUTURE.—BY ELIZA COOK.

It was good, it was kind, in the Wise One above
To fling Destiny's veil o'er the face of our years,
That we dread not the blow that shall strike at our love,
And expect not the beams that shall dry up our tears.

Did we know that the voices now gentle and bland
Will forego the fond word and the whispering tone;
Did we know that the eager and warm pressing hand
Will be joyfully forward in "casting the stone,"

Did we know the affection engrossing our soul
Will end, as it oft does, in madness and pain;
That the passionate breast will but hazard its rest,
And be wreck'd on the shore it is panting to gain;

Oh! did we but know of the shadows so nigh,
The world would indeed be a prison of gloom;
All light would be quenched in youth's eloquent eye,
And the prayer-hoping infant would ask for the tomb.

For if Hope be a star that may lead us astray,
And "deceiveth the heart," as the aged ones preach;
Yet 'twas Mercy that gave it, to beacon our way,
Though its halo illumines where we never can reach.

Though Friendship but flit, like a meteor gleam,
Though it burst, like a morn-lighted bubble of dew,
Though it passes away, like a leaf on the stream,
Yet 'tis bliss while we fancy the vision is true.

Oh! 'tis well that the future is hid from our sight;
That we walk in the sunshine, nor dream of the cloud;
That we cherish a flower, and think not of blight,
That we dance on the loom that may weave us a shroud.

It was good, it was kind, in the Wise One above,
To fling Destiny's veil o'er the face of our years,
That we dread not the blow that shall strike at our love,
And expect not the beams that shall dry up our tears.

DREAMS OF THE PAST.—BY THE SAME.

As we wander alone where the moonlight reposes,
And the wind o'er the ripple is musical and sweet,
When the stars glitter out as the day-flower closes,
And the night-bird and dew-drop are all that we meet —
Oh! then, when the warm flush of thought is nusealing
The bonds that a cold world too oft in keeps fast,
We shall find that the deepest and dearest of feeling,
Is pouring its tide in a dream of the past.

Oh! who shall have travelled through life's misty morning,
Forgetting all waymarks that rose on their track,
Though the things we loved then had Maturity's scorching,
Though we cast them behind, yet we like to look back,
Though the present may claim us with magical numbers,
And hush the rapt spirit, entrancing it lost,
Yet 'tis rarely the heart is so sound in its slumbers,
As to rest without mingling some dream of the past.

Oh! the days that are gone—they will have no return;
And 'tis wisest to bury the hopes that decay.
But the incense that's purest and richest in burning,
Is oft placed where all round it is fading away.
Though the days that are gone had more ranker than blossom,
And even that blossom too tender to last,
Yet had we the power, oh! where is the bosom
Would thrust from its visions the dreams of the past?

THE ADDRESS TO THE QUEEN.

The Lord Mayor and deputation from Dublin arrived at the Castle at half-past two. His lordship and the members of the Corporation appeared in their respective Municipal robes of office, and the officers carried their badges. His lordship was accompanied by Mr. T. Reynolds, Marshal of Dublin; Mr. P. Shannon, town councillor; Mr. T. L. Sinnoll, high constable; Rev. E. H. Nelson, chaplain; Mr. Duckworth Nelson, physician and surgeon; Mr. T. J. Beasley, secretary; Mr. T. Ackins, sword-bearer; and Mr. J. Curran, mace-bearer. His lordship and the deputation, on alighting at the state entrance, were conducted by the grand staircase, through the guard chamber, to St. George's Hall and the Waterloo Chamber, where they partook of a collation. Returning to St. George's Hall, the deputation were summoned to the presence of the Sovereign, and were conducted by the Vice Chamberlain to the presence of the Queen. The Lord Mayor read the following address:—

"May it please your Majesty,

"We, the Lord Mayor, Aldermen, and Burgesses of Dublin, approach your Majesty with feelings of loyalty and profound respect for your Majesty's person and throne; but, impelled by an imperative sense of duty, we cannot refrain longer from laying before your Majesty that which must cause pain and anguish to a monarch who feels acutely for the sufferings of her people. We assure your Majesty that we would not address you on the destitution of our country, but we are deeply impressed with the awful responsibility that would attach to us in the eyes of an all-ruling Providence, if we were silent and did not make known to your Majesty the melancholy situation to which the inhabitants of Ireland may be reduced, and the danger that exists of a whole people under your Majesty's sway falling victims to the scourge of famine and pestilence, its usual concomitant, if measures shall not be promptly taken by your Majesty's government, under the blessing of a merciful God, to avert from Ireland such a calamity. We beg to inform your Majesty that, from causes over which your people of Ireland have had no control, they have been reduced for many, very many years, to look to the potatoe crop as the only source from whence to draw their daily sustenance. To them, beyond the people of all other nations, was assigned, as their only food, the poorest food in the world, and of that, for the vast majority of them, the supply was scanty. But their wretchedness did not terminate even at this point, for them there was still a step lower in the depths of misery. Their supply of food was not only scanty, and of the worst kind, but of late years they were compelled to eke out existence on the worst of that food. Alas! food unfitted for the brute animal was, and is, the food of the vast majority of your subjects in Ireland. May it please your Majesty, this state of destitution of your people, although known to us, who live among, and form a portion of them here, rests not on our evidence. Commissioners appointed by your Majesty, in their report, now published to the world, have announced that the agricultural labourers of Ire-

land and their families are calculated to amount to more than 4,000,000 of human beings, whose only food is the potato; whose only drink is water; whose houses are pervious to the rain; to whom a bed or a blanket is a luxury unknown, and who are more wretched than any other people in Europe. This statement is too true; but it is confined to one class alone—agricultural labourers. We are compelled to add, that this description of the destitution of four millions of your subjects, when it says they are more wretched than any other people in Europe, does not convey the whole truth, for there are, alas! many more of your people, not included in the class designed by the commissioners, who should be added, are on the verge of famine; and this is related of the inhabitants of a country which of late years may be justly termed the granary of England, exporting annually, from the midst of a starving population, food of the best kind in sufficient abundance for treble its own inhabitants. Such, may it please your Majesty to be informed, was the situation of the Irish people at the commencement of the late autumn. The wise Ruler of all, was pleased then to bless our land with a harvest teeming with abundance of the best of food of man. Our people gathered it and saved it; but, alas! when He was pleased thus to reward the labours of the husbandman, He, for his own wise purpose, blighted the potato crop, and destroyed at least one-third of their sole, their only support, for one year, and involves a state of utter destitution for four months of a great majority of your Irish people. "May it please your Majesty, we have reflected on the awful truth: a vast number of fellow beings, created for the same wise purposes, destined for the same great end, in danger of being without food for four months, and thus to fall the victims of famine and pestilence, if immediate measures are not resorted to, to avert the calamity. However, in appealing to, and thus submitting to your Majesty, the danger advancing on your people, we know you have the will, and we confidently rely on it the power to save them; and we know also, that, placed at the head of the most powerful nation of the world, the power to save exists. But we ask not alms, we desire not the doleings out of charity, from the affluent of one portion of the kingdom to the people of the other. We submit, that to avert a national calamity of this kind, great national undertakings of public utility for national good should be resorted to; that the national treasury should be poured out to give employment to the people at remunerative wages, such as would enable them to pay for food at the high rate at which it may be had, either arising from its better quality than that heretofore used, or the increase of the demand where the supply may be straitened from the loss of the crop. Such, we submit, are the leading measures to be promptly resorted to. Employment of the people on national works—wages commensurate with the costs of living—freedom for import of provisions: mercantile enterprise will supply the rest. We submit to your Majesty, that our country affords a wide field for such national undertakings, in the cultivation of our waste lands, the drainage of our soil, by the improvement of our numerous streams and rivers, the opening out of the remote parts of the island, by making roads throughout

the country, and the erection of railways. We, humbly laying before your Majesty the state of destitution to which your subjects in Ireland have been reduced,—the awful and appalling calamity that advances on them, and suggesting the means by which its horrors may be alleviated, if not altogether averted, are not unmindful that we live under a constitutional monarchy, and that these things cannot be granted without the concurrence of the three estates. We therefore hope that it may please your Majesty, in the exercise of your prerogative, to summon your Parliament to meet you at an early day, and that you may be pleased to inform them of the miseries that await your loyal and devoted people of Ireland, and demand of them measures whereby your Majesty may indulge the dearest wish of your heart, to be enabled, under God, to save your people. In referring your Majesty to the erection of railroads, as a mode of procuring immediate employment for the people, and consequent relief, we submit, that if the usual time expended in the investigation of such matters shall be employed before committees of Parliament during the next session as formerly, from this source, no relief can be expected, as the time will have passed before the promoters of such works would be authorised by law to commence their operations. We therefore submit to your Majesty, that you will be pleased to recommend, in your address from the throne to Parliament, that for the facility of legislating on local acts relating to Ireland, where the rules of the legislature render previous inquiry before its committees necessary to pass a law enabling and directing committees of parliament to whom such previous inquiries shall be entrusted, to hold their sittings in Dublin, and exercise the same powers and authority for compelling the attendance of parties before them as when sitting at Westminster. Such a law, may it please your Majesty, would, in our judgment, facilitate the dispatch of business by the legislature of both countries, and be a vast saving of expence to the people of Ireland, when obliged to apply to the legislature for local acts to encourage and protect enterprise and the investment of capital in the various improvements, which science has of late years pointed out to man. We assure your Majesty that we are second to none in loyal attachment to your person and throne; and if we have approached your Majesty with the sad recital of the wretchedness of your people in Ireland, we have been impelled to it by an imperative duty, as the representatives in municipal council of the inhabitants of the metropolis of that portion of your Majesty's dominions where for many years your subjects, although living in the midst of plenty, were, nevertheless, on the brink of famine,—subjects who have been described, and truly described, as the most wretched people in Europe, and the cup of whose misery is full and overflowing in the rapid advances of famine and pestilence on our land. May it, therefore, graciously please your Majesty to cause your Parliament to be summoned at an early day, that such measures may be passed as may enable your Majesty, under an all-wise Providence, to be the saviour of your Irish people from the scourge of famine, and that having been the instrument in his hands to avert the threatened calamity from

Ireland, you may, for many, many years, govern a loyal, happy, and contented people."

His lordship advanced and, kneeling, presented the Address, to the Queen. Her Majesty, having received the address, returned a most gracious answer. The Lord Mayor and Town Councillor Shannon, had then the honour to kiss hands, and the deputation withdrew. Prince Albert remained by the side of her Majesty during the reception. The ladies in waiting, the Viscountess Jocelyn and the Countess of Charlemont, were behind the Queen, on her right. The Lord Steward, Sir Robert Peel, Sir J. Graham, and the Earl of Dalhousie, stood on the Queen's right. The Vice Chamberlain and the Duke of Wellington stood on her Majesty's left. Other Cabinet ministers, and the gentlemen of the household in waiting, were ranged on either side of the throne. —*Post.*

LENT LECTURES.

The Roman Catholic Archbishop, delivered on Friday last, the first of a series of discourses on the evidences of the Christian religion, and on the infallibility of the Catholic Church. The first Lecture was on the usefulness, necessity, and possibility of a Revelation. His Grace, prefaced his discourse with an eulogy on the principles of his Church. He said plainly, and in the most unequivocal terms that the Protestants had committed an act of spoliation in stripping the Catholic Church, at the time of the Reformation of its endowments and livings. In the exordium to his discourse he further remarked, that humanly speaking, the Catholic religion would have been extinguished on account of the severe blow that was inflicted on it, at the time of the reformation, and afterwards, by the successive persecutions which it has undergone; but he said, that he sees that the reverse, of what would have happened according to the progress and consummation of human events, has taken place;—alluding, of course, to the recent Tractarian movement in England. He believes that the right hand of the Most High, has interposed to change the existing religious aspect of England. While he was remarking on Puseyism, he also stated, that a great many dignitaries of the English Church, have confessed to some of the Prelates of the Romish Church, that they are not Ordained ministers in the evangelical sense of that word,—that they are usurpers of the authority of the sovereign Pontiff,—that they are intruders in the sanctuary of God. His Grace, before concluding the exordium to the discourse, exhorted the congregation in the most emphatic manner, that whoever amongst them, wished to return to the bosom of the Catholic Church, or be a convert to the Catholic faith, must share with the Catholics in their humiliation and poverty. He then entered on the subject proposed for the discussion of the evening; and in the first instance shewed the utility and necessity of a Revelation from the acknowledged and disinterested testimonies of Socrates, Cicero, and other Pagan authors of note. He said, that Cicero—the prodigy of his times—the man in whom the learning, the philosophy, and the eloquence of the age in which he lived were

centered, as in a common point—had confessed that as soon as he left the discourse of Plato on their mortality of the soul,—all his doubts, and anxieties on the subject returned. This sincere confession of Cicero strongly exemplifies what human intellect can do on points the most essential, unaided by the light and knowledge of revelation. After having shewn the utility of a revelation, his Grace discoursed on its possibility. He remarked that the Creator of the universe, might, if he choose to publish his will, reveal it to every person individually, or might select a few to become the accredited agents of the mission which it may please his Almighty Providence to invest them with, possessing at the same time, all the insignia by which they are to establish their authority. He, moreover, remarks, that no body without direct blasphemy, can call in question, the possibility of a revelation, for can it be thought incredible that He—who in a trackless forest, has endowed the countless millions of birds inhabiting it with the peculiar instinct of recognising their young ones, and they reciprocally recognising their parent—cannot make known His will to the universe at large by means, suitable to his Almighty pleasure;—who can pretend to set limits to His power or bounds to His Authority!

The Archbishop before concluding his lecture drew a beautiful analogy from the Gospel narrative of the paralytic, who was healed by the Saviour. He said to his congregation, that unless they were all ready to cast down all their lofty imaginations and bring every thought into the captivity of the obedience of Christ, they might consider themselves as labouring under that spiritual paralysis which will not end with time, like the corporeal one, but last till eternity. The next lecture will be on the moral evidences of the Christian Religion.—*Bengal Hurkaru.*

MARRIAGE CUSTOMS, &c., OF THE FEEJEE ISLANDERS.

(From the United States Exploring Expedition.)

The marriages of the Feejeens are sanctioned by religious ceremonies, and, among the high chiefs, are attended with much form and parade. As at all other ceremonies *ava* drinking forms an essential part. The ambati, or priest, takes a seat, having the bridegroom on his right, and the bride on his left hand. He then invokes the protection of the god or spirit upon the bride, after which he leads her to the bridegroom and joins their hands, with injunctions to love, honour, and obey, to be faithful and die with each other.

During this ceremony, the girls are engaged in *ava*, on which the priest directs the wine to be poured, and cries out "*Ai seu!*" He then calls upon all the gods of the town or island. He takes care to make no omission, lest the neglected deity should inflict injury on the couple he has united. He concludes the ceremony by calling out "*Mana*" (it is finished); to which the people respond "*Ndina*" (it is true).

For the marriage of a woman, the consent of her father, mother, and brother is required, and must be asked by the intended husband. Even if the father and mother assent, the refusal of the brother will prevent the marriage; but with his

concurrence, it may take place, even if both father and mother oppose. In asking a woman in marriage, rolls of tapa, whale's teeth, provisions &c. are sometimes presented to the parents. The acceptance of this signifies that the suit is favourably received; their rejection is a refusal of the suit.

If the proposals of the young man are received, he gives notice of it to his own relatives, who take presents to his betrothed. Her own relations, by way of dowry, give her a stone-chopper (*matawiwi*) and two tapa-sticks (*eki*) after which the marriage may take place.

Among the common people the marriage rites are less ceremonious than those of the chiefs. The priest of the tribe comes to the house, when he is presented with a whale's tooth and a bowl of *ava*, and, making a *sevu-sevu* (prayer), invokes happiness upon the union. The bride's near relations then present her with a large petticoat, (*beolih*.) and the more distant relatives make gifts of tapas, mats, and provisions.

Every man may have as many wives as he can maintain, and the chiefs have many betrothed to them at an early age, for the purpose of extending their political connexions by bonds which, according to their customs, cannot be overlooked.

The daughters of chiefs are usually betrothed early in life. If the bridegroom refuses to carry the contract into effect, it is considered as a great insult, and he may lay his account to have a contest with her relations and friends. If the betrothed husband die before the girl grows up, his next brother succeeds to his rights in this respect. Many of the marriages in high life are the result of mutual attachment, and are preceded by a courtship, presents, &c. The parties may be frequently seen, as among us, walk arm-in-arm after they are engaged. Forced marriages sometimes occur, although they are by no means frequent in this class; in such instances suicide is occasionally the consequence. A case of this sort had occurred previous to our arrival, when a daughter of the chief of Ovalau killed herself by jumping off a precipice behind the town, because she had been forced to marry a brother of Tanoua. The females of the lower classes have no such delicate scruples. Among them marriages are mere matters of bargain, and wives are purchased and looked upon as property in most parts of the group. The usual price is a whale's tooth or a musket; and this once paid, the husband has an entire right to the person of the wife, whom he may even kill and eat if he feel so disposed. Young women until purchased belong to the chief of the village, who may dispose of them as he thinks best. Elopements, however, sometimes take place, when a marriage is opposed from difference of rank or other cause, when the parties go to some neighbouring chief, whom they engage to intercede and bring about a reconciliation.

Wives are faithful to their husbands rather from fear than from affection. If detected in infidelity, the woman is not unfrequently knocked on the head, or made a slave for life. The man may also be treated in the same manner; but this punishment may also consist in what is called *Suabe*. This is a forfeiture of his land, which is signified by sticking reeds into the ground. These

are bound together by knots, so as to form tripods. If the offender wishes to regain his lands, he must purchase the good will of the offended party by presents. In some cases, the friends of the injured party seize the wife of the offender and give her to the aggrieved husband.—There are also other modes in which a husband revenges himself for the infidelity of his wife, which do not admit of description.

We have seen that the extent to which polygamy is carried is limited only by the will of the man and his means of maintaining his wives. The latter are almost completely slaves, and usually, by the strict discipline of the husband, live peaceably together. The household is under the charge of the principal wife, and the others are required to yield to her control. If they misbehave, they are tied up, put in irons, or flogged.

The birth of the first child is celebrated by a feast on the natal day. Another feast takes place four days afterwards, and another in ten days, when suitable presents are made to the young couple.

Purification is not usually, severe, and some women have been known to go to work within an hour after delivery. Others, however remain under the nurse's care for months. It is the prevailing opinion that hard work makes the delivery more easy. After the childbirth, the woman usually remains quiet, and lives upon a diet composed of young taro-tops from four to eight days, after which they bathe constantly.

Midwifery is a distinct profession, exercised by women in all the towns, and they are said to be very skilful, performing operations which are, among us, considered surgical. Abortion is prevalent, and nearly half of those conceived are supposed to be destroyed in this manner, usually by the command of the father, at whose instance the wife takes herbs which are known to produce this effect. If this do not succeed, the accoucheur is employed to strangle the child and bring it forth dead.

A child is rubbed with turmeric as soon as it is born, which they consider strengthening. It is named immediately by some relative or friend. If, through neglect or accident, a name should not be forthwith given, the child would be considered as an outcast, and be destroyed by the mother.

Girls reach the age of puberty when about fourteen years old, and boys when from seventeen to eighteen.—This period in a girl's life is duly celebrated by her. For which purpose she requests the loan of a house from a friend, and takes possession of it, in company with a number of young girls. The towns people supply them with provisions for ten days, during which they anoint themselves with turmeric and oil. At the expiration of this time they all go out to fish, and are furnished by the men with provisions.

CANNIBALISM OF THE FEJEEANS.

The eating of human flesh is not confined to cases of sacrifice for religious purposes, but it is practised from habit and taste. The existence of cannibalism, independent of superstitious notions, has been doubted by many. There can be no question that, although it may have originated

as a sacred rite, it is continued in the Feejee Group for the mere pleasure of eating human flesh as a food. Their fondness for it will be understood from the custom they have of sending portions of it to their friends at a distance, as an acceptable present, and the gift is eaten, if decomposition have begun before it is received, so highly do they esteem this food, that the greatest praise they can bestow upon a delicacy is to say, that it is as tender as a dead man. Even their sacrifices are made more frequent, not merely to gratify feelings of revenge but to indulge their taste for this horrid food. In respect to this propensity they affect no disguise. I have myself frequently spoken with them concerning it, and received but one answer, both from chiefs and common people, that it was *vinika* (good.) The bodies of enemies slain in battle are always eaten. Whippy told me that he saw, on one occasion, upwards of twenty men cooked; and several of the white residents stated that they have seen bodies brought from such a distance as to be green from putrescence, and to have the flesh dropping from the bones, which were, notwithstanding, eaten with greediness and apparent pleasure. War, however, does not furnish enough of this food to satisfy their appetite for it. While we were at Levuka, as a number of women belonging to the village were engaged in picking up shells and fishing, a canoe belonging to the Lasikaus, or fishermen, in passing by the reef, seized, and carried off two of them, as it was believed, for cannibal purpose. When I heard the story I could not at first believe it; but it was confirmed by Tui Levuka, who said that the Lasikaus frequently stole women from the reefs for the purpose of eating them. All doubt, however, was removed, when Mr. Eld, while stationed at the observatory, became an eyewitness of an attempt of the kind. The daughter of the Vi Tonga chief, with some of her companions, was engaged in fishing on the reef in a small canoe. By some accident the canoe was swamped, which rendered them a prize to whoever should capture them. A canoe from Ambau had watched the poor creatures like a hawk, and as soon as the accident happened, pounced upon them. The men in the canoe succeeded in capturing the chief's daughter, and forced her into the vessel. When near the shore, however, she contrived to make her escape by jumping overboard, and reached the shore before they could overtake her. Clubs and spears were thrown at her, with no other effect than a slight scratch under the arm and a bruise on her shoulder. On the beach she was received by her friends, who stood ready to protect her, upon which the Ambau people gave up the pursuit. The cannibal propensity is not limited to enemies or persons of a different tribe, but they will banquet on the flesh of their dearest friends, and it is even related, that, in times of scarcity, families will make an exchange of children for this horrid purpose. The flesh of women is preferred to that of men, and they consider the flesh of the arm above the elbow and of the thigh as the choicest parts. The women are not allowed to eat it openly, but it is said that the wives of chiefs do partake of it in private. It is also forbidden to *kai-si*, or common people, unless there

be a great quantity; but they have an opportunity of 'picking the bones. As a further instance of these cannibal propensities, and to show that the sacrifice of human life to gratify their passions and appetites is of almost daily occurrence, a feast frequently takes place among the chiefs, to which each is required to bring a pig. On these occasions, Tanoa, from pride and ostentation, always furnishes a human body—*United States Exploring Expedition.*

A Second Letter to the Lord Bishop of Australia, in reply to the Lectures of the Rev. R. Allwood, B. A., Minister of St. James', against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 94.)

SUPREMACY OF ST. PETER'S SUCCESSORS.—
FIRST CENTURY—Mr. Allwood, as I have said, repeatedly admits that "St. Peter was, in a certain sense, the first of the Apostles," that "our Lord distinguished him above the other apostles on several occasions" and that "he had a personal pre-eminence of honour" among them. What this *primacy, distinction, and pre-eminence* may have amounted to in his opinion, he does not inform us. We have seen from the Holy Scriptures that he was constituted by Jesus Christ the foundation and Governor of his Church. We must bear in mind that *this supremacy is of a purely spiritual character*, and that it has no connexion with the possession of temporal jurisdiction of any kind. The sovereignty of the Roman States which the Popes hold, has nothing to do with the prerogatives of St. Peter. We must not look in the early history of the Church for any thing like the pomp and dignity of the future sovereigns of Rome, or even of the Archbishops and Bishops of modern times. On the contrary, for a considerable period nearly all St. Peter's successors spent a great portion of their lives in caverns and hiding places, and to a man ended their lives in martyrdom for the faith of Christ. It is necessary constantly to keep in mind this distinction: for we shall find Mr. Allwood continually referring to the modern titles and rank of the Popes in society, compared with those of their earliest predecessors, and unscrupulously turning to account against the Pope's spiritual supremacy, facts, which only go legitimately to prove that the successors of the fisherman of Galilee had not yet become the sovereigns of Rome; a fact which nobody denies. But if Peter really enjoyed this supremacy, as I have incontrovertibly shown, was it not a personal privilege which ended with him, to whom it was granted? Mr. Allwood affirms that it was.

"The personal pre-eminence of St. Peter among the Apostles we will not dispute. In this sense he may justly be styled the first of the Apostles—their foreman, or leader, or head, or chief, or prince, for in all these terms he is spoken of, by many of the Fathers; but this proves nothing."

Again—

"The personal pre-eminence and priority of St. Peter can avail them nothing. His personal and peculiar privileges arising from his love to Christ, and zealous discharge of his duties, could not pass to any of his successors."

And again.

"That St. Peter aided in constituting that Church, [of Rome,] that he exercised apostolical superintendence over it, and that he suffered martyrdom there for the truth's sake, is beyond dispute; but his having suffered there can confer no privileges upon the succeeding bishops."

The fact of Peter's having been the first Bishop of Rome requires little argument to prove it. As a *fact* it depends upon historical evidence; and the testimony of ecclesiastical writers up to the earliest times, and the acknowledgment of the warmest opponents of the Pope's supremacy, (such as Cave, Pearson, Usher, Young, and Blondel, and every later ecclesiastical writer of note,) leave no room for doubt upon this point. To Peter succeeded Linus, to Linus, Anacletus, then in the third place Clement,[†] and from that day to the present, the succession is as certain and notorious as that of the kings of England, since the conquest.[‡] Now, that with St. Peter's See was perpetuated his primacy, will appear clear when we consider that prerogative formed an essential part of the divine constitution of the Church, as I have already shown. If a foundation, a centre of unity, or as Mr. Allwood has it "*a foreman, or leader, or head, or chief, or prince,*"[§]—if such were necessary in the apostolic age when the Church was governed by inspired men, how much more necessary would it be after their decease?^{||} The form of government which he instituted at the beginning, was that which he intended should continue to the end, else why did not the episcopal authority also cease with the apostles and disciples? Why did their successors in their respective Sees, grasp the crosier, and teach, and command, and correct and punish, even as the apostles did, if the successor of St. Peter—the foundation and source of episcopacy[¶] was not to inherit his privileges? But we have the clearest historical evidence that, in the primitive Church, whatever prerogatives, either personal, or of jurisdiction, were brought to a See by its first Bishop, were continued to his successors. Thus the chair of Alexandria was first held by St. Mark, who as a disciple of St. Peter, enjoyed patriarchal jurisdiction over Egypt, Lybia, and Pentapolis; and this jurisdiction remains till this day attached to his See. St. Peter himself first sat in the chair of Antioch,^{**} and that chair has ever yet retained its dominion over the large portion of the East committed to the care of its second Bishop by the Prince of the Apostles.^{††} As therefore the episcopal powers and prerogatives of the apostles descended to their successors in their respective Sees, so the

* Lecture II.

+ S. Irenæus Adv. Hær. iii. c. 3 Tertullian Præscrip. c. 32. S. Cyprian Ep. 59. Euseb. Hist. Eccl. lib. iii. &c., &c.
 ‡ I do not notice the dispute about the identity of Cletus and Anacletus, which is a question of very slight importance

§ Lectures *ut supra*.

|| It was said by one of the Reformers of the 16th century (I think Melancthon), that if Christ had not established Bishops and a chief pastor in his Church, it would have been necessary to have invented such offices for the preservation of order. The recent history of the Church of Scotland gives some illustration of this sensible remark.

¶ S. Cyprian, De Unitate Eccl. p. 106.

** S. Leon, Epist. ad Anatol. cap. 5.

†† Op. S. Joan. Chrysostom, t. iii. p. 79.

powers and prerogatives of "their foreman, or leader, or head, or chief, or prince,"* descended to his successors in the See of Rome, with whom they remain in full exercise to the present day.

But "why," rejoins Mr. Allwood, "was not the See of Antioch, in which Peter presided seven years before he went to Rome, the inheritor of his privileges?" He should rather ask why St. Peter left Antioch and went to Rome! Could St. Peter, even if he had been so disposed, have divested himself of his privileges and left them behind him? He did indeed leave great powers at Antioch, with his successor Evodius, which the latter faithfully transmitted to the third patriarch in succession, Ignatius, but the "plenitude of apostleship" St. Peter necessarily took with him to Rome, where the whole Christian world bearing testimony, it has ever since remained.

Of the same trifling character is Mr. Allwood's question about the obedience rendered by St. John to St. Peter's successor. Can Mr. Allwood show that St. John was ever called upon for such obedience and refused it? St. Clement, by every account, was a man of the most mild and retiring character, and would not certainly use the voice of authority with the beloved disciple of Jesus: in regard of whom, it is needless to say, it could never be necessary. It is pitiful to find a person of Mr. Allwood's character starting an objection like this: yet we shall presently see what St. John taught his disciples on this subject. But that the authority of the See of Rome was acknowledged and appealed to by distant Churches, even in this first century, we know from St. Clement himself.† This Pontiff was raised to the chair of Peter after the death of Anacletus, in the year of Christ, 91. About this time there happened a considerable division among the Christians at Corinth. One or two persons of turbulent character became the leaders of "an impious and detestable division," as the holy Bishop calls it, in which they ventured to rebel against, and depose certain irreproachable priests. The Christians at Corinth, in this unfortunate position, had recourse to the Church of Rome, the centre of Christian unity, and after some delay, caused by the calamities which afflicted that Church also, (probably the persecution of Domitian,) St. Clement wrote them a most admirable letter, in which he mildly, but authoritatively, lays down instructions both for pastors and people, and plainly shows the necessity of a "chief priest" in the Church. With the Corinthian envoy Fortunatus,‡ he tells them he had sent four others, and adds "send them back to us again with all speed and joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us; and that we may rejoice in your good order." The holy Pontiff was listened to, Rome had spoken, the schism disappeared, and peace was restored to the Church of Corinth.

But in noticing this epistle, Mr. Allwood has an objection. "Here," he says, "was opportu-

nity to Clement, if he were indeed endowed with that pre-eminence claimed for him, to condemn and reprobate their conduct, as sinning against his authority, who alone had power to judge and depose."

But what nonsense is this? Is Mr. Allwood so ignorant as to believe that it requires the *papal authority* to depose a priest? But even so, does not St. Clement tell us himself that they had appealed to his authority; and having made their appeal, does not the holy Bishop reprove and admonish them? As "for vaunting his own dignity, such folly belonged not to the apostolic age, and would have been inconsistent with the caution he gives to the pastors and superiors of Corinth, that with trembling and humility they should have nothing but the fear of God in view, and *'take no pleasure in their own power and authority.'*" And St. Clement practised what he taught, for, my Lord, we are told by some ancient writers* that this Pontiff having been made Bishop of Rome next to St. Peter, retired from the office, to prevent some anticipated division, and only resumed it by constraint, after the deaths of Linus and Cleins. As we are threatened with duplicate Bishops and "Protests" all over the colonies, an evil at which, my Lord, you have expressed very deep concern, might I venture to recommend this apostolic Prelate's example to your Lordship?

But here arises the question, why did the Corinthians appeal to the "foreign" Church of Rome, rather than to any of the neighbouring Churches of apostolic foundation, if there were no superiority attached to that See? Can Mr. Allwood give a feasible answer to this?

(To be continued.)

RIO DE JANEIRO.

AWFUL, YET MERCIFUL CHASTISEMENT OF GOD.—August 16, 1845.—On the 29th of last month (July), about the hour of twelve o'clock, a painter employed in the Church of the Holy Cross, in this city, named Augustus Frederick Correia d'Almada, a native of the Azores, gave vent to his want of religion, and in the presence of his companions, who also worked in the same church, insulted with mockery and blasphemous expressions a large image representing the *Redeemer dead*, which lay extended upon an altar in the consistory. The unhappy author of this sacrilegious conduct had scarcely uttered his last insult, when he was instantly struck to the ground in a state of frightful stupefaction, change of countenance, and having his tongue stiffly protruded through his fixedly open mouth, to the great terror and consternation of his companions, who had with more grace just the moment before rebuked his impiety. But after some time, returning to himself, he resumed his duty, and commenced painting an *urn* of our *Lady of Griefs, or Dolorum*, when at about three o'clock the same afternoon, he fell a second time to the ground, uttering frightful cries, and suffering contortions of body with total loss of speech. In this state he continued until night, when he was carried home

* Allwood, Lecture II.

† S. Clem. Ep. i. ad cor.

‡ This Fortunatus is mentioned by St. Paul in his first Epistle to the Corinthians, xvi. 17.

* Recog. Clem. Rome, trib. p. 398. S. Epiph. Har. 27. c. 6, p. 107. See also, Tillemont, Mem. t. n. pp. 151, 152.

where he remained for three days *dumb*, and in great torture, awaiting (in the opinion of all present) inevitable death. However, towards the close of the third day, as his family and friends were continuing their supplications to the Throne of Mercy in his behalf, and presenting him for veneration, a small image of the Blessed Mother of Sorrows, his tongue became loosed, and he exclaimed, "*O. Mother of God.*" From this moment the converted offender improved both in health and repentance, until, on the 12th of August he penitently joined the good Bishop, clergy, and a numerous attendance of the Faithful, in making public atonement for his impiety, in the presence of the same sacred image before which he had but a few days before so grievously insulted God; while the clergy in the most praiseworthy manner protected the unhappy man from the consequences of popular fury, enkindled to the highest pitch, by having him placed on board a frigate for removal to some other place of safety. *Dicit insipiens in corde suo Non est Deus.* It may not be amiss to notice a few circumstances connected with this extraordinary occurrence. The fact is, that the elements seemed to have attested their abhorrence of the impious indignity offered to their Creator in the most sacred person of His divine Son, for immediately after the perpetration of the foul deed, the whole atmosphere, previously beautiful, became convulsed in an unusually terrific manner. A furious thunder storm, pouring down a heavy fall of gross hail-stones, raged for a considerable time, leaving the weather in a troubled state, until the public act of atonement was performed, when the accustomed serenity of the climate returned. The second circumstance is somewhat more wonderful, which is, that none of the *wise men* of the modern philosophy school, to which the unfortunate individual belonged, have ventured to contradict the public statement of the facts of the case, nor have presumed, as is usual, to assign the bodily sufferings of the delinquent to natural causes, such as epileptic or nervous affections, or even to the fables of mesmerism, &c., it having been fully and conclusively substantiated, that during his previous life the man was always sound and healthful, as well as acknowledged by himself, who feels moreover convinced that his ebulliscent came from above, provoked by his incredulous and impious mode of thinking, regarding God and His holy service. Lastly, the serious impression forced on the minds of our modern votaries of impiety by the awful lesson is likely to be lasting, while the faith and piety of the godly will be both excited and encouraged. The foregoing abridged statement of this singular, and, in the present age, rare case, has been extracted from official documents of the highest veracity and authority — *Tablet*.

The defection from the Church of England to the Church of Rome continues with unabated steadiness. The present mail shows a considerable addition to the number of converts; but they are confined to the higher classes, lay and clerical. It has been discovered that a great number of the undergraduates of Oxford have crucifixes and altars concealed in their rooms, under the appearance of cupboards, to which their orisons are paid. Oxford is rapidly becoming a Roman Catholic University. — *Friend of India*.

MONASTERY OF MOUNT ST. BERNARD.

(From the *New Brunswick Liberator*.)

"As brother Malachy, the representative of this holy Institution, is still in town, soliciting subscriptions in aid of his community, the people to whom he appeals should be made acquainted with the real objects of his mission. Brother Malachy is himself a lay Monk, carrying with him the most flattering testimonials of his piety and general fitness for the sphere in which he moves. His manners are simple, communicative, and winning. A conversation with him on the austere lives of the Fathers of Mount Saint Bernard, and the discipline of a monastic life, will gratify curiosity, and inspire reverence for his sublime purpose. Though his diet is as frugal as that of John the Baptist, his cheek is glowing with ruddy health; his appearance is uncommonly cheerful, denoting a tranquil bosom, and a mind enjoying a peaceful form. The heart of this humble and retired individual will shrink from the peril of praise; but, at the expense of his feelings, our duty is to instruct the public by a passing observation upon a character so interesting in the Religious world.

The readers of sacred history (even of profane volumes) will find Monasteries associated with the progress of the Catholic Church in the early ages of the Christian dispensation. In England, these solitary abodes of holy men abounded for several centuries previous to the Reformation. Monasteries of several Orders were then richly endowed by the government; and, as seats of learning, piety, and hospitality, high mental powers, and lowly life, they won the universal reverence of the people, and the protection of the crown. The country then needed no poor laws; the venerable saints of the Convents and Monasteries fed the hungry, clothed the naked, and entertained the penury-stranger. These were the days of England's glory: presiding over a Catholic nation, the British sceptre was then the talisman of universal conquest. The Reformation was at length pushed into England by the philosophy of the German schools, or rather invited over by the appetite of an incestuous King. The greedy courtiers of Henry VIII, falling in love with the wealth of the Church, instigated the monarch to lay a robber's hand upon cowl and cloisters. Crommer, Wolsey, Cromwell, and other instruments of the King's spoliation were enriched by the crumbs of this Royal plunder. The descendants of these old jackalls to the British Lion, and other branches of the nobility, are now established upon lands that were Church property in the monastic ages. During the existence of these primitive institutions, England and Ireland had but few souls in prison; they hardly required a gaol. The influence of Religion, springing from sources so sanctified and respected, was lively in the hearts of men, and kept them in the road of virtue. A poor clergy, not given to "the pride of life," but fleeing from "the mammon of unrighteousness," will possess in their humility and poverty the greatest elements of power over the human mind. They use the force of example, to bring men under subjection to their counsel and doctrine. The more a Priest is seen to be a just representative of his Divine Master in his renun-

ciation of the world, the better will the work of conversion prosper under his ministry. The qualification of a pastor is beautifully exemplified, by a brilliant figure of humility in the daily practice of the Fathers of Mount Saint Bernard. Their rules are derived from the congregation of Lattrap, and enforce the greatest austerity. Flesh meat, butter, and eggs are totally excluded from their table. On vegetable diet nature is sustained, and life prolonged in some instances to a venerable lapse of years. They are settled upon 200 acres of inferior land, including barren swamps and craggy hills. It is, however, becoming productive under their cultivation, and yielding beautiful crops. The members of this community are about twenty Monks and six Ecclesiastics. The Priests are called Fathers; the Monks are designated by the affectionate term "Brother." When a Monk becomes a member of the Order, he changes his original name, assuming that of some favorite saint. For instance, Brother Benedict might have been James or Peter in the world. Every member of this family of God works upon the farm six hours a day. This exercise is common to priest and layman; no exemption from hard labour on account of rank. To see a venerable Friar at the plough, digging in the garden, sweating at the scythe, or stooped at his sickle shearing the waving corn, is a sign of Evangelical holiness which should be contemplated with great interest in the religious world. Having no female in the house, they cook their own diet. The priest does the work of the kitchen in his turn, and serves at table, imitating his Divine Master's Christian courtesy to his disciples. The lay brothers have also to do the drudgery of the kitchen, every one as it falls upon him by rotation. The whole community rise at two o'clock upon week days, to pray and sing hymns. The sleep of nature is disturbed by the sentinel of God, who rings the Matin Bell. On Sunday mornings this is done at one o'clock. Two hours are then spent in singing and praying. This is scriptural. Christ wept and prayed in the garden the night before he suffered. After singing and praying, they go to a spiritual reading, and then attend the celebration of Mass. Perpetual silence is enjoined, as well as perpetual chastity. No person is allowed to speak unless spoken to by the Abbot or superior. Their conversation is in heaven. No inmate of the Abbey can go outside the gate without permission. Provisions are distributed to the poor of the vicinity every day, and raiment occasionally. No questions are asked of applicants for relief, as to what creed they profess. The Protestant calls and finds the Catholic friar gracefully performing the office of the good Samaritan.

Mount St. Bernard is visited by a great many travellers. Members of Parliament have honoured it with a call, and found much pleasure in their conversation with the Prior. Such visitors are always waited upon by a guest-master, who shews them the premises and answers to their questions, provided the guest is not in communication with the superior Father. When the road-worn stranger calls at the gate, he is cordially welcomed, and receives the most polite hospitality "without money or without price." The riot or confusion of dissolute men cannot annoy his feelings or disturb his rest. In the morning, on his departure

from the Monastery, he receives the benediction of a holy man, and carries with him impressions and resolves, which will not be lost in a day. Some of the clergy of Mount St. Bernard are always on a mission in the neighbouring districts, so that the sick are visited, and the poor have the Gospel preached unto them." Such an institution must exercise a vast influence upon society. The man of the world may deem such habits of austerity at variance with the natural economy of life, but the decisions of the Gospel upon this subject are much more infallible than the fiat of human tribunals. Christ said to the rich man, "Go, sell what thou hast, distribute it to the poor, follow me and thou shalt have treasure in Heaven. He who leaves father or mother, brother or sister, wife or children for my name's sake, shall receive, even in this life, an hundred fold, and in the life to come, life everlasting." We take the liberty of quoting scripture in defence of these holy men, because we know that many of our Protestant neighbours, not duly informed upon these matters, believe in the old cant of "Monkish superstition." Within six years, 400 Protestants, of all ages, have been converted to Catholicity, by the communion of Mount Saint Bernard. It is not for love of money that Brother Malachy has made himself a beggar of the Cross. His object is to sustain an institution whose doors are gates of mercy to the hungry, the fatherless, and the stranger, and to make it endure till the shames of the saints are buried within its hoary walls.

We have given this rough outline to illustrate primitive Catholicity, as well as to aid a meek and itinerant Monk in his meritorious mission. Is it not a glorious sign of the times to see monastic houses again patronised in anti-Catholic Britain? It denotes the returning tide of primitive opinions. A Monk is not an unimportant personage. Once smitten down by the ice and fire of persecution, his re-appearance in the empire is a signal of victory to the church militant. Hail, then, his visit to our doors, for his appeal trumpets forth the resurrection of a principle, and the acquisition of valued privileges.

The Monastery of Mount St. Bernard is the only one in England, and the good countenance given to its infancy, even by English Protestants, is a new step towards tolerance, liberty, and true religion. Ambrose Lisle Phillips, Esq., of Grace Dieu Manor, a convert from the Protestant Church, has endowed the community with 200 acres of land. The English Press, even the *London Times*, has noticed it with courtesy and good feeling. The *Tablet*, of course, is the floating battery of the Monks; and protected by such a shield, bigotry can only fire at them and miss. As powerful exemplars, such pious men will always incite society to virtue and happiness. With them every hour is regarded as a fragment of a tranquil eternity. Leading the van of the Church, they smooth "the narrow way" for persons inferior to themselves in Christian fortitude. They carry the bier of the Redeemer, and those who see the funeral procession from Calvary will follow it to the holy Sepulchre, weeping as they go. In the opinion of carnal men, the life of a Monk is an inglorious waste of time and thought, upon objects too frivolous to engage the attention of a manly,

well constructed mind. As superficial observers of things, such casuists imagine that a Monastery, with its dim windows, walls of solitude, and arbitrary discipline, is a mansion of ignorance and misery. Let such an one correct himself, for we assure him that the smoke of Babylon never curled over a home so happy, as that of Mount St. Bernard, or its prototype La Trappe. Nor is it an over-calculation of the felicity resulting from the possession of true religion, to venture the averment, that the halls of Tyre and Sidon, with all their gaiety, attraction, pomp, and elegance, afforded not to their guests and inmates such a repose of mind as the Monk enjoys in his seclusion from society. There is a philosophy in religion, and the study of it monopolises all the heart, constantly and mysteriously enriching the inner man, by making him poor in spirit."

LONDON.

ST. GEORGE'S CATHOLIC CHURCH.

TO THE EDITOR OF THE TABLET.

My dear Sir.—One word again about the expenses of Saint George's High Altar.

From the bold, decided way of going to work in this part of the world—one thousand pound for this, five hundred for that, and so on—the world may think that we have thousands of pounds at our command.

Now, thousands we have not, nor had we ever; nor hundreds. Like the receipts of our present chapel, which receipts barely keep the wolf from the door, but nothing more, so with the monies collected for the new church, the work has always been a-head of us; and even in our best days we have been hard run to keep good our payments. Latterly we have not been able to compass this; and were it not for my valued friend, Mr. Michael Forristall, I know not what could have been done. This gentleman has stood by me through many a trial, and advanced thousands of pounds on the simple understanding that I would repay him some time or another, or never. Moreover, the Brixton schools are indebted to him more than three hundred pounds, as also, our own schools owe to him a considerable sum.

This manifestation must give my friend much uneasiness, but it is right that the public should know to whom St. George's Church and Convent owe their erection.

As for the High Altar of Saint George's, I am responsible for it; but now, as from the beginning of the great work of the church and convent, I have not ten pounds at my disposition. One gentleman, whom I am proud to call my friend, has undertaken to give fifty pounds each year until my part of the Church shall be finished. York Minister and the Vavasour quarries! Will anybody do something, more or less, than this for St. George's High altar. Ever yours, my dear Sir,

THOMAS DOYLE.

O. Sapientia.

In Cincinnati, a place which was a wilderness only 60 years since, a single publisher has printed, in six years, 650,000 school books.—*Syd. Chron.*

We have been not a little surprised lately at seeing some genuine documents of the Church Missionary Society to the following, or, to an equivalent, effect:—

Mr. P——.

Bought of the Church
Missionary Societ

1 Cwt Fl
3 Ditto Biscuit
1 Barrel Beef
3 Gallons Brandy
2 Ditto Rum
1 Dozen Spades

We shall return to this subject. We pledge ourselves to prove the practice, startling as it may appear at the present moment; but that a monopoly of trade has been the chief object of the missionaries we have no more doubt than we have of our own existence. *Huc ille lachrymar;* hence our present disasters.—[This extract fully bears out the facts stated in the letters of our correspondent "Vemas," relative to the trading transactions of these missionary gentlemen.—*ED. SYDNEY CHRON.*]

THE PAWNBROKER'S WINDOW.—There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries in the world. The maxims and dogmas which wise men have chronically disturb the mind for a moment, as the breeze ruffles the surface of the deep still stream, and passes away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods—the cherished relics—the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own—are, as it were profaned; the associations of dear old times are here violated; the family hearth is here outraged; the ties of love kindred, rank—all that the heart clings to, are broken here. It is a sad picture for, spite of the glittering show, its associations are sombre. There hangs the watch, the old chased repeater, that hung above the head of a dying parent, when bestowing his trembling blessings on the poor outcast who parted with it for bread; the widow's wedding ring is there the last and dearest of all she possesses; the trinket, the pledge of love of one now dead, the only relic of the heart's fondest memories, silver that graced the holiday feast; the gold-framed miniature that used to hang over the quiet mantel-shelf; the flute, the favourite of a dead son, surrendered by a starving mother to procure food for her remaining offspring; the locket that held a father's hair; or more gloomy still, the dress, the very covering of the poor is there, waving like a flag of wretchedness and misery. It is a strange sight; to those who feel aright, there are more touching memorials to be seen at a pawnbroker's window than in all the monuments in Westminster Abbey."

MORE SECESSIONS FROM THE ANGLICAN CHURCH.

The Rev. Edgar Estcourt, M. A., of Exeter College, Oxford, was received a few days since, into the Roman Catholic Church at Prior Park, near Bath. Mr. Estcourt is nephew to the member for Oxford University.—*Morning Post.*

CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 12.]

CALCUTTA: SATURDAY, MARCH 21, 1846.

[VOL. X.

ST. PATRICK'S DAY.

The festival of the national Apostle of Ireland, was celebrated on Tuesday Morning at St. Thomas' Church, when a numerous and respectable congregation attended on the occasion. We seldom witnessed the glorious Anniversary of Ireland's conversion to Christianity commemorated with more solemn and edifying devotion, even in that land which the labours of St. Patrick had so abundantly blessed.

Grand High Mass was commenced at 7 o'clock: the celebrant was Rev. Mr. Formosa, assisted by Revds. Messrs. Egan and Maguire, with two of the ecclesiastical-students of St. John's College. The accurate and perfect knowledge of the Gregorian Chant which the Rev. Celebrant so eminently possesses, superadded to that grace and priestly deportment which distinguish his performance of the holy ceremonies, heightened the solemnity of the effect.

The Choir was conducted by the religious Ladies of Loretto House. Whoever has heard these Ladies singing the divine praises, must confess that the harmony, unison and exquisite melody of their voices, are only equalled by that soft sweetness of modulation which constitutes the very perfection of sacred music. Their accompaniment on this occasion was calculated to inspire that high devotional feeling which elevates the mind into a sublime contemplation of the divine mysteries of Religion.

After the Gospel, His Grace, the Archbishop ascended the pulpit, and preached the Panegyric of the Saint.

We never heard the Most Rev. Prelate upon any former occasion to such happy effect. His sermon was eloquent, historical and most scriptural. The subject of his discourse seemed to have inspired him with new and additional energy of manner and thought. He carried his hearers back to that remote epoch

"when the Lord hath blessed the land and turned away the captivity of Jacob;" and he glowingly described that happy period when Ireland stood alone amongst the nations of the earth, until the fair picture of her happiness was saddened by the most unparelled persecutions.

It would be in vain for us to attempt to follow His Grace through the entire discourse, and we must therefore content our readers with its mere outline.

He first alluded to the mysterious and singular means which the Almighty employs in effecting His beneficent purposes, and in accomplishing his wise designs for the conversion of His people. In illustration he referred to Joseph being sold by his brethren,—his imprisonment in Egypt, and afterwards becoming the ruler of a Mighty people—the affliction of his aged parent, at the supposed death of his son,—and how God had raised him up to be the ruler of a nation, and to be the protector of his people.

St. Patrick too, had eaten the bitter bread of slavery under the tyranny of a cruel master, yet whilst tending sheep on the mountains of Antrim, he incessantly prayed to God by day and by night, for the conversion of his persecutors.

After his release from slavery, he yearned to return to Ireland—the people had sent him pressing invitations, "*come over and help us.*" Having received his mission from Rome, he returned to the Irish shores in the year 432. God had blessed his indefatigable labours and before he was summoned to Heaven, he had the satisfaction to behold, the divine seed of Christianity which he had sown, matured into a large and abundant harvest.

The circumstance of the conversion of the Irish nation to Christianity, may be ranked amongst those novel phenomena which excite wonder and admiration. Whilst in other coun-

tries it required time and fostering cultivation, in Ireland it ripened and sprung up into sudden luxuriance. Princes and chieftains whose hereditary strifes engendered the bitterest animosity, knelt in peace before the divine symbol of faith. Then in the language of prophecy "*swords were turned into plough shares and lances into pruning hooks.*" Where the altar was raised to the tempter and incense offered at the shrine of the Demon, the pure and spotless lamb was immolated—where the grossest insults had outraged the Majesty of Heaven, every hill and valley resounded with the praises of the Most High. Surely, "*the finger of God was here.*" It seemed as if christianity was indigenous to the soil.

Through centuries of anarchy and misrule, that precious amulet of faith, had remained pure and unbroken; and although it no longer sparkles as of old, in the Diadem of her Monarchs, yet it has retained all its native charm and beauty.

When the barbarians of the North, rapid and irresistible as the torrents from their own mountains had spread desolation over the fair and classic soil of Italy—when the Empire was in ruins—when all but the light of christianity itself was extinguished through Europe, Ireland was sought for as the home and seat of learning, by the pilgrims of other lands, and in her asylums they found that peace and protection which elsewhere was denied to them. Venerable Bede has recorded the fact, that when science was almost extinguished on the Continent, it still emitted a light from the remote shores of Erin; strangers from Britain and Gaul and Germany resorted to the Irish Schools; and Irish missionaries established monasteries and imparted instruction on the banks of the Danube, the Caspian and the Rhine; and amid the snows of the Appennines."

Her missionaries are to this day scattered over the face of the globe, converting the nations. They are found on the burning plains of Hindoostan, or amongst the trackless forest of Iowa, preaching that faith which Patrick had delivered to their fathers, and which an unbroken Hierarchy has transmitted through ten centuries of persecution and misrule.

Such was the rapid and eloquent review of the history of the Irish faith, which formed the prominent features of His Grace's learned discourse. Love of country animated and impassioned his eloquence, and he imparted to the breasts of his hearers, the same ardent and religious sentiments—Patriotism and religion have ever gone hand in hand; with the Irishman, they are identified. In the old dispensation, canticles of victory were mingled with

the praises of the Most High—no where has the pencil of the Holy Ghost glowed with more rich animated colours, than in the songs of triumph contained in the inspired volume.—When we listen to David's harp, his carols breathe the same lofty feelings for the happiness of his people and the prosperity of his nation, "if I forget thee O Jerusalem, may my right hand be forgotten."—Every Irishman who had the happiness of hearing His Grace on Patrick's day, must indeed be apathetic, if his heart had not warmed towards his suffering country, and cold must have been his devotion, did he not offer up a grateful prayer to the Father of all mercies, that he would protect that faith in whose defence the soil was purpled with the life blood of his Fathers.

A B.'s LETTER.

In our last issue, we gave insertion to a letter, signed A. B. which contained strictures on the inefficiency of the Sepoy troops engaged in the Campaign of the Sutledge. These strictures have given displeasure to some of our respected contemporaries of the Press. We regret this sincerely, especially as we were authorised to publish the letter, wholly on account of those particulars it contained, which might be deemed interesting to the readers of such a Journal as the Catholic Herald. Nothing, had we adverted to it, could be more foreign to our wishes, than to give expression to any rash or unjust imputation, on any portion of the army, Christian, Hindoo or Mahomedan, engaged in the recent Campaign. We can also, assure our Readers, that we have just grounds, to ascribe to the author of the letter, signed A. B. the same feelings, by which, we ourselves are actuated. It is possible, that circumstances may have caused him to under-rate too much, the value of the Sepoy army, at the Sutledge, or, at least, of that portion of it, which came within his observation, and to deduce from particular premises entirely too broad a conclusion. But, we have the fullest conviction, that a writer more free from unworthy prejudices, or one less capable of any wilful misrepresentation than A. B. is, could not be easily met with. We can add, with perfect confidence, that if in any particular, the writer in question should feel it, to be his duty as a Christian, to modify his statement, he will be as eager to do so, as any of those, who differ in opinion from him, could desire. Having now disposed of one portion of the subject under consideration, we beg leave to add, that though we would not have published that part of A. B.'s letter which is complained of, if we had

adverted to its being likely to occasion dissatisfaction to any party, or to appear wanting in respect to the Civil or Military authorities. We hold ourselves fully warranted, to publish a letter on public matters, when we have reasonable grounds to believe, that the writer is a person of integrity, and incapable of wilful mis-truth with respect to public facts, so far as these happened to fall under his own observation. To evince our perfect impartiality, however, in this controversy, we hereby promise, that we shall cheerfully give insertion to any, authenticated contradictory statement to that of A. B., and we may add, that we shall be even happy, to be thus enabled to disabuse A. B. of what must then be judged his hasty mis-conceptions. Doubtless, the official documents, already before the Public, will be deemed to render any such contradiction unnecessary.

We may be permitted, now, to subjoin a few observations, connected with this subject. First, then, we ask those who differ from us as to the propriety of the publication of A. B.'s letter, are they candidly of opinion, that if any Editor in England were to receive directly or indirectly from a writer on whose veracity, he judged, that he could implicitly rely, such a letter, as that now in question, he would feel it to be his duty, to refuse it insertion in the Journal under his charge. For our part, we think, that he would not. We hold, on the contrary, that being once fully assured of the integrity of the person, from whom he derived his information, he would pronounce, that that information should be made public. For, he would reason thus, the statement in question has reference to what if they occurred, must have been Public notorious facts. If unfounded, it can be, at once crushed by the superior weight of similar evidence, which can be immediately opposed to it. If, on the contrary, it be true, it is right, that the community should be informed of it. It is not long since the gallantry of one of the bravest of H. M. Regiments, of the Army of the Sutledge, was called in question, and the statements for and against the imputation engaged much of the attention of the Press. To offset the unfavorable impression thus created, two or three authoritative public notices of what had occurred were deemed expedient. Yet no one ever thought of ascribing wilful Calumny or misrepresentation to the Parties, who gave occasion to the reports in question. Whatever was said or done by them was justly ascribed to misconception, not to any deliberate intention of disseminating an unfounded Calumny. Moreover all this took place whilst the Sikh Army was yet powerful, and the result of the Campaign by no means certain. Had A. B.'s letter been published

whilst Victory was yet dubious, there might be then more just cause of complaint. But A. B.'s letter, appeared only after all room for any such apprehension was removed, and in circumstances, in which his opinion could be of avail, only, as a warning for any future emergency.

Besides, the amount of A. B.'s opinion is, that from what lately occurred, he views the Sepoys, if not well supported by Europeans, to be a very inefficient force. We believe, that this is a prevailing opinion among Europeans, nor do we think, that properly speaking, the stricture involves any culpability on the part of the Sepoys. In the judgment of those, who entertain the opinion just referred to, the defect of the Sepoys is to be attributed to their physical, rather than to their moral constitution. They are, no more blameable for it, than they are, for not being possessed of the robust energy, daring, or masculine strength of Europeans. We have recently read much in the British Journals very unfavourable to the structure and equipment of the British Navy, in Comparison with the Navy of France or America. Assuredly those who openly proclaimed this inferiority, must be deemed the sincere friends and not the enemies of the Naval Power of England. They promulgated the truth in time of peace, and when the Government could listen with advantage to their warning. This is very similar to what has occurred in the present case.

In closing these remarks, we may observe, that, if we mistake not, we read in more than one of the leading Journals of India, severe strictures on the generalship, or the strategy, displayed by some Officers in Command of the Army of the Sutledge. We are at a loss then to conceive, how it is, that certain of our Contemporaries should be so irate on the present occasion.

We are very unwilling to believe that their anger has been roused by the open mention A. B. makes of the "torrents" of Catholic Blood, which were shed, in the late Campaign, or by A. B.'s panegyric on Father Francis, who died in the field, in the discharge of his duty, whilst the Protestant Chaplain or Chaplains lay singly in the Cantonment. What we now say will be easily understood at Serampore.

As to the authority of official despatches, we are just as ready as our Contemporaries, to pay them due respect, and give them due credence. Such documents, every one knows, often contain general commendations, which leave room for numerous exceptions.

We think we could point out instances, in which even our Contemporaries do not seem to have regarded these as infallible, and we know, that to such Notifications, certain Canons of in-

terpretation, are occasionally applicable, which allow them to be understood in a sense nearly as ample, as that, in which the 39 Articles are understood by those, who Subscribe to that curious standard of orthodoxy. The official notification, which gives permission to retire from the service on account of sickness, or to join the Invalid Establishment, has, not unfrequently, we are assured, a mystic meaning, well known to the initiated. We have heard, and we deem the precaution a most wise one, that arrangements are actually in progress, to secure promptly a large supply of European troops for India. The frequent late discussions in the Newspapers, on the probability of the European Troops being allowed to pass through Egypt to India, show, that much anxiety was felt for the speedy arrival of those Auxiliaries. Happily, the emergency has passed away, which occasioned that anxiety, and there is now leisure to inquire, calmly and dispassionately, into a subject of great importance, for the future peace and welfare of India.

In taking leave of this subject, we may briefly remark, that in what relates to politics, as in what regards religion, the correction of mistakes, or errors is rarely effected by harshness or by injurious language. Catholics are often discourteously reminded by their religious adversaries of the exclamation ascribed to Gallileo, as soon as he had subscribed by compulsion to the retraction of his opinions, "Say what you will, the earth revolves." The anecdote, though not authentic, contains a useful moral, and points out the Wisdom of moderation, in refuting what we may deem to be error, and in establishing what we may deem to be truth.

CONSIDERATIONS ON THE PASSION OF OUR LORD.

(Abridged from St. Francis of Sales.)

The great apostle St. Paul, preacher of the cross of our Lord, Jesus Christ, having seen in the city of Athens, an altar dedicated "*To the unknown God*," took occasion from this circumstance to preach to the Athenians the name, the law, and the nature of the only true and living God, whom they adored without knowing him. For my part, I propose to take occasion from the inscription on the altar of the cross, to preach to you, not indeed an unknown God, but the remembrance of a God *forgotten*,—the gratitude and love which we owe to that amiable God who died for us.

O God! what gratitude do we owe thee! the holy fathers had good reason to say, that Abraham, Isaac and Jacob would have had *some excuse*, if they had not served the Divine Majesty, in as much as, they did not know.

as Christians do, their obligations to love God; but that we are left without any excuse whatever, having learned from the mouth of our Divine Lord and Master himself, who he is, and what we owe him. What excuse can there be, for not loving with all our hearts, a God in himself so amiable, and who has loved us so dearly as to give his life for us?

It is not my intention at present, to dwell on the unparalleled agony, pains, anguish, reproaches, affronts, outrages and contempt which embittered the death of this Divine Saviour, nor to describe the inhuman cruelty with which the Jews nailed him to the cross; for you know, I have told you often, that this is the consideration on which we should dwell the least, as being the least important in the passion of our Saviour. Compassion for the sufferings of our Lord is the least profitable affection which his sacred passion is calculated to excite in our hearts, as he himself taught us when he said to the women who followed him to Calvary, weeping for him; "*Daughters of Jerusalem, weep not over me, but weep over yourselves*."—(Luke 23.) Nevertheless, if we have tears to shed, let us bestow them with all simplicity on the sufferings of our Saviour, for nothing can deserve them better, but let us not rest here;—let us endeavour to enkindle in our hearts other more useful affections, that is, ardent desires to imitate our suffering, dying Saviour.

I now proceed, as I proposed, to consider the mysterious and Divine Title borne aloft by the cross on its summit. O! how admirable is this inscription! I am almost in extasy as often as I read it;—"Jesus Nazarene, Rex Judæorum." (St. John 29)—"Jesus of Nazareth, King of the Jews." What then is the meaning of the words of this sacred inscription? First of all, Jesus, signifies Saviour; in the second place, *Nazareth*, means, a flowery city, or a city in bloom; and, in the third place, it is said, that our Lord was a King;—three names and qualities which were every way due to him, and which he had the best reason to assume, as we shall soon be convinced. And first, as to the title of Saviour, how well does he not deserve it, since he is not only the Saviour of men, but of the angels also; in as much as they owe their salvation, no less than men, to his Divine Goodness and to the merits of his death and passion; for this divine thought of dying for the salvation of all, was in his mind from all eternity. It must, however, be acknowledged that the passion of our Lord is, beyond all comparison, a subject of greater consolation to mankind than to the angels; for if it is true, that he is the Saviour of the angels, he is not also their Redeemer, as he is of men. From the moment the angels

sinned by abusing their free will, they were abandoned to impenitence, confirmed in malice, and consigned by Divine Justice to eternal perdition, without the least hope of mercy, redemption, or salvation. Man, on the contrary, was not thus abandoned to sin and its dire consequences, after he had transgressed the Divine Precept, by eating the forbidden fruit; but the second person of the adorable Trinity, according to the design which he formed from eternity, appeared on earth, clothed in human nature, which he united inseparably to his Divine Person, that he might be capable of suffering and dying for our salvation; and this he accomplished in his sacred passion, paying the price of our ransom by the infinite merits of his blood.

O how sweet and agreeable is this thought! With what joy, with what sweetness of heart, with what transports, should this amiable truth inspire man! How should we not be affected when we reflect that our Lord is our Redeemer, and that to him we are indebted for life, the Eternal Father having bestowed on him all the plenitude of life, that he might communicate it to us, and that we might live by him, as he lives by his heavenly Father. Here I do not mean corporal life, but the spiritual life of grace: for this is the life which he came from heaven to bestow on mankind, as he himself assures us:—“*I came that they may have life, and have it more abundantly.*” Our beloved Saviour then laid down his life, to enable us to live by him, that is, to live the holy and perfect life of grace, purchasing this gift for us at the price of his blood. Our life, then, is not *our* life, but *his*:—we do not belong to ourselves, but to him. O how powerful and pressing is this motive to devote ourselves entirely to the service of the Saviour's love, in which we have shared more abundantly than the angels themselves.

Let us now see how well our Lord has proved himself, in his sacred passion, to be the Saviour and Redeemer of men.

The unhappy Jews having almost satiated their barbarous cruelty on the most meek and sweet Jesus; having fastened him to the cross, and vomited out against him, from their sacrilegious mouths, many execrable blasphemies, he pronounced, with a loud voice, as if in answer to their injuries, these Divine words; “*Father, forgive them, for they know not what they do.*” O my God, how admirable are these words! Consider well the sweetness of the heart of Jesus. “*My Father,*” he says, “*forgive them.*” See how ingenious charity is to find the means of accomplishing its desire, which is nothing else than the glory of God and the salvation of men. It would seem as if this sweet Saviour wished to gain the heart

of God, by this amorous, tender, and endearing name of “*Father*,” for by invoking him in this manner, he seemed to say; *I am thy Son—am I not? Remember, then, that thou art my Father, and canst therefore refuse me nothing.* But what does he ask for himself? Nothing at all; for he forgets himself altogether, and thinks only of our wants. He endures greater torments than mortal can imagine, yet he thinks not of himself nor of his sufferings, thereby giving us a rare example of patience, and condemning our self love and immortification, who can think of nothing but our pains, when we have any thing to endure: even a tooth-ache takes from us the remembrance of every thing around us; such is our self love, and such is our attachment to this miserable flesh.

Now behold the summary and abridgment of all the wonders of love which this Divine Saviour wrought for our Salvation. Men think, all their life time, on what they will have to do at their death, and how they are to arrange and establish their last will, so that it may be well understood by those who are to inherit their property, and for this reason, many persons make their will while they are in perfect health, fearing that the pains of their last sickness might render them incapable of explaining the selves at the hour of death. But our Lord, on the contrary, having it in his power, as he himself declares, to lay down his life and to resume it again, when, and as he pleased, chose the time of his death to make his last will, which had been signed and sealed, before it was written and pronounced. Men, in order to show that what is written is their last will, are accustomed to seal their Testament with their Seal; but this is done only after the will has been written. Our Lord, on the contrary, wished to pronounce, and make known his will to mankind, from the cross, a little before he expired; but he had previously impressed his Divine Seal upon it, having sealed it before his passion. Truly, dear souls, this is the summary of all the works of Love. But, what seal, I pray, has he applied to his Testament? No other than himself; for it is in the person of the Saviour, Solomon says to the devout soul, in the Canticle of Canticles;—“*Place me as a Seal upon thy heart, and as a Signet upon thy arm.*”

When did he apply this sacred Seal? It was when he instituted the most holy and adorable Sacrament of the altar, which he called the New Testament in his blood. “*This is the New Testament in my blood,*” a sacrament which contains his Divinity and humanity, that is to say, our Lord's most holy Person, both God and Man.

Having then placed himself upon our hearts, and applied himself to us by means of the holy Communion, he sealed us, as with a sacred seal, and afterwards made his Testament, manifesting his last will from the cross, before he died, that all those who were to be co-heirs with him of the Kingdom of his heavenly Father, might understand well the injunctions which he imposed, and the ineffable love which he bore them.

What then is this last will of our Lord? His last will, dear Christian Souls, is nothing else than the Divine words which he pronounced from the cross, when being, as it were, absorbed in the love which he entertained for sinners, he began to move his heavenly Father to tenderness, calling him "*Father*;"—"My Father, he says, *forgive them, for they know not what they do.*" Here is a deed the most remarkable in its nature, and the result of perfect charity. *Love one another as I have loved you*, he constantly repeated both to his Apostles, and to the people, in language so earnest and impressive, as to show that this was the lesson which of all others, he wished to imprint most deeply in their hearts; but here he gives us, in his own person, an example of this love, which can never be sufficiently admired, excusing those who blasphemed and crucified him, employing the sweet inventions of love to induce his heavenly Father to forgive them, and that in the very act of sin, and while they were yet engaged in outraging his sacred Person.

O how wretched are we! Scarcely can we forget an injury, for ten years after we have received it, and there are persons who, even at the hour of death, cannot bear to hear a word spoken of those from whom they had received an injury. O good God! how great is our misery; we find it difficult to pardon our enemies, and our Lord loved them so tenderly, that he prayed ardently for them, and prayed for them with so much fruit, that some of them were instantly converted, confessing, after having heard this admirable prayer, that he was truly the Son of God; and many others subsequently followed their example, on the day of Pentecost. Our Lord begged of his heavenly Father to strike the hearts of those for whom he prayed, with arrows of love from heaven, and this request was granted; but if many of those who were wounded, did not die immediately to sin, by an instantaneous conversion, yet they carried in their bosoms, by remorse of conscience, the wounds of these heavenly darts, until the Feast of Pentecost, when 3,000 persons were converted, at the first Sermon of St. Peter, among whom, no doubt, were many of those present at the death of our sweet Saviour. This conversion

was the fruit of the admirable prayer which he offered to his heavenly Father in their behalf, while they were employed in blaspheming and tormenting him. "*My Father, said he, pardon them, for they know not what they do.*"

As if he had said, I ask not pardon for myself, but submit, gladly, to endure for the love of men, the effects of thy justice; take vengeance on me, for their sins; but as to these poor sinners, ah! Father, I beseech thee to pardon them, for such is my desire. The first bequest, therefore, which Our Lord made in his will, was the gift of grace to sinners, by means of which they may attain life eternal, into which no one can enter, unless by his grace and the merits of his passion.

Our Lord having thus shown how truly he was called, the Saviour, in meriting and bestowing grace unto repentance, he next promises glory to the penitent thief. Here we may observe briefly, that two thieves were crucified with our Saviour on Calvary, and that only one of them was converted. As to us, said the good thief, we are justly condemned and punished for our crimes, for we have been always wicked, thus humbling himself by confessing his sins. "*And me indeed justly, for we receive the due rewards of our deeds.*"—(Luke, 23, 41.)

This is that we also should do, as often as we are afflicted, saying with the good thief;—"we indeed receive the due reward of our deeds," acknowledging, that it is for our sins we are punished; but, alas! we often remain in the hardness of an impenitent heart, like the wicked robber who blasphemed his Lord, even in death.

The penitent thief, on the contrary, having confessed his sins, immediately after begged absolution from our Lord, saying to him; "*Lord, remember me when thou shalt come into thy Kingdom,*" to which he graciously replied; "*Amen I say to thee, this day thou shalt be with me in Paradise.*" This was the first time, (as far as we can learn) that this promise was made.

O how sweet and consoling a word was that,—"*today thou shalt be with me!*" O how great a love has our Lord ever shown to penitents! A little before, he supplicated grace for sinners, and he now bestows Glory on penitents, because grace makes penitents of sinners, and penitents are judged worthy of glory, for heaven is almost entirely filled with penitents; and except our Blessed Lady, and as some think, St. John the Baptist and St. Joseph, all men had need of penance; and it is certain, that no one who has attained the use of reason, can enter Paradise, but by penance. The martyrs themselves have been all Penitents, and washed themselves in their

blood, as in a bath of penance, making every torment and pain they endured, an act of penance. The confessors, in like manner, have been penitents, and, in one word, except the Blessed Virgin, no one ever entered heaven without having done penance and confessed his guilt as a sinner. But all men without a single exception, even our Blessed Lady herself, had need of the merit of the blood of our Lord. This sacred blood diffused odours and perfumes so sweet and agreeable, as well before the Majesty of the Eternal Father, as before men, that it was impossible not to recognise it, as the blood not of a mere man, but of a man who was also God; so that one may say this most sacred blood was like incense, which being cast on the fire, spreads a sweet odour on all sides; for the blood of our Lord, distilling from his sacred body on the earth, to the last drop, scattered on all sides, a perfume so odoriferous, that the good thief was converted the instant this most precious and fragrant odour reached him, and immediately afterwards, merited to hear this gracious promise from his bleeding Lord—*“today thou shalt be with me in Paradise,”*—Paradise, of which our sweet Saviour had not spoken until he was on the point of entering into it.

Dear Christian Souls, is not this an infallible proof that he was, truly, Our Saviour, since he promises glory so absolutely and delays not the fulfilment of his promise;—*today, he says, thou shalt be with me in Paradise.* O what a consolation are these words to sinners, for what the divine clemency here bestowed on the good thief, will be the portion, beyond doubt, of all the children of the cross—that is, of all true Christians. O happy children of the cross! As soon as you repent, and do penance, you are assured that Jesus is your Saviour, and that, besides the graces which he bestows on sinners, he will give you the happiness and glory of Paradise.

But besides these legacies, there is still another bequest to men in his divine Testament. What can this be, you will naturally ask? What more could he bequeath, than grace to sinners, and glory to penitents? O yes, dear Christian Souls, there is in charity or love, a certain spiritual delicacy which is the most singular means of preserving acquired graces, and of advancing higher and higher in the way of perfection, as we are now about to observe.

Our Lord regarding his most blessed mother, with eyes full of compassion, as she stood at the foot of the Cross, according to the remark of the Evangelist, with the beloved disciple, does not bestow upon her the gift of grace, nor ask it for her from his heavenly Father, because this gift she already possessed

in an extraordinary and most excellent degree; neither does he promise her the glory of Paradise, for of this she had been already perfectly assured, but, he gives her a certain union of heart and tender love for her neighbour, this cordial love, one for another, being one of the choicest and most excellent gifts of the Divine Bounty to men. *“Woman, he says, behold thy Son,”* pointing to his beloved disciple, St. John. O God! what an exchange was this! of a Son for a servant, of a God for a creature! Nevertheless, she did not refuse it, knowing well that in the person of St. John, she received all the children of the cross of our Lord, as her own, and that she was to be thenceforth, the dear mother of all Christians. Thus was our Lord pleased to teach us, that we must love all men, with an extremely tender and cordial love, if we hope to be the heirs of his divine Testament and of the merits of his passion; that is to say, that we should entertain for one another, mutually, the love of a good son for his mother, and of a mother for her son.

(To be Continued.)

BARRACKPORE.

To the Most Rev. Dr. Carey, V. A. B.

MY LORD,—I am fully confident that your Grace will feel much delighted at hearing that my congregation in Barrackpore is much increasing. On last Sunday, I think nearly twenty five attended. They appear to be well disposed and inclined to do every thing in their power for their religion. The religious feelings manifested by the European Catholics there give me every reason to hope that we will succeed in establishing a Mission, especially since the authorities sanctioned the application made for a House to celebrate the divine mysteries. A Great many of the Catholic Seypoys understand the English language, and can speak it very well. On the first Sunday I said Mass there I was very much delighted, when I saw that instead of wanting a person to serve Mass for me, I found the greater part amongst them able to perform that happy office; how consoling to the Minister of Religion, to behold those poor Catholics who were never advance beyond the humble capacity of Drummers in the Army, manifesting such zeal in behalf of our Holy Religion. On last Sunday while I was delivering a few words on the Gospel of the day, I beheld many amongst them shedding tears, and I hope tears of sincere repentance; after mass, many of them requested me to hear their confessions, but having no time to delay, I was obliged to refuse. On next Sunday I promised to go early, in order to comply with their earnest desires. A poor African, a most edifying poor man, ha

under his instruction a native. I hope he will succeed in bringing him to a knowledge of our Holy Religion.

May I bring to your Grace's notice, a Mr. B., who came lately to Serampore, as genuine, and as exemplary a Catholic as I know, he has done a great deal for religion, and uses his exertions on all occasions to promote it, since his coming here. He is at present in Calcutta, and intends to visit your Grace; he has given me fifteen Rupees; ten for the Orphanage, and five for the Irish Relief Fund, as I do not intend going to Calcutta, during Lent, I thought it better to send the money by him.

Hoping your Grace is in the enjoyment of good health, so much required at this Holy Season of Lent, and humbly begging your Pastoral blessing.

I have the honor to be,
Your Grace's humble
Child and Obt. subject,
J. McCABE.

Serampore,
March 16, 1846.

THE GOOD CAUSE IS PROSPERING.

We have learned, with infinite satisfaction, from the last No. of the *Madras Catholic Expositor*, that about 1,200 Native Christians hitherto attached to Schism, have submitted to the Rt. Rev. Dr. Bonnard, Vicar Apostolic of Pondicherry, and been reconciled to the Church. It was equally gratifying to us to read, that the Vicar Apostolic of Verapoly, formerly Bishop of Europé, has been elevated to the Archiepiscopal dignity, being constituted Archbishop of Chyrra, by a Brief of his Holiness, dated 30th September, 1845, which contains a well merited eulogium on the worthy Prelate. And lastly, to crown our satisfaction, we observe that the Catholics of *Kamptec* have no less truly appreciated the virtues of their worthy pastor, the *Rev. Cornelius Murphy*, than his former Congregations at Secunderabad and St. Thomas's Mount; they have just presented him with a Splendid Chalice, as a memorial of their love and gratitude, accompanied by expressions of that heart-felt singular nature, which nothing but sincerity and intense feeling could dictate, and nothing but genuine virtue could deserve or elicit.

CATHOLIC CHURCHES OF THE ARMENIAN RITE

The sufferings of humanity, in whatever form they may appear, are deserving of commiseration and relief; but when they appear in the form of *religious* destitution and distress, relief and commiseration cease to be the mere work and sentiment of charity, and rise to the dignity of a solemn and sacred duty. And it is in this form that the Chris-

tians of Sebaste, Beyrout, Damascus, Chalcis, and Antab, now appeal to the benevolence of their brethren in India. Five Churches of the Armenian Rite are in the course of erection in those different cities, but the poverty of the Christians, and the unparalleled distress in which the late war has involved them, renders its utterly impossible that these sacred edifices should be completed by any exertion of their own. Accordingly, the Very Rev. Parsick Vertabiet Attarian, Archpriest and Vicar General to His Grace, Gregory the Third, Patriarch of Cilicia, Syria, and all Armenia, has been deputed by that venerable Prelate to visit the cities of India, and to solicit in his name, and in behalf of his flock, the pious contributions of those who are interested in the welfare of the true Religion, not only where it may flourish, but more especially where it is oppressed. The smallest donation will be thankfully and most gratefully received, and the Catholics of Syria, Cilicia, and Armenia, will not fail to supplicate at the throne of grace, for the temporal and eternal happiness of their generous benefactors.

Donations will be received by His Grace, the Archbishop, V. A. B. and by the Clergy of the Vicariate.

FEMALE FREE SCHOOLS.

ST. XAVIER'S CONVENT, BOH-BAZAR.

THROUGH MR. B. V. CASTELLO.

Mr. James Rostan, ...	...	...	10	6
„ William Rostan, ...	...	...	5	0
A. B. Haberlet, ...	...	...	2	0
An Armenian Catholic, ...	...	...	2	0
A Pious Catholic, ...	...	...	5	0
J. Bayard, ...	...	...	4	0
H. A. Smith, ...	...	...	2	0
A Catholic, ...	...	...	2	0
A Friend, ...	...	...	0	8
A Friend, Cirenlar Road, ...	...	...	5	0
J. Auger, ...	...	...	1	0
J. Rozario, ...	...	...	2	0
H. Rodrigues, ...	...	...	1	0
M. Baptist, ...	...	...	1	0
J. D'Souza, ...	...	...	1	0
W. Gomes, ...	...	...	1	0
F. Garrett, ...	...	...	4	0
J. S. R. Masey, ...	...	...	1	0
J. D Silva, ...	...	...	1	0
A. Friend, ...	...	...	1	0
R. Forbes, ...	...	...	3	0
G. W. Baptist, ...	...	...	2	0
D. W. Madge, ...	...	...	2	0
J. Robello, ...	...	...	1	0

MONTHLY SUBSCRIBERS

John. Lackersteen & Brothers,	...	10	0
Countess Dowager Lackersteen,	...	5	0
P. S. D. Rozario,	...	27	0
John, 'Cruz,	...	2	0
C. E. Rodrigues,	...	1	0
P. Gil,	...	1	0
F. Philli,	...	1	0
J. William,	...	1	0
M. Castello,	...	1	0
E. Betellho,	...	1	0

BENGAL CATHOLIC ORPHANAGE.

THROUGH REV. J. McCABE.

Mr. Bentley,	...	Co.'s Rs.	10	0
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THROUGH MR. N. O'BRIEN.

Samuel Smith, Esq.	10	0
G. Ullemeller,	3	0
W. W. G.	2	0
A Friend,	5	0
M. Poller,	2	0
F. Tomba,	...	...	10	0
M. D. Sullivan,	...	...	5	0
J. Dyson,	...	...	4	0
H. R. Dennis,	...	...	4	0
Captain Byfraul,	...	...	6	0
J. P.	...	...	1	0
A Friend to the Poor,	...	...	2	0
J. Young,	...	...	2	0
John Kerr,	2	0
J. Crawford,	2	0

IRISH RELIEF FUND

THROUGH REV. J. McCABE.

Mr. Bentley,	5	0
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THROUGH MR. N. O'BRIEN

Raja Apurba Krishna,	16	0
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Selections.

CATHOLIC CHURCH

SUNDAY, ONE O'CLOCK.—BIRMINGHAM.—Mr Henry Mills, an under-graduate of Cambridge College, has just been publicly received into the Roman Catholic Church, at St. Chad's Cathedral, in this town. The ceremony took place at the grand altar, after high mass, in the presence of a numerous congregation. Mr. Mills was conducted in the sanctuary by the Rev. Mr. Ayers and Mr. Burton, late of the established Church, and presented to the Right Rev. Dr. Walsh, Vicar Apostolic of this district, who received him on the Episcopal throne, according to the rites of the Catholic Church. Dr. Walsh was assisted in the function by the Revs J. Moore, T. Leith, and T. Molloy.—*Morning Herald*

A PLEA FOR BEAUTIFUL THINGS

BY FANNY FARMER

It is not well for deathless souls to cling
Only to those whose and must be—to die!
Th' immortal spirit, borne on Faith's broad wing,
Should soar, and seek its first, best love on high
Yet must we, therefore, teach our hearts to deem
The will of earth's Creator best obeyed
By those who speak of beauty as a dream,
And scorn all earthly things—because they fade!

Not so! not so! for beauty, even on earth,
By love and power divine alone was given!
It is the seal of a celestial birth,
The glorious signet of the King of heaven

"Love not the world!" its precept is divine,
"Love not the world!" its pomp, its idle toys,
For these with but deceitful lustre shine,
And cheat the heart with their unnumbered joys.

But oh! prize all that still is truly bright,
The love of what is lovely is its due,
'Tis the soul's prophecy of realms of light,
Where all things beautiful are pure and true!

False is the cold philosophy which says
This God-created world is but a tomb
Though fallen man upon his journey treads,
Still hath his path some of its early bloom

Were it not worse than vain to close our eyes,
Unto the azure sky and god in light,
Because the tempest clouds its sunnier face,
And glorious day must sink into night?

Think ye, 'Tis meant that man should find no spell
Of joy or beauty in the song-bird's lay,
Oh! were the bright flowers only made to tell
A warning tale of bloom—that must decay!

Not such the lesson the Great Teacher drew
From flowers, the living jewels of the soil;
For men he taught, with wisdom deep and true,
To read in them the mercy of our God.

The wondrous bow, which seems the Heavens to span,
What is more transient? Yet, by God's mark made
Sign of a changeless covenant with man
And still we still scorn all things that do fade!

Wiser and better with a thankful mood,
So bless our God for every glory given,
And with a gentle heart to seek and find,
In things on earth a type of things in heav'n.

SONGS OF PROSPERITY.

(FROM THE CHINESE.)

Where spades grow bright, and idle swords grow dull,
Where jails are empty, and where barns are full,
Where church paths are with frequent feet outworn
Law court-yards weedy, silent, and forlorn;
Where doctors foot it, and where farmers rise,
Where age abounds, and youth is multiplied,
Where these signs are, the people indicate
A happy people and well-governed state.

STATE OF PRUSSIA

•We have more than once referred to the unsatisfactory condition of feeling on the Continent, and particularly in the Provinces of the Prussian Monarchy. These Provinces, as the reader knows, cannot be called Prussian, which, after all, is limited to Brandenburg, and some of the adjoining Counties—*Provinces* we cannot call them, in our acceptance of the term. They travel to the North in the direction of Königsberg, and they border on the Left Bank of the Rhine upon French Flanders. In the North the people are Infidels—that is to say, Protestant, as the Germans understand the term. In the South they are Catholic—Silesia is more Catholic than Protestant, and, in some districts, the religions are nearly equiponderant. We should mention, that in the Grand Duchy of Posen—part of the spoil of Poland—the people are Catholic. In a word, the population is about 15,000,000, of which nearly six millions are Catholic, and nine Protestant.

Through all this population—heterogeneous in material, and segregated into Cantons far apart from each other—it is admitted on all hands that a very dangerous sentiment prevails. The Catholics are afraid of the encroachments of the so-called Evangelical Church, of Pope FREDERICK WILLIAM, and the Protestants object bitterly to the King's assumption of the tiara—not that they have any religion whatever, in the opinion of the Anglican or Calvinistic Churches of England, but inasmuch as they contend their Pope interferes with their indefensible right of private Judgement, to believe as much or as little as they please, or nothing at all, if it so please them. The Catholics, on the other hand, spread over the rich Provinces of the Rhine, are more Catholic than usual, by reason of their Protestant King, and the dominant religion of the rest of this skeleton and ragged outline of a nation. The Catholics, however, in Silesia and in other parts of Prussia, where they are equal in numbers, and surrounded by an infidel population, have caught the infection of the prevailing philosophism—and the notion of making a good Catholic Church for themselves, *minus* the Pope. Hence the mission of ROSEN and STRUK-LETZ—one that the philosophic Germans hail with delight, and which many of the Catholics in these Provinces think so charming.

It is necessary to bear the premises in mind when we are considering the probability of a popular insurrection in Prussia. We are amongst those who subscribe to the likelihood of the thing—nay, who venture to predict its imminency. There are the materials on which, and through which, and by which the insurrection is to be worked.

It is admitted on all hands, that the King of PRUSSIA is a virtuous and an excellent man—but so was Louis XVI., when he fell before a combination of Atheists and Ruffians. But, FREDERICK WILLIAM is much more than poor Louis was. He is a man of great acquirements—an excellent scholar, and a man of commanding eloquence. He has administered his country with great prudence and dexterity, and has shown himself not only the friend, but the active promoter of Education. He is also the patron of the Arts and of Letters—in short, in most personal respects, you might

place him amongst the Antonines of the Roman Empire—and he would be called a Probus or a Philosophus, if Destiny had called him thirteen or fourteen hundred years ago to occupy the throne of the Cæsars.

Now the people this good man has to govern, are almost universally described as the most intellectual and prudent in Germany. It is admitted that nothing can be more perfect (too much so, perhaps!) than the administration of this Monarchy. Yet this man, as a King, sits on an uneasy throne, and this people are brooding, one and all, over a Revolution.

Their first demand is Liberty of Conscience—the liberty of thinking as they please on religious matters, and printing what they think. One is really surprised to hear such a complaint from the German Protestants, when one considers the nature of Protestantism in Germany. One man denies the authority of the Old Testament, as a Revelation—another, of the New. One man preaches against the Miracles of our Lord—and another denies his existence. Yet, the persons who hold these doctrines are Clergymen, and Professors of Divinity in the Universities of Prussia. You may hear what you would consider, good Protestant reader, blasphemies the most horrid, only disguised in decent language (and not always *that*), from the pulpit—and if you could listen, your ears would be shocked by the teaching, in the Universities, of some of the most eminent men in Germany. Now, these sermons and lectures are printed and circulated everywhere—and you may wonder why the Prussians complain that they do not enjoy the liberty of prophesying!

The enigma is solved by casting a glance at the relation between the King and the Church. The parties complaining demand perfect independence not only of thought—that they have—but of *action*, too. And it is to this latter the Prussian Government objects. FREDERICK WILLIAM imagines that, if the parties were allowed to take their own way, or the thousand paths into which they would probably diverge, not only *Faith*, which indeed scarcely exists, but *Morality* might be engulfed in the chaos. His throne, almost of necessity, would in a very short time share the fate which overwhelmed that of the Bourbons towards the end of that last century.

It is probable, however, that he might escape this difficulty, if he fulfilled the promises of his father, and granted something like a Representative Government. There can be no doubt that the King of PRUSSIA has broken faith with his subjects; and as little are we afraid that they mean to resent it, and speedily.

In another place the reader may peruse a document of the very greatest importance. It is the demand of the people for certain constitutional ameliorations, and the peremptory, and indeed the insulting, reply of the King. The dispute between the Sovereign and his people has been knit to a decided issue at last, after a variety of fencing on both sides. They, it would seem, can no longer postpone the realization of their designs; he will not endure any longer the pertinacity of their demands.

How this dispute may terminate, if it can terminate without violence, we shall see, perhaps, in

a short time. But it must not be forgotten, that in any effort likely to be made by the Insurgents, they would run tremendous risks—as great as the Sovereign himself would have to hazard. Austria and Russia are on his two flanks, and he would have only to call upon each or both for assistance against his rebellious subjects. It would be dangerous to call in the Russians, for they are detested everywhere in Germany, and there might be a general turn-out against them. He would not apply for aid, therefore, to this quarter; but could he be so sure, if once the torch were lighted, the Czar would not move? Assuredly he would, whether asked or no. On the other hand, the Austrians might come down from the South—might descend the Rhine, and threaten the Rebels—if such there should be—in Rhineland. But, then, the people there are Catholics as well as the Austrians, and it is not quite certain, if the Emperor should move, that Saxony and Wirtemberg—Protestants—would remain tame spectators while their countrymen were mowed down.

These are serious and fearful considerations for all parties. But there is another kingdom in the world, even more formidable than Prussia or Austria—*That Kingdom is France.* It would be the most absurd and fatal of all miscalculations to count on the neutrality of even the Napoleon of Peace—Louis Philippe—if a civil war broke out in Germany. Should Austria attempt to crush the Rhenish Provinces, a French army would be on the Rhine in a month. The Rhenish Provinces would declare themselves—whether the thing would last is another question—for the French, whose laws and usages they so prize, that they would not surrender them even at the period of their annexation to the Prussian Monarchy, while all the armies of Europe were in France.

That, in the event of a war of this kind, Great Britain could remain neuter, is a proposition which very few people will entertain. That we should declare our neutrality, and offer our mediation, is certain—and it is equally certain, that we would keep the peace as long as we possibly could. But, if the war lasted two years, it would be impossible. If France and Austria came to blows, the volcano in Italy would burst. We should hear again of a French army crossing the Alps, and we should speedily find the Mediterranean swarming with French and English ships of war. They might be called, indeed, only fleets of observation; but they would be always prepared for aggression.

We might follow this subject up—but we have said enough to show, at any rate, the estimate we put upon the present serious aspect of affairs in Germany. It would seem, from the preparations making on all sides—certainly, by all the Great Powers—that some serious disturbance is apprehended in Europe.—*Dublin Evening Post.*

The following gentlemen have lately gone over to the Catholic Church:—viz. The Rev. James Spencer Northcote, M. A., and late scholar of Corpus Christi College; Mr. Robert Simpson, commoner of St. John's College, Oxford; the Rev. John Brande Morris, Fellow of Exeter College, Oxford, and Under-Professor of Hebrew. *London Mail.*

THE LIVES OF THE LORD CHANCELLORS AND KEEPERS OF THE GREAT SEAL OF ENGLAND FROM THE EARLIEST TIMES TO THE REIGN OF KING GEORGE IV.

By John Lord Campbell. *The first Series, In 3 vols., to the Revolution of 1688.* Murray.

We have few materials for the biography of Chancellors prior to the Norman times. The first on record is "Augmentus," who was probably a foreigner, and a follower of Augustine, the first Archbishop of Canterbury. Our author declares Turketel to be "the first English chancellor with whom we can be said to be really acquainted." This assertion is somewhat ambiguous, and even erroneous. It cannot mean, that he is the first Englishman that filled the office; for we have the names of more than half a dozen, whose names prove them to have been natives. Nor is he the only Englishman concerning whom we have certain information; for there is St. Swithin, Bishop of Winchester, Chancellor to the father and Grandfather of Alfred the Great, whose native origin is as certain, and whose life is as well known as that of his successor. This Turketel was a worthy member of the church militant, since at the famous battle of Brunenburgh, he penetrated to the very tent of Constantine, King of the Scots, and forced him to flee. Neither the applause, however, which he obtained on that occasion, nor the favour of the four succeeding kings (Edward the Elder, Ethelstan, Edmund, Edred) satisfied his mind.—

In a fit of religious enthusiasm, while still powerful and prosperous, he suddenly bade adieu to worldly greatness for the seclusion of a monastery. It is related, that going on a message from the king to Archbishop Wolstan, it chanced that his road lay by the abbey of Croyland, which had been reduced to ruins in recent warfare, and now only afforded a miserable shelter to three aged monks. Touched by their piety and resignation, he believed himself divinely inspired with the design to enter into their society and to restore their house to its ancient splendour. Having obtained permission to carry this design into effect, before his civil extinction, in imitation of a dying Caliph, he sent the public crier through the streets of London, where, during four reigns, he had exercised such authority, announcing to the citizens that the Chancellor, before quitting his office and entering into the monastic order, was anxious to discharge all his debts, and offered to make threefold reparation to any person whom he might have injured. Every demand upon him being liberally satisfied, he resigned the office of Chancellor into the King's hands, made a testamentary disposition of his great possessions, put on the monastic cowl, was blessed by the Bishop of Dorchester, recovered for the Abbey all that it had lost in the Danish wars, endowed it with fresh wealth, was elected Abbot, and procured from the King and the Witan a confirmation of all the rights which his house had ever enjoyed, with the exception of the privilege of sanctuary, which he voluntarily renounced, on the ground that his experience as Chancellor made him consider it a violation of justice and an incentive to crime. He survived twenty-seven years, performing, in the most exem-

plary manner the duties of his new station, and declaring that he was happier as Abbot of Crowland than as Chancellor of England. He died in 975." The true position of Thomas à Becket, as head of the Church, in reference to Henry II, as of the State, is not understood by Lord Campbell; nor does he render full justice to the character of that celebrated Archbishop. If Becket was the advocate of many privileges claimed by the Church which modern times hold to be irreconcilable with the interests of the secular portion of the community,—if he stontly maintained such as fortunately for us have long passed away,—let it not be forgotten that he lost his life in contending for other and less objectionable matters. For instance, he refused to sanction the common evil of bishoprics, abbacies, and other rich dignities remaining long vacant, that the revenues might be paid into the royal treasury; or the greater evil of selling them to the highest bidder. Nor was he any friend to lay patronage, which was generally bestowed without the least reference to the merits of the persons advanced,—often, indeed, on mere laymen, who could easily hire a deputy to perform the sacerdotal services. Surely no ingenuous writer, acquainted with these evils, would blame him, for withstanding even a king in seeking their abolition. Nor would it be less easy to defend him from some other charges, which uninformed or dishonest historians have brought against him. Thus he forbade ecclesiasties to plead before secular tribunals, whether regal or feudal. Why? Because the practice was believed to be expressly prohibited both by our Saviour and St Paul;—because it had, certainly, been always forbidden by the canons of the Church;—because in those secular courts justice was notoriously and unblushingly sold. Now these very abuses (including many others which Lord Campbell might easily have discovered) were those which Henry defended, and which Becket denounced,—for which the intrepid churchman was barbarously murdered, and by the king's express order. Much, indeed, do we regret that his lordship lays no stress on these points, and less than he should on the commanding genius of a man, whom we hold to have been one of the greatest and most conscientious men of the middle ages. Not that he was without his faults. He evidently wanted moderation, calmness, prudence. Even Lingard allows that, after his retirement at Pontigny, his mind was deeply tinged by enthusiasm. But, with all his failings, he was a good as well as a great man. This is allowed even by Southey,—a bitter opponent of the Roman Catholic Church,—who, in spite of himself, breaks out into admiration of the celebrated scene between Becket and Henry, at Northampton. Of all the desiderata in general literature, we could hardly name a greater than a good life of this churchman:—one derived from original authorities, full, impartial, and by a writer acquainted with the nature of the disputes, between the regal and ecclesiastical jurisdictions from their origin to the twelfth century. As a chancellor, prior to his elevation to the primacy, Lord Campbell gives him high praise, but scarcely so high as he deserves.

There was a chancellor prior to Bouchier, whom it would be unjust to pass unnoticed.

This was the celebrated Richard de Bury, Bishop of Durham, whose attachment to old books would incline us to assume that he was a direct ancestor of Dr. Dibdin, were it not evident that the Bishop *read* what he purchased or borrowed. This characteristic—so rare in bibliomaniacs—is evident from the author's 'Philobiblion,' in which he speaks so enthusiastically of the delight with which reading is attended. In the quaint Latin of the age he tells us that he preferred books to bags, folios to florins, mean pamphlets to pampered palfreys. Such a man was not likely to be in his element while discharging judicial functions; and, indeed, we find that he resigned the seals, and retired to Bishop Auckland, to pore over his beloved books, which he had been at such pains and such expense to collect. The vanity which he displays in acquainting us with the sources where he had collected them is so graphic, so amusing, and so characteristic of the man and age, as to be worth quoting:—

"While we performed the duties of Chancellor of the most invincible and ever magnificently triumphant King of England, Edward III., whose days may the Most High long and tranquilly deign to preserve! after first inquiring into the things that concerned his Court and then the public affairs of his kingdom, an easy opening was afforded us under the countenance of royal favour, for freely searching the hiding-places of books. For the flying fame of our love had already spread in all directions, and it was reported not only that we had a longing desire for books, and especially for old ones, but that any body could more easily obtain our favour by quartos than by money. Wherefore, when, supported by the bounty of the afore-said Prince of worthy memory, we were enabled to oppose or advance, to appoint or discharge; crazy quartos and tottering folios, precious however in our sight as well as in our affections, flowed in most rapidly from the great and the small, instead of new year's gifts and remunerations, and instead of presents and jewels. Then the cabinets of the most noble monasteries were opened; cases were unlocked; caskets were unclasped; and astonished volumes which had slumbered for long ages in their sepulchres were roused up, and those that lay hid in dark places were overwhelmed with the rays of a new light. Books here before most delicate, now become corrupted and manseous, lay lifeless, covered indeed with the excrements of mice, and pierced through with the gnawing of worms; and those that were formerly clothed with purple and fine linen, were now seen reposing in dust and ashes, given over to oblivion, the abodes of moths. Amongst these nevertheless, as time served, we sat down more voluptuously than the delicate physician could do amidst his stores of aromatics; and where we found an object of love, we found also full enjoyment. Thus the sacred vessels of science came into our power—some being given, some sold, and not a few lent for a time."

During his enterprises and foreign tours he obtained or consulted as many books at least as in England. Wherever he went he tells us that he carried about him "that fondness for books which many waters would not extinguish." "Like a certain drug, it sweetened the worm-

wood of peregrination :” and “ after the perplexing intricacies, the scrupulous circumlocutions of debate, and almost inextricable labyrinths of public business, it felt an opening for a little while to breathe the temperature of a milder atmosphere.” Here is true favour, however rhetorical the garb in which it is involved ; but the following is so enthusiastic as to merit the especial notice of the rector of St. Mary’s, Marylebone :—

“ O blessed God of gods in Sion ! what a rush of the flood of pleasure rejoiced our heart as often as we visited Paris, the Paradise of the world ! there we longed to remain, where, on account of the greatness of our love, the days ever appeared to us to be few. In that city are delightful libraries in cells redolent of aromatics ; there flourishing greenhouses of all sorts of volumes ; there academic meads trembling with the earthquake of Athenian peripatetics pacing up and down : there the promontories of Parnassus, and the Porticoes of the Stoics. There, in very deed, with an open treasury and untied pursestrings, we scattered money with a light heart, and redeemed inestimable books from dirt and dust.”

From the pilgrims, too, and the mendicant friars who roamed over every part of Europe, the Bishop derived no little aid.—*Athenæum*.

A Second Letter to the Lord Bishop of Australia, in reply to the Lectures of the Rev. R. Allwood, M. A., Minister of St. James’, against the Bishop of Rome’s Supremacy. By W. A. Dawson, Esq. Sydney.

(Continued from page 150.)

Mr. Allwood next quotes the epistles of St. Ignatius, another writer of the apostolic age, in which he says he cannot find “one word about any Bishop or bishops, as supreme head of the Church on earth,” and that though he wrote an epistle to the Church of Rome, “so far is he from giving witness to the succession of St. Peter, and the chief pastor of the Christian world, that there is not one allusion to him in the whole epistle, and we are almost led to suspect, that, from not possessing so much acquaintance with that Church as with those of the East, he was, perhaps, ignorant of the very name of her Bishop.” Now when we consider what these admirable epistles are ; that they were written while the saint was in chains on his way to Rome to suffer martyrdom ; that they are very short, and are not treatises upon points of faith or Church government ; but exhortations to constancy, love of God, purity, and above all things *unity, obedience to their bishops, and a horror of schism* ;* it will appear that his alleged silence about supremacy has not even the merit of a negative argument in favour of Mr. Allwood. That he does not mention the name of the Bishop of Rome will hardly appear strange, if we remember that at this very time the Pope Evaristus was in all likelihood obliged to conceal himself, to escape the same death to which Ignatius was condemned. The fact is certain, that he did suffer martyrdom a little after.† This cir-

cumstance accounts also for the silence of the acts of this martyr as to the Bishop of Rome. There was nothing to fear from mentioning “the emperor and the consuls.” They sacrificed to the gods and were safe from the wild beasts of the Amphitheatre ; not so the holy Pontiff Evaristus, who, had he appeared among “the brethren who saluted” the martyr, he would have no doubt shared his fate. But independent of this obvious reason for the silence of Ignatius in his Epistle to the Romans, as to the name of their Bishop, Mr. Allwood cannot be ignorant that the early Bishops were in the constant habit of writing to each other under the titles of their Churches. Thus St. Clement begins his letter. “The Church of God which is at Rome, to the Church of God which is at Corinth.” &c. It is from ignorance of this custom that some opponents of episcopacy have taken occasion to deny that bishops, in our sense of the institution, existed in the primitive Church. I fear, my Lord, you will not thank Mr. Allwood for renewing the use of a weapon, with which, if it be good for anything, the Independents and Presbyterians will sweep away all your episcopal dignity.

But to return to the Epistles of St. Ignatius. Is it after all true that he makes no allusion whatever to the supremacy of the Church of Rome ? It is not. For in directing his letters to other Churches, and saluting them, he only writes “To the blessed Church which is at Ephesus” *—“at Magnesia, near the Maander”—“at Tralles”—“at Philadelphia”—“at Smyrna.” But, in his Epistle to the Romans, he changes his style, and addresses it “To the beloved Church, which is enlightened by the will of Him who ordained all things, which are according to the charity of Jesus Christ our God, which PRESIDES IN THE COUNTRY OF THE ROMANS,† *worthy of God, most adorned, justly happy, most commended, fitly regulated and governed, most chaste, and PRESIDING in charity.* &c.” Were such flattering terms as these used by a modern bishop in respect to the *presiding and governing* of the Church of Rome, one would be tempted to conclude that the writer had something else to request than St. Ignatius, which was, that the Romans should do nothing, not even pray to God, that he might be delivered from the wild beasts that had been collected in the Amphitheatre to tear him to pieces ; lest they might deprive him of the crown of martyrdom, in which he gloried by anticipation !

The next witness of the apostolic age to whom Mr. Allwood appeals, is St. Polycarp, the disciple of St. John and “angel of the Church of Smyrna.” Unfortunately this Father’s numerous writings are all lost, with the exception of one letter addressed to the Philippians, in which he combats the errors of the Ebionites, and other heretics of that time. There is, however, an act in the life of this Saint, recorded by St. Irenæus, Eusebius and St. Jerome, which proves that even the disciple of an apostle found it necessary to have recourse to Rome in that age. Ac-

* Τη οὔση ἐν Εφίῳ, &c.

† Ἦτις καὶ προκαθῆται ἐν τόπῳ χωρίου Ρωμαίων, &c.

* St. Ignat. ad Philad. p. 30

† Fior. Martyrol. apud Tallemont, t. ii. p. 213

According then to St. Irenæus, St. Polycarp made a voyage to Rome under the pontificate of St. Anicetus, and under the empire of Titus Antoninus. The object of this voyage was to settle some disputes which then agitated the Church. The two holy Bishops speedily came to an agreement on all points, with the exception of that regarding the time of keeping Easter, which differed in their respective Churches; on which they did not, however, dispute much, both agreeing to follow the customs they had found established in their Churches, and thus St. Polycarp departed in peace. If then the Churches of Asia were independent on Rome, why did Polycarp, the immediate disciple of John the Evangelist, require to make a long and tedious voyage to consult "a foreign bishop" upon these differences, a bishop who ranked only eleventh in succession from the apostles? Who did the "angel of the Church of Smyrna," the disciple of a prophet and evangelist, pay difference to one so much his junior—to one whose actions would not have preserved his name to us had he filled any other See—if not, because St. John had taught him what Polycarp in his turn taught St. Irenæus, namely, that "to this Church on account of its superior headship it was necessary that all other, should have recourse, that is the faithful of all countries."*

The apostolic canons and constitutions, which Mr. Allwood unhesitatingly quotes as belonging to the apostolic age, and "of great authority," are, by the concurrent testimony of the best critics, forgeries of the third and fourth centuries,† although they are doubtless in some degree compiled from more ancient documents, but corrupted and interpolated by Arians and other heretics. They have besides undergone various mutations. St. Epiphanius, in the fourth century, quotes with approbation passages from the canons which are precisely the contrary to what the copies we have contain.‡ Whiston, indeed, ranks them among the Holy Scriptures, but probably because they are in several places favourable to Arianism. To rank such spurious documents with the genuine writings of St. Clement and Ignatius, is calculated less to disprove the Pope's supremacy than to confound truth with falsehood and injure Christianity itself. But even on the authority of the constitutions, such as we have them, what will Mr. Allwood or his cause gain by proving "the lawful jurisdiction of bishops—THEIR FREEDOM FROM THE CONTROL OF AN EARTHLY POWER (!)—and their responsibility to their only Supreme Head"§ Jesus Christ? Has not Mr. Allwood told us that he had sworn that his bishops are under "the control of an earthly power," and their responsible, even "in all spiritual causes" to an earthly supreme head? And do we not know it as an historical fact, that for a century or two past, the bishops of Mr. Allwood's Church have not been suffered by the civil power, so much as to meet in convocation to deliberate upon the government of their Churches! !

* Adv. Har. lib m. c. 3.

† See their opinions quoted in Tillmont. Hist. Eegl. tome ii. p. 165.

‡ Epiphanius Hær. 70 c. 10, p. 582. § Allwood, Lecture 11.

I conclude then, my Lord, that the writings of the first century, namely, the holy Gospels, which contain the institution of Christ, who founded his Church upon Peter, and appointed him its supreme governor, the Acts of the Apostles, which clearly show that every important apostolic act took its rise from Peter. The appeal of the Church of Corinth to his successor St. Clement, and that Pope's effectual interposition; the voyage of St. Polycarp to the centre of unity; and finally, in connexion with these facts, the epistles of St. Ignatius the Martyr, which establish the "presidency" and superiority of the Roman Church—all concur in demonstrating the supremacy of St. Peter, and his successors in the See of Rome, over the whole Church of Christ.

(To be continued.)

MISCELLANEOUS.

CHINESE v. YANKEE CLEVERNESS.—the space in the front of the factories is exceedingly limited, so much so as to render anything beyond pedestrian exercise absurd. Prompted either by vanity or by an irresistible love of the quadrupedal species, an American gentleman brought his horse from Macao, and for some days persisted in riding up and down a space of ground not much larger than the deck of a 74 gun ship. In doing this he was obliged to pass at each turn a certain coffee shop, the owner of which speedily saw a method of turning to his own account the curious propensity of the foreigner, and actually placed on his door an advertisement stating that he had hired a Fanqui to ride opposite his house for the diversion of his guests, from five to six every evening, and begged those who wished to see the sight would patronise his house at that hour. Great was the delight of Jonathan at the crowd of spectators who were gathered round him for the next few succeeding days; and deep was his annoyance upon the truth of the matter getting wind among the community, the circumstance transpiring by reason of one of their number, a good Chinese scholar, having been himself attracted to read the advertisement. It is needless to add, the horse went again to Macao by the first opportunity.—*An Aide-de-camp's Recollections of China, &c.*

MISS FLAHERTY'S BEQUEST TO LORD BRONGHAM.—The validity of this lady's right to dispose of the bulk of the property she enjoyed is likely to become a question for the decision of the law authorities. The facts of the case are these:—Christopher Flaherty, father of the deceased lady, a hatter in Russell-street, Covent-garden, died about forty years ago. He amassed considerable wealth; and after providing for the deceased lady, his daughter, and an illegitimate child of his still living, he left the bulk of his property in trust for the maintenance of fifty four aged men—to be selected equally by the Catholic Bishops of Dublin and London, half the number Irish and the other half English, but all Catholics, he being of that persuasion. The executors to Miss Flaherty's will, are Mr. Henry Pouncey, Long-acre, and Mr. Hodgson, a stock-broker, to whom Miss F. has bequeathed respectively the sum of £2,000 and £10 —*Globe*

CATHOLIC HERALD.

“One body and one spirit—one Lord, one Faith, one Baptism.”

No. 13.]

CALCUTTA: SATURDAY, MARCH 28, 1846.

[Vol. X.

THE ENGLISHMAN HAS NOT A GOOD MEMORY.

We are not disposed to say, that the *Englishman* stated that which was not, knowingly and deliberately, in his issue of the 20th Instant; we merely say, that his observations of that date, relative to O'Connell and *Galileo*, convince us that he has not a good memory. “Some months ago,” says our forgetful Contemporary, “in noticing O'Connell's absurd attack on the memory of *Galileo*, in which he endeavoured to clear the Church of Rome from the charge of supporting a false system of Astronomy, we pointed out the prefatory notice given by the Jesuits to their edition of the *Principia*, in which they declare that they published the work of Newton merely as a philosophical speculation, reserving to themselves the orthodox astronomical faith, as taught at Rome. Our Romish contemporary was pleased to controvert our statement, and we gave ourselves no further trouble about the matter, as any one who has access to the Jesuit's edition of the *Principia*, may satisfy himself.”

The *Englishman* must have been dreaming while he was penning these lines; for, though a bigot is capable of being as unmannerly as the *Englishman*, in designating his Co-temporaries, we are sure that, except in a dreaming mood, our Co-temporary of the *Englishman*, could not consent to be so forgetful and incoherent as he is seen to be in the preceding remarks. In one word then, we (the *Englishman*'s Romish Co-temporary) never denied that the Jesuits professed to publish Newton's *Principia*, merely as an astronomical hypothesis, or philosophical speculation; but we denied that they would have published them, even as a philosophical speculation, had that speculation been considered heretical at Rome.

We defy the *Englishman* to justify what he has written, and we call on him for a retraction. We do not think it necessary to point out any other instances of the *Englishman*'s unfairness and misrepresentation, at present, though we might do so. We are surprised that the *Englishman* should wait, so many

months, to hatch a miserable partition of this nature, which would be hardly decent enough for the pages of the *Christian Advocate*.

We are glad our Co-temporary will say we are angry; but we have spoken our mind so plainly. An honest man is, sometimes, reasonably angry; but a good man never states a falsehood, knowingly, and never refuses to retract it, should he happen to have stated it, inadvertently. We, therefore, entreat the *Englishman* to retract his statements, in such a way as to show that he is not in love with the thing, which is not, while he disavows the intention, and we beseech him not to delay his retraction, “some months,” lest he should forget himself again, and give us the trouble of endeavouring to shame him, after having failed to convert him. If the *Englishman* who was so apathetic, “some months ago,” as to “give himself no further concern about the matter,” has been pleased to surprise the city, at last, with the upshot of his long dream, we hope to be excused for giving our readers this brief notice of what the mountain, in labour for months, has brought forth at last, in the *Englishman*'s Office.

To His Grace—The Most Rev. Dr. Carew, Archbishop of Edessa. Vicar Apostolic of Bengal.

MY LORD ARCHBISHOP.—His Lordship, Bishop Whelan on leaving the Presidency, by the Mail of the 3rd Instant, desired that I would present His kind respects to your Grace, and begs to bring to your Grace's notice the attention paid him by the native Catholics and desires as a favor that the same be noticed in the *Bengal Catholic Herald*, as He thinks it may in some way tend to advance the interests of Religion.

A copy of the address of the native Catholics, I herewith send your Grace.

His Lordship desires also to acquaint your Grace, that He spoke to Mr. and Mrs. ———

the day previous to that of his departure, and he has every reason to think that they will act in accordance with the wishes of the Community under your Grace's authority.

The humble Individual who has the honor to address your Grace is the young man brought out here by Bishop Whelan and placed in charge of the English School who in begging your Grace's Blessing, has the honor to remain,

With great respect,

Your Grace's humble & obdt. servt.

Bombay,

JOHN SMITHE.

March 9, 1846.

THE RIGHT REV. DR. WHELAN.

This respected Roman Catholic Bishop of Bombay, being about to leave the shores of India, at least for a season, in search of health, it gives us much pleasure to publish the following address to his lordship, with a part of the numerous signatures attached to it, as also, his lordship's answer:—

To The Right Rev. Dr. W. J. WHELAN,
Roman Catholic Bishop, at Bombay,

MY LORD,—We, the undersigned Parish Priest and the Parishioners of the Church of Nossa Sra do Rozario, at Mazagon, beg leave to approach your Lordship with these few lines, and humbly supplicate that they may be acceptable to your Lordship.

We cannot but express our deep regret at the approaching departure of your Lordship from the shores of India, which, unexpected as it is, is, we hear, owing to the indisposition of your Lordship; and my Lord, permit us to say, that we would be wanting in our duty, were we to neglect this opportunity to convey to your Lordship our sincere and heartfelt sentiments of the esteem and reverence, with which we viewed your Lordship while amongst us—and of the affectionate and parental treatment which we invariably enjoyed at your Lordship's hands; and above all, of the arduous zeal, which your Lordship uninterruptedly evinced in the performance of the duties of your Sacred Office, in connexion with this Presidency.

However imperfectly expressed our sentiments may be, we hope and trust, that they may convey to your Lordship the sincerity of our mind, and the gratitude of our feelings. The debts which we owe to your Lordship for the kindness and fatherly love which your Lordship ever evinced towards us, are too many to be repaid: and however short this humble address from us falls of the immense amount due by us to your Lordship, we entreat that it may be kindly accepted of, not as a full consideration of the amount due, but as a mere part payment thereof.

In conclusion, we hope, that by the Grace of the Almighty God, your Lordship's voyage to your country may prove pleasant and free from the perils of the Sea, and that your Lordship may find happiness among your Lordship's friends at home, and that your health may be perfectly restored before the lapse of time conceded to your Lordship by the Holy Father, for your stay in Europe; and we do further ardently expect to see your Lordship again, after the expiration of that time, among us, and thus to be relieved from the uneasiness which we shall feel at your absence.

With much respect, we remain,

My Lord,

Your

Most obedient and humble Servants,

(Signed)

J. De Mello, P. P.
J. J. Stevens,
D. A. De Silva,
C. J. De Abreo,
S. Pereira,
A. C. Pereira,
M. De Silva,
M. Gonsalves,
V. Catiano,
V. Ambosta,
M. Ambosta,
A. F. Pereira,

A. Valladares,
S. Pereira, Junr.
E. L. Valladares,
J. D. Valladares,
A. F. De Souza,
J. De Saldanha,
C. Dias,
R. M. Dias,
M. F. Dias,
H. Poeta,
J. M. Viegas,
C. De Mello, and others,

Bombay,

28th February, 1846.

(REPLY,)

To The Rev. JOSEPH DEMELLO, Parish Priest, and the Parishioners to the Church of Nossa Sra do Rozario at Mazagon.

Revd. Sir, & dearly Beloved Brethren.—The affectionate, and I will add, unmerited address, you have favored me with, over rates, I must confess, any feeble exertions of mine, in your regard.

If in the discharge of my Pastoral Duties, ought is to be found deserving of your commendation, I must attribute it to the spirit of "Charity" in you, which "thinketh not evil, but suffereth all things, and rejoiceth in all good."

Whilst I offer you my warm thanks, permit me to exhort you to perseverance in the fulfilment of all Christian obligations and invoking the choicest blessings of Heaven on each and all.

I remain,

Your faithful humble servant in Christ,

(Signed) W. J. WHELAN, D. D.

R. Catholic Bishop at Bombay.

Byculla, 28th February, 1846.

Gentleman's Gazette.

To the Editor of the Bengal Catholic Herald.

SIR,—Will you kindly insert the accompanying Circular in the Herald.

Although it is addressed to the Army of the Sutledge, it is not intended thereby to exclude others, who may wish to pay a just tribute to the merits of an amiable and highly gifted Clergyman, who lost his life in the performance of his sacred functions. If you would be so good, as to receive any Subscriptions that may be offered, you will be aiding in a very meritorious work.

I am, Mr. Editor,
Your obedient servant,
N. RIELLY.

Ferozepore, 15th March, 1846.

(CIRCULAR.)

To the Officers, Warrant and Non-Commissioned and Soldiers of H. M. and the H. Company's Troops composing the Army of the Sutledge.

Some of the friends and admirers of the late Rev. Father Francis Etienne, have proposed to erect a Marble Tablet to his memory, and to solicit Subscriptions for that purpose.

It will be remembered, that the deceased Priest lost his life in the Battle Field, at Moodkee, on the 18th December 1845, a day that will be ever memorable to those gallant heroes, who so nobly fought for the honor of our most gracious and beloved Queen, as well as of our grateful Country.

It is well known that it was not worldly lucre that the late Father Francis sought, or which induced him to follow his flock to the Field of Battle, No, but zeal for the honor and glory of God, and the salvation of souls.

It is to be hoped, that all Christians will come forward and subscribe according to their means, and thereby, pay a just tribute to departed worth.

Any surplus that remains after the expenses of the Tablet are defrayed, will be forwarded to the Right Rev. Dr. Borghi, Bishop of Agra, to be appropriated to the Female Orphanage, where the daughters of many of those brave men, who fell at the late actions, will be received, and educated in Virtue and Religion, till they are of age to be otherwise provided for.

Subscriptions will be most thankfully received by Captain J. M. Graham, Executive Engineer, Meerut.

Nicholas Rielly, Conductor of Ordnance at Ferozepore, or Agra on his return there.

By P. Ryan, Conductor of Ordnance, Loodianah; R. P. Stowell, Esq. Agra; Edward Hughes, Esq. Ferozepore.

Male Orphans belonging to the Army, will be admitted at Saint John's College Sirdanah,

on the small allowance of 2 Rs. and 8, as per mensum. Female Orphans will be admitted on the same terms, at Saint Mary's Convent Agra.

CONSIDERATIONS ON THE PASSION OF OUR LORD.

(Abridged from St. Francis of Sales.)

(Concluded from page 161.)

Observe what the Evangelist says of our Blessed Lady; "*now there stood by the cross of Jesus, his Mother, &c.*" Mary, then, stood firm by the cross; and hence, those who say that she swooned away, oppressed by grief and sorrow, are mistaken and do an injury to her constancy and fortitude; for, though her incomparable love for Jesus, her God and thrice amiable son, made her grieve in his death, with more than Mother's sorrow, yet her constancy, her fortitude and resignation to the Divine will, as well as her desire to co-operate in the salvation of man, were all proportioned to her love and grief, and sustained her in that awful conflict.

O! how great was the constancy of the holy Virgin, and of the beloved disciple! This virtue of constancy and generosity of soul, has been always cherished by our Lord above most others; and at his death, he was pleased to manifest, in a particular manner, the merit of this virtue by rewarding it in his beloved disciple, and most beloved Mother, with such singular privileges and graces, making John the favourite Son of Mary, and making Mary, the Mother of all the children of God.

Our Lord, then, was very justly called Saviour, since, as we have seen, he discharged the office of Saviour on the cross; for though in all his thoughts, words, and actions, during his whole life, he had the intention of saving us, and of making satisfaction to his Heavenly Father for our sins, yet his death and passion are called, by pre-eminence, the work of our redemption, and the name of Saviour was never more appropriately written, than on the summit of the cross, above the thorn-crowned head of him who died on it to save us.

The name of Nazarene (*Jesus Nazarene*) which is the second word of the sacred inscription I have read on the altar of the cross, is no less deservedly given to our dear Lord, as we shall now see.

The sweet Saviour of our souls wished to be called "Jesus of Nazareth," because Nazareth signifies a flowery or blooming city, even as he had said of himself, in the Canticle of Canticles;—"I am the flower of the meadow." To convince us, then, that he is not only a flower, but a bouquet of the sweetest and most beautiful flowers to be found, he has been

pleased to retain the name of *flowery* or *blooming*, on the cross. But why should he be called *blooming*, while he hung suspended from the cross? Behold the meek Saviour covered with wounds, from head to foot; besmeared with filthy spittle; his eyes hollow and obscured in the gloom of death; his face disfigured by blows, pale, streaked and discolored by the violence of his torments, and the loss of all his blood; all the members of his sacred body seized by the pangs of death, and the contortions of a slow, painful agony;—behold your sweet, meek Saviour, thus bruised and disfigured for your sins on the cross, and tell me, why should he be called *a blooming*, and not rather, *a bruised*, *decayed*, and *faded flower*? O yes, certainly, it was then, in particular, that he deserved to be called, not only *flowery*, but *blooming* in all sorts of virtue! O dear souls, how precious and beautiful are the flowers which adorn the blessed plant of the Saviour's passion, and which opened their petals, in the full bloom of maturity, around the cross, while the Sun of Justice hung suspended between earth and heaven.

It would be delightful to live for ever among these flowers, collecting them, smelling them, admiring them;—to transplant them into our gardens; to fence them with a hedge; to watch their growth, and water them with tears of compunction; to extract from them the honey of consolation in the time of consolation, and the balm of life for the cure of our wounded souls. At present, time permits me to notice only four of the principal and most useful, and that in a cursory manner, exhorting you to smell to them often, to perfume your souls with their sweet odour, and, as it were, to embalm your hearts with the holy resolution of running, in the odour of their perfume, to the mountain of perfection,—to the hill of Calvary, where they grow and live and bloom in the infinite beauty of our Saviour's merits.

The first of these flowers, is the violet, or the virtue of humility, which diffused a most sweet odour in our Saviour's passion: the second is patience; the third is perseverance; the fourth is the virtue of holy indifference, which is a virtue of the greatest merit.

As to the first, did not our Lord practise the most genuine, the most profound, and the most sincere humility that could be imagined, in the sufferings, the contempt and ignominy which he endured in his passion? Did he not practise it also in taking his name from *Nazareth*, rather than from *Jerusalem*, or from *Bethlehem* where he was born, and which was the city of his father David? To teach us how different are his ways from the views of worldlings, who choose the most honorable titles,

whenever they have a choice, he was pleased to be called a *Nazarene*, from the name of the smallest city, always choosing for his inheritance, lowliness, poverty and abjection.

The Evangelists observe that after our sweet Saviour had spoken the first three words to which we have referred, darkness sat upon the face of the earth, for three hours, and the sun refused his light. "*And it was almost the sixth hour; and there was darkness over all the earth, until the ninth hour. And the sun was darkened.*" During all this time, he uttered not a word, but observed the most profound silence, and hence it is, that in all well regulated Convents and Monasteries, the rule requires certain hours of silence, in imitation of that which our Lord observed on the cross.

But how, do you think, the sweet Saviour of our souls, was employed during this long silence? He entered into himself and was considering his poverty and abjection; (for it is the property of humility to make us enter into ourselves, to reflect more attentively on our nothingness) and this he gives us to understand by the next words which he spoke; "*My God, my God, why hast thou forsaken me?*" For, after having considered his poverty as well exterior as interior, he sent forth these words of perfect humility, so expressive of his poverty and abjection, and of the interior desolation and abandonment which he endured. We must not, however, suppose that his heavenly Father had so abandoned him, as to withdraw entirely his paternal protection from that beloved Son in whom he was ever well pleased:—O certainly not, for that was impossible, being united to his Divinity; but the sense or consciousness of the aid of this protection had retired to the point of the Spirit, the rest of his soul and body being left at the mercy of all sorts of pains, contempt, affliction and sufferings, so that plunged, as it were, in an ocean of tribulation, he exclaimed; "*My God, my God, why hast thou forsaken me?*"

In the course of his mortal life he sometimes derived consolation from the conversion of sinners, as he testified to his Apostles; but in his passion, none at all; on the contrary, all was turned into affliction, torment and bitterness. O how great were the sufferings which he then endured! How great was his interior poverty, and how great an act of humility was that by which he made it known to all. But what else, do you think, our Saviour was doing during the hours of silence he observed on the cross? For my part, I think, he had before his mind, all the children of the Cross, and all men in general, but particularly those whom he foresaw would derive fruit from his death and passion. He considered us all, one after another, and the means

he should give to each of us to apply the merits of his sufferings to our souls.

O God! how great was the sweetness of the heart of this Divine Saviour who loved us so tenderly! us, vile creatures, and even those who were then in the act of committing the greatest crime that man could be guilty of. The sin which the Jews committed in crucifying our Lord, was the most horrible that could be imagined, being a monster of diabolical malice, and nevertheless, our sweet Saviour had thoughts of love for them, all that time, and was considering the means which he was to give them, to enable them to draw fruit from his passion. This has brought me to the second flower which adorns the Cross,—the virtue of holy patience,—a virtue which our Lord practised in so eminent a degree during his passion, that no words can express its excellence. No one ever heard a word of complaint come from his Divine mouth, nor did he publish (as we are accustomed to do in our pains) the intensity of his sufferings, to get compassion from others, although his pains were extreme and insupportable, being fastened with nails to the Cross, his whole body from head to foot being one great wound, his sinews broken and his joints dislocated; and as to his interior sufferings, they were beyond all comparison, still greater. The words, "*My God, why hast thou forsaken me,*" were not uttered in complaint, but to teach us how we ought to address ourselves to God in our greatest afflictions, desolations and spiritual abandonments, and to make our complaint to him alone, who alone ought to be made acquainted with our sufferings, concealing them from men as much as possible. But what must have been the grief and pain of our Divine Saviour, and how great must have been his patience, when he heard, without complaining, the detestable blasphemies which his enemies vomited out against himself and his heavenly Father, seeing that the rage of their malice could not be satiated by tormenting him. There is no doubt, that this penetrated his heart with more bitter pangs, than the nails which fastened his hands and feet to the Cross. And again, what a source of pain and tender suffering to him, must have been the anguish and desolation of his afflicted Mother who loved him so sincerely, and whom he saw standing, all the time, by the Cross, sorrowing.

The kindred hearts of the Mother and the Son regarded each other mutually, with ineffable compassion; but at the same time, with unshaken firmness and generosity; for no complaint was heard on either side, neither did they turn their eyes one from the other to lessen the sensibility of their grief, but looked at each other, steadfastly.

In one word, it is not possible to express, or even to think, how much our Saviour suffered during his sacred Passion, and yet he complained not. He said, it is true, that he felt thirst, but he did not ask a drink; for his thirst was spiritual, that is, a thirst for the Salvation of men.

However, if you wish to understand the words—"I thirst," as expressive of a desire to drink, they convey to us a useful instruction; for thus he teaches us to make known our wants with great simplicity, and after that, to be content with what we may receive, or even with a refusal, particularly in times of sickness, when, with great submission and simplicity, we should take what is offered, without consulting our palates, our fears or repugnances.

Alas! how very different is our manner of acting; for if we have a slight pain or ache, we cease not to complain of what we endure, and cannot find persons enough to whom to make known, in detail, our most trivial sufferings, imagining our own affliction, however insignificant, to be unparalleled, and the sufferings of others comparatively light and inconsiderable. In fine, it is truly lamentable to observe, how far we are from imitating the patience of our Saviour, who forgot his own sufferings and made no effort to make them known to men, being content that his heavenly Father, in the obedience to whom he endured them, should witness and consider them, and thus be reconciled to man for whose justification he suffered.

The third virtue which our Lord presents to us from the Cross, as a most beautiful and sweet scented flower, is holy perseverance, a virtue without which we can never enjoy the fruits of his passion. To begin well is not sufficient; we must persevere in doing good to the end; for it is quite certain, that we shall remain for all eternity in the state in which we shall be found at the end of our days, when the thread of life is cut.

Thrice happy then is the Soul which shall persevere in a virtuous life to the end, discharging all her obligations, in imitation of our Lord who having persevered in the practice of all virtues, *was made* (as St. Paul says) *oblivious unto Death, even to the Death of the Cross*; and therefore, sail truly, at the conclusion; "*It is consummated,*" all is accomplished. O what an admirable expression is this! *It is consummated*, that is to say, having accomplished all that was commanded, nothing more remains for me to do. O how happy shall be the soul of such religious as can say, with truth, at the end of their lives, after the example of our Lord—*It is consummated*, all is fulfilled and accomplished, nothing more remains for me to do, having done all that the rules and constitutions required, as well as

what was imposed by the ordinances of my Superiors;—I have persevered faithfully in all my exercises.

The fourth virtue which our Lord presents us to adore in his passion, as a most charming and lovely flower, is holy indifference, the most excellent of all; for it is the cream of charity, the odour of humility, the merit of patience, and the fruit of perseverance. O great, truly, is this virtue, and alone worthy to be faithfully practised by the dearest children of God.

"*My Father,*" says our Divine Saviour, after he had pronounced his Sixth word, "*into thy hands I commend my spirit.*" It is true, he seemed to say, that all is consummated, and that I have fulfilled all thy commands; nevertheless, if it be thy will that I should remain longer on this Cross, to suffer still more, I am content; I commend my spirit into thy hands to do with it what thou plearest. Thus, too, dear Christian Souls, should we do on all occasions, whether we are in pain or joy. *My Father,* should we say, *I commend my spirit to thy hands, dispose of me as seems good to thee,* following the Divine will in all things, and never consulting our own private will or inclinations.

O yes, certainly, it is quite certain that our Lord loves, with extreme tenderness, those who are so happy as to abandon themselves entirely to his paternal care, committing themselves courageously to the conduct and Government of Providence, without waiting to consider whether the effects of this Providence, may be useful or profitable or injurious; assuring themselves that nothing can come from the paternal and thrice amiable heart of our dear Lord, but what will be ultimately advantageous and good for them, if they confide in him, and say, with a good heart, after his example, to the Eternal Father; "*Into thy hands I commend my Spirit,*" my soul, my body, and all that I have, to dispose of them as thy own, and as thou plearest.

If we do this, we shall certainly prove that Jesus Christ is our King,—which is the third quality that Pilate gave him in the inscription which he wrote upon the cross.

Now to convince us that he is truly our King, he has exposed his soul, that is, his life to the cruelty of his enemies, to defend us from all evil, and restore to us that peace which we had otherwise irretrievably lost by sin, suffering in his own person all the blows and stripes of Divine justice, that he might thus re-establish us in grace, and make us worthy of his mercy.

Let us then consider how very justly he has been called our King, having had so much solicitude to save his poor people from so many

devils, and having delivered them from the hands of their enemies, at the peril of his own life. Since then he is our King, we are bound to surrender all that we have for his service, our bodies, our hearts and our minds, that they may never again be employed in opposition to his holy laws, but always for his honor. But what, you will ask, are the laws of our Divine King? They are, dear Christian souls, all the virtues of which I have been speaking, which he practised in effecting our redemption, giving us thus an example of what he expects us to do for his holy love. Let us then exercise ourselves in the practice of holy humility, generosity, patience, constancy, perseverance and the most amiable and excellent virtue of indifference. These virtues, in particular, he wishes us to learn from him in his passion: by these virtues he manifested the ardour and excellence of his love for us, who were every way unworthy of it; and by our fidelity in the practice of these virtues, he wishes us to show our love for him on earth, that we may be admitted to love him for ever in heaven, to which may the Father, the Son, and the Holy Ghost conduct us.—*Amen.*

TRIBUTE TO THE MEMORY OF THE REV. FATHER FRANCIS ETIENNE.

Right Rev. Dr. Borghi, ...	Rs. 50	0
Captain Graham, Engineers, ...	25	0
Mrs. Graham, ...	25	0
Mr. W. C. Dick, ...	20	0
Conductor H. Bingham Engineers, ...	16	0
„ N. Rielly, Ordnance Dept. ...	16	0
Sub-Cond. R. Parks, „ „	8	0
Aetg. „ Thos. McDonough, „	5	0
Corpl. Kean, 1st Co. 3d Battn. Artly. ...	5	0
Edwd. Hughes, Esq. ...	4	0
An Irishman, ...	8	0
Archbishop Carew, ...	10	0

ST. XAVIER'S CHAPEL BOW-BAZAR.

THROUGH REV. F. M'GUIRE.

Donation from Mrs. D'Cruz, three Dozen of Wax Candles.

BENGAL CATHOLIC ORPHANAGE.

From 3 native pupils of the Female Free School, Intally, ... 3 0

MONTHLY SUBSCRIBERS.

Mrs. Dr. W. O'Shaughnessy, ... 5 0
Mr. F. O'Shaughnessy, ... 5 0

PROPAGATION OF THE FAITH.

Through Very Rev. Dr. Kennedy, ... 12 0

Selections.

A LAMENT FOR THE OLDEN DAYS

I sing a lament for the olden days,
The days that are long since flown—
When the Christmas-tide
Was in all its pride—
As now it hath little or none.

When the good roast beef did grace the board
In the olden times so free,
And the tankard bright
Froam'd with delight
Such goodly cheer to see.

When the holly and mistletoe were hung
In the oaken-pannell'd hall,
And the song went round,—
A brave old sound
Becoming unto all

When the monster yule blazed cheerfully
Within; and the winds without
With right good will
Did whistle shrill,
And make a mighty rout.

While round that monster yule, I ween
The good old times were seated
To list to th' tale
So old and hale,
Of by that hearth repeated.

Those were joyful days, when gentle blood
Cours'd purely through the vein
When stood not aloof
From his vassal's foot,
The crowned Thane.

The days when virtuous poverty
Was not accounted crime,
Are the golden days
I love to praise
In rude and homely rhyme.

When the ancient Faith was alone profess'd
By people of all degrees—
Who clung to the Pope
As their guide in hope
Through the power of the holy keys.

When the sacred fane, now lell'd low
In the dust, were in all their pride,
And the Mass was sung,
And the bells were rung
Morn, noon, and eventide

When an Englishman was not asham'd
Of the sign of the crucifix;
But it might be seen
Through the land, I ween,
To the Christian a beacon and guide

When the convent gates were open thrown
That the needy, the blind and the halt
Might there be fed
With wheaten bread
And ale of the best of malt.

When the monk and the nun, to their calling true,
Like the good Samaritan,
Lov'd aye to abide
The couch beside
Of the sick and dying man.

Nor when the breath had left the corpse
Would they cease their pious care
For his soul's rest,
They then address'd
To the God of Heaven their prayer

How cold is the heart that hath no faith
In prayers for the Faithful dead,
And rejects the creed,
That the soul in its need
The prayers of the Faithful bested.

For him the grave is a loathsome thing,
Where love can have no place,
Nor is it meet
We should entreat
For his repentant soul, God's grace.

Tablet

A CONVERT.

LENT LECTURES.

His Grace the Arch-Bishop of the Catholic Church delivered on Friday last, the 13th instant, the second of a series of Discourses on the Evidences of the Christian Religion and on the Infallibility of the Catholic Church. His Grace chose v. 15, c. 15, of the Gospel of St. Luke, for the text of the evening. After having explained and illustrated the Gospel Parable of the Prodigal Son with peculiar earnestness, he recapitulated the substance and arguments of the preceding Lecture. He said that the mode of communication, which God had chosen for enlightening mankind on the important truths of Revelation, was the best we could imagine, for it was accommodated to the wants and frailties of human nature. Suppose for instance, that God had chosen to reveal his will to every individual,—or in short, suppose, that He had chosen to *individualise*, so to speak, religion;—then—what would have been the effects of such a procedure? Why, religion would then have been made subject to the caprice and whim of every individual, would have been degraded from the just supremacy and pre-eminence which it at present holds over men's actions and conduct, yea, over their thoughts, to a perfect state of slavery to their whims and caprices. His Grace before commencing the discourse of the evening, remarked that it would have better accorded with his feelings of Catholic piety and with the tenor of the Lent Season, if he could have conducted his assembled brethren in Christ to Mount Calvary, to see the sufferings of their Saviour; and the precious blood that was shed there for the redemption of mankind. But he said that the peculiar circumstances under which he was placed, demanded a departure from this course, and he must needs abide by it; and in this he was borne out by the inspired language of the Apostle:—"Be ready to give a reason of the faith that is in you"—He said, that during the present season of the Lent, he intended to deliver a course of philosophical disquisitions upon the foundations of the Christian faith—a course better adapted for the Hall of Theology than for the Temple of God. After stating thus much by way of preface, he commenced the discussion of the subject proposed for the evening. He remarked that there exists such an intimate analogy between the truths of Natural and Revealed Religion, that we should trace it in order that our mind might be better school-ed for the reception of the important mysteries of the Revelation of God. He said that enquiry into the properties of the human soul reconciles us in a manner to the doctrine of the Trinity. For what is the nature of the human soul? It

is composed of will, memory and understanding : the soul of man bears, therefore, a close analogy to the doctrine of the blessed Trinity. Take, said he, another example. Look into yourself : of what are you composed ? You have in you the immortal soul joined to a mortal and perishable body, does not then this bear some analogy to the mysterious doctrine of Incarnation ? Has not this truth which is revealed by nature, some connexion with the mysterious one disclosed by the revelation of God ? Thus you see, said he, that the truths of nature show out and typify the mysteries which envelope the nature as well as the operations of His ineffable Majesty. The book of Nature and that of God are in perfect harmony, they stand or fall together. After having established the concordance of the religion of Nature with that of God, His Grace discoursed on the criteria by which human testimony (upon which a great portion of our knowledge is founded) with reference to supernatural facts is to be examined and tested. He said, that if a number of sober men having all the air of honesty and sincerity, were to publish facts of a supernatural character under such circumstance of publicity, that if they published a falsified statement of these occurrences, they would immediately be detected, disconcerted, and put to shame :—and suppose, furthermore, that they were ready to be put to the rack, tied to the gibbet and tortured by a thousand other torments which the unrelenting temper of the Magistrates and Governors of the country where these occurrences happened could suggest, suppose all this, and say whether a history of supernatural events bearing upon it *prima facie* evidence of falsehood and fabrication could have passed undetected through such a severe ordeal ? Your answer must be to this question in the affirmative. Well then, said His Grace, you have a sure test for the truth of supernatural events. In this preparatory discussion His Grace asked how do the infidels try to sap the foundation of the Christian faith ? Why, they confront the Pagan with the Gospel miracles. He said that the investigations of the infidels and the so-called philosophers of the western world furnish us with examples of rash and unphilosophical inferences, in fact, sweeping conclusions. They (infidels) take it for granted—that the Christian miracles are false, because the world with reference to the history of supernatural events has been often deceived and imposed upon. Why, then said he, by an equal parity of reason we might deny the existence of real coin from the circulation of spurious :—or we might at once deny the efficiency of the healing art—from the abominable quackery. After having premised thus much, His Grace discoursed rather briefly as the evening was far advanced on the evidences of the Jewish religion. He first showed the internal evidence which the book of Moses carries with it—of its truth and authenticity ; and, in the second instance dilated upon the external evidence upon which the credibility of the history of Moses is founded. He said, that if a supernatural event, for instance, the destruction of the first-born of the Egyptians by the Angel of God had been commemorated—from the period of its occurrence by such an external ceremony, as the sacrifice of the paschal lamb ;

and that if this fact should come down to the latest age through an uninterrupted series of tradition accompanied by the ceremony alluded above, then there could be no good ground to disbelieve the fact, notwithstanding the stamp of the miraculous character which it bears on it. For, can we believe, that a whole nation could have been deceived or imposed upon. Or if they were not deceived, then we must on the other hand maintain the untenable position that they have all with one unanimous consent given their testimony to a fact which they knew to be false. Certainly, if this could have happened under any circumstances, then it needs a parallel in History—in the records of the anomalies of human nature. His Grace before concluding the discourse of the evening, applied the parable of the prodigal son to the circumstances of every sinner. He said that those who have gone astray either with reference to their mode of faith or morality, ought, with sentiments of contrition and humility return to the house of their Father like the prodigal son.—*Calcutta Star*

TO THE CATHOLIC BISHOPS OF IRELAND

“ There was one point of the bill, however of which he cordially approved, and that was the absence of ecclesiastical influence in regulating the education of youth—an influence which he would condemn—and was as little disposed to yield to the priests of the Established Church as he was to Roman Catholics. And such would be his conscientious feelings in respect to the education of his own son. Religious instruction should be a quite a separate matter, and it was not necessary to introduce it in the argument of mathematics, languages, astronomy, or natural philosophy.”—*Extract of Mr. Gibson's speech of Monday*

MY LORDS.—Having seen in the *Freeman* of yesterday morning the report of a speech of Mr. Gibson, from which the above extract has been taken, I take the liberty of again addressing your lordships on the two prominent topics he has introduced—namely, “ religious instruction was not necessary in the argument of languages, mathematics, natural philosophy, astronomy, &c. ; and secondly, “ all ecclesiastical influence should be removed in regulating the education of youth.”

If Mr. Gibson were better acquainted with the written works on the sciences, of which he speaks with so much flippancy, he would have added, “ that religious bigotry, and palpable misrepresentations of Catholic doctrine and Catholic discipline,” should be also excluded from the argument alluded to.

Mr. Gibson may be perhaps, not much versed in the sciences mentioned above ; he is decidedly very well tutored in the anti-Catholic designs of the pending bill, and in the infidel spirit, which at present is so widely spread through all the French Universities, and which it is sought to introduce into the new Irish Colleges. It is a painful thought to reflect on the scarlet rancour which is so undisguisedly evinced towards Catholicity by every writer of the present day :—and that, too, on almost every subject from the sublime theme of astronomy, down through all

the subdivisions of literature to the lowest link of crawling penny publications. This ingredient is "the essential spirit" that preserves them for public curiosity, and renders them agreeable to British appetite.

I have selected at random (if I may so speak) different extracts in the different departments of school learning: and although I have taken one or two instances in each department, I could, if it were deemed necessary, multiply similar extracts into a folio volume.

In the large Treatises on Ancient and Modern Geography, published by Rev. Samuel Butler, D. D. and F. R. S. I find the following notice of the Catholic Church:—"The Roman Catholic Church contains many errors, which were gradually introduced into it by the continually increasing thirst of the Popes for temporal power. Among their principal errors, renounced by the Protestants, are Transubstantiation, Purgatory, from whence the souls of men can be delivered by the prayers, alms, or penances of the faithful, (he does not add, through the merits of Christ); worship of the Virgin Mary, miraculous interpositions, celibacy of the clergy, &c; against these, and many other idle, superstitious, or erroneous doctrines, and against the infallibility of the Pope, the reformed churches protest, &c. the Popes formerly claimed the supreme dominion in things spiritual and temporal over all the sovereigns of the earth, &c."

Without noticing the bitterness or the historical falsehood, or theological inaccuracies of the above quotation, let us see what character the reverend doctor gives of Mahomet, in the next page, 48.

"Mahometism is a form of religion engrafted on the Jewish and Christian dispensation by [the impostor] Mahomet; the Mahomedans acknowledge the divine mission of Moses and of Christ, but maintain that these were ineffectual to convert mankind, and that none but faithful Mussulmen will be entitled to future happiness, which they believe will consist in a paradise of sensual delights; they are also believers in predestination. The doctrines of Mahomet are to be found in the Koran, or Mahomedan Bible."

No one can read the above quotations without observing the marked courtesy and friendly consideration evinced by the reverend doctor towards Mahomet *much* more than towards the Pope—in fact the contrast is most favourable to Mahomet; there are no errors at all imputed to him like the Pope—he is not a *thirsty* tyrant like the Pope; and more than all, the *learned* doctor, rather forgetful of the ecclesiastical meaning of "Biblos," calls the Koran "a Bible."

In good truth, my lords, Mahomet is a person of a far higher stamp of character than the Pope, in the mind of the doctor; and according to Mr. Gibson, what an admirable professor of classical geography he (the Doctor) would make. It is a pity if such men do not join the system of education—in Galway or Cork.

I shall next select a passage translated from the Odyssey of Homer, by John McDonagh, Esq. A. M., and a scholar of Trinity College. The passage is taken from the 9th book, 65th line. I shall give the whole passage translation—

"Nor, however, did the ships on both sides impelled, proceed onward for me, till we had thrice invoked each one of our unfortunate companions, who died in the field slaughtered by Cicones."

On the words "invoked each one of our unfortunate companions" hear the note which this gentleman writes.

"Both Greeks and Romans used to call on the shades of their departed friends. When Æneas made his descent to Hades, he told his friend Deiphobus, that he had built him a cenotaph, and invoked his manes. This arose from the belief that the spirits of the departed were not admitted into the Elysian fields (the Pagan paradise), till the funeral solemnities had been duly performed. How like are men in all ages! To gain admittance now they have their sacred offices of the dead."

Who can avoid seeing at once that this gentleman unwarrantably leaves the direct course of the text to fling ridicule on our belief in purgatory—he clearly sneers at the *divine origin* of this article of faith, and compares it to the Pagan belief of a preparatory place of the *Pagan Paradise*; thus the *human invention* of purgatory, according to Mr. J. McDonagh, and the *identity* between the Catholics and the Pagans described in the text, are points of criticism in the work before me, which I am perfectly convinced the excellent, liberal, and learned Doctor Sadlier would not encourage; and they are specimens of classical literature which will never gain much fame for the writer in a country where there are eight millions of his fellow countrymen professing the creed, which his bigoted and most unscholarly pedantry seeks to ridicule. This one text out of many which I could adduce, will be an answer, I fancy, to Mr. Gibson's argument of "languages."

I shall (in order to suit the view of Mr. Gibson) select my next quotation from the work of Sir David Brewster's "Martyrs of Science," page 77; the work is signed "Sir David Brewster, K. H. D., C. L. Principal of the United Colleges of St. Salvador, St. Leonard, and St. Andre, Fellow of the Royal Society of London, Vice-President of the Royal Society of Edinburgh, Member of the Institute of France, Member of the Academies of Petersburg, Stockholm, Belgium, Copenhagen, Gottingen, Philadelphia, &c &c."

Now, my lords, if there ever existed a great man, surely this must be Sir David Brewster, belonging as he does, to so many literary orders.

Mr. Gibson could not select a more splendid instance of natural philosophical perfection. Hear, then, Sir David, in page 77, where he speaks of Galileo's introducing the Copernican system to the Pope:—

"Although Galileo made a narrow escape from the grasp of the Inquisition, yet he never was sufficiently sensible of the lenity which he experienced. When he left Rome in 1716, under a solemn pledge of never again teaching the noxious doctrine, it was with a hostility against the church, suppressed, but deeply cherished: and his resolution to propagate the *heresy* (the Copernican system) seems to have been coeval with the vow with which he renounced it." We shall

presently see what degree of credit is due to this statement of Sir David, declaring that the "Copernican system was considered a *heresy* by the Catholic Church." Hear him in page 78, where he praises the Pope, in order, one might think, to give the stamp of veracity to the following most incomprehensible falsehood:—"Thus honoured by the head of the church, and befriended by its dignitaries, Galileo must have felt himself secure against the indignities of the lesser functionaries; and in the possession of the fullest confidence to prosecute his researches, and publish his discoveries, *provided he avoided that dogma of the Church which even in the present day it has not ventured to renounce*."

I certainly do think (without wishing to be offensive) that in the whole course of my experience, I have never read anything that could even approach the cool, gentleman-like manner in which this most enormous misrepresentation is put forward. To say that up to the present day the article of faith by which (on the peril of salvation) the whole Catholic world believe the earth to be the centre of the solar system, has not been renounced by the church as yet, is decidedly one of the boldest instances of the immensity of human effrontery I have ever read or heard, or conceived before. Mr. Gibson must be more than astonished when he will have read this "argument of natural philosophy" in favour of mixed education.

What splendid things Sir David would conceive and write for the improvement of future ages if he would take up the subject of the moon! in place of the earth. In sober sadness it is melancholy to see these vile productions received as the standard work which the Catholic faith, the Catholic practices, and the Catholic character are judged by the higher orders of our countrymen.

But perhaps Mr. Gibson's "argument" of astronomy may be more favourable to his views on the pending bill. I shall, therefore, give him the benefit of making the selection of astronomy from the highest and most favourable name which history, either ancient or modern, can boast of. I shall quote Sir Isaac Newton as the authority on which to found his argument of astronomy; yet I hope to be able to prove, to the satisfaction of any unprejudiced mind, that Sir Isaac Newton was far away, and without any exception at all, one of the most laborious bigots, and most rancorous enemies of the Catholic church, that ever lived in any country within the Catholic pale, and that is, the whole world, and in the enthusiasm of his learned bigotry, he became (to range to say), one of the silliest and most pitiful assulants recorded in the annals of polemical controversy.

I am quite aware that these are large assertions, and hence, I proceed to prove them. There are, perhaps, few persons in Ireland who have read Newton's work through and through; those who have done so will best understand what I have undertaken to prove.

In page 498 of the fifth volume (in quarto) of his works he commences a learned attack on the corruptions of the Scriptures which have crept into the Catholic church in the 3th, 6th, and 7th

centuries: he expends sixty quarto pages in attempting to prove this assertion, which (if it were true) would undermine the universal testimony in favour of Scripture, and be, perhaps, equally subversive of Protestant as well as Catholic belief in favour of Scripture authority in these early ages. In this "Letter to a Friend," speaking of the corruptions which have been so introduced, he says,—“And I have done this the more freely because, to you who understand the many *abuses* which *they of the Roman Church* have put upon the *world*, it will be scarcely ungrateful to be convinced of one more than is commonly believed.”

Hearing so eminent a scholar as Newton make this assertion of the blasphemous deceit of "the Roman church" thus corrupting the sources of salvation and leading men to perdition, one is naturally startled. The crime with which he charges (what he has pleased to call) the Roman church is the largest amount of iniquity that the blasphemy of man could be guilty of. It is to substitute the waters of death for the waters of life—to steal away from men the unpurchaseable gift of redemption—to make a mockery of God's word: a lie of adoration, and to defy God's vengeance in his own house and at his own altar. All this is an enormously iniquitous charge, and hence the *witness* making this awful complaint before mankind, must clearly be perfectly deserving credit, before, in justice, the Catholic church should be condemned.

Well, my lord, hear the Astronomer of Nations in the same page:—

"But while we exclaim against the *pious frauds* of the *Roman Church*, and make it part of our religion to detect and renounce all things of that kind, we must acknowledge it a greater crime in us to favour such practices in the *Papists* we so much blame on that account, for *they act according to their religion* but we contrary to our's."

Here, then, is Newton, who charges the Catholics with corrupting the Scriptures; here he is *stating a falsehood* against the known convictions of every Catholic in the world—namely, that we corrupt the Scriptures according to the *custom* and *principle* of our religion.

"*Ex pede Herculem*" is a well known phrase, and from this huge piece or part of a great lie we may judge the gigantic power which this astronomer possesses, of forging falsehood against the society which this ill-concealed rancour calls the *roman Church*. But Sir Isaac will explain his scientific propensities in clearer language as we go on.

He expended 202 quarto pages in attempting to prove that the Pope is the little horn of the *beast* mentioned in the prophecy of Daniel, and the language which he uses towards the Catholic Church (being as he thinks, "the woman" mentioned in the Apocalypse) is so coarse as utterly to astonish any one who has only heard of Sir Isaac's Mathematical fame or only been dazzled with the effulgence of his lofty and brilliant astronomical genius—he quotes several verses of the Prophecy as follows:—"After this (said Daniel), I saw and beheld a fourth beast; it was different from all the beasts that went before it, and it had ten horns, I con-

considered the horns, and behold there came up among them another little horn, before which there were three of the first horns plucked up by the roots, and in the horn were eyes like the eyes of a man, and a mouth speaking great things against the Most High, and change time and laws, until times, a time, and half a time."

Now let us hear Sir Isaac on this prophecy—

"By the eyes of the beast it was a seer; a seer is literally 'episkopos' (bishop), and universal bishopric is claimed by the Roman church; and by its mouth speaking great things, it was a prophet and a king; and such a seer, prophet, and king, is the Catholic Church. Therefore the beast is the Catholic Church."

The only thing in the course of my reading I recollect that could at all resemble this rancorous ranting farrago of insane bigotry is a little piece in a book of eloquence, called "Bob Logie," where Bob proves to his uncle that an eel-pie is a pigeon-pie. Thus: "an eel-pie is a fish-pie—a fish-pie may be a Jack-pie—a jack-pie must be a John-pie and a John-pie must be a pie-John or pigeon, therefore an eel-pie is a pigeon-pie and in like manner a horse-chesnut, is a chesnut-horse."

Sir Isaac's logic is precisely the same: what has eyes is a seer (such a flat pun—such a sickening contumacy); and a seer is an episkopos; an episkopos is a bishop; what says great things is a prophet—a king (was there ever published such nonsense?) and such a seer prophet, king, is the Church of Rome:—

Therefore an eel-pie is a pigeon-pie.

Of course all literary men are agreed that such incomprehensible nonsense as Sir Isaac's interpretation of prophecy never came from the pen of mortal. It shows the raving fury into which religious bigotry can throw the most eminent men; and his example stands an imperishable monument of the incomprehensible and mad prejudices into which the mind will be hurried, when under the influence of this most awful sectarian disease.

In this strange character of Prophet, Sir Isaac cuts a very sorry figure indeed: he reminds me, in this contrast of character, of a leviathan stranded, so that the monster that could defy the tumultuous rage of the swollen deep in his own element, is more feeble on shore than the meanest insect, exhibiting the incongruous extremes of immeasurable might and pitiful helplessness.

The most ridiculous portion of Sir Isaac's interpretation is in that part where he *foretells* that the beast (the Roman church) will be on the earth 1260 solar years after the middle of the eight century."

Was there ever anything uttered or written that could at all approach in solemn absurdity to this piece of amusing insanity? How kind to calculate our destiny (that is the beast) in the prolonged chronology of solar years; these years being eleven days longer than the lunar. Our doom, therefore is sealed about the year 2110; and the reader of the new prophet will learn with exceeding astonishment "that after that period, when the beast (Pope) will be consumed,"—then, grand spectacle!—"the saints of God, (the Church of England), will be spread under all the Heavens for ever and ever."

But he excites more than our pity—his unquenchable rancour awakens hatred.

Hear him in continuation briefly—page 842:

"In the 8th century, by rooting up and subduing the Exarchate of Ravenna, the kingdom of Lombardy and the dukedom of Rome, he (the Pope—the beast) acquired Peter's patrimony out of these three dominions, and thereby he (the beast—the Pope) rose a temporal prince or king, or horn of the 4th beast." Therefore the Pope is the beast.

Therefore an eel-pie is a pigeon-pie.

I have not time, or indeed inclination, to follow him through his most coarse description of the woman in the Apocalypse, let it be sufficient that the leviathan is stranded in every effort he makes, or to use an image more in point, namely, the brilliancy of his great scientific genius only enables one more clearly to discern the large hideous black spots that are spread over the character of one of the greatest mathematicians, the most bigoted religionist, and the silliest prophet that ever lived. The various quotations I have adduced will, I trust, sufficiently prove to Mr. Gibson that in languages, geography natural philosophy, and astronomy, men (even the most eminent) may be found, who will take every advantage to wound Catholic feeling, and to misrepresent Catholic doctrines; and that you, my lords can have no guarantee against this erroneous evil, save in the special nomination of the men who are to teach, and train, according to your conscience, the immortal beings committed by God to your spiritual charge, and sworn protection.

I wish in conclusion, my lords, to say, that in this, or in the former letter which I have taken leave to address to your lordships, I did not intend to insinuate that science, *per se*, could lead the mind to any infidel bias. Certainly not. Such men as I have quoted, have become so, from the accident of having their scientific education completed without the aid of religious instruction.

Nor have I even remotely hinted, that a writer or lecturer by being a protestant, is therefore essentially disposed to take advantage of his position to ridicule or misrepresent Catholic principles. I have never conceived such an ungenerous sentiment, the contrary is my feeling, and that of every well-educated Catholic. I have never reviled the creed of any one, and a word shall never knowingly escape my lips, in contempt of another's religious belief; hence the indulgence which I extend to others, I claim for myself, the only triumphant point which I assert for the Catholic Church is, that I have never heard a Catholic scholar ridicule (under the disguise of science) Protestant principles, while the contrary is a fact, amongst the majority of the Protestant writers.

I have been led to write to your Lordship in the commencement of this correspondence from seeing remarks of the Premier, on the occasion of your memorial being presented to the Lord Lieutenant I have it from authority that cannot be questioned, that when he alluded to your request of having separate professors appointed, for geology, &c., an audible titter was heard throughout the house. It was then I resolved to answer that parliamentary speech, and convince the Premier.

that his surprise was ill-founded, while the caution of the Bishops arose from an extensive knowledge of the history of science in this country. I shall trouble your Lordship's only with a third letter, in which I hope to be able to prove, from the modern history of France—from the debates in the French House of Peers during the year 1844, and from a variety of authenticated facts connected with the present system of educational monopoly in that country, and the present bill before the British senate, introduced, without the previous consent of the Catholic bishops, and carried on against their united memorial, is a perfect copy of M. Guizot's French model, and, if permitted to be passed into law, is a public insult to the hierarchy, has the direct tendency to enslave the church, to introduce infidelity, and to annihilate national liberty.

I have the honour to be, my Lords, your Lordship's obedient servant,

D. W. CAHILL

Prospect House Seminary, Blackrock.

A VISIT TO DARRYNANE

(By William Howitt in Tail's Magazine.)

But says some curious inquirer, "how do the people seem in his own neighbourhood? Are they better off than elsewhere?"

This is ticklish ground. Every one knows that O'Connell is the centre of one of the greatest movements in modern times—a movement involving the conflicting interests of thousands, as these thousands are thought to think them, and the hopes of millions, is equally bespattered with praise and vituperation. Every hour in Ireland you hear, as you pass from one company to another, the most violent and opposite assertions. "Oh! O'Connell is a great traitor—he is a great benefactor—he robs the poor Irish through the nose—he is the sole hope of the country—he laughs in his sleeve at his own blarney—he is the only man who ever yet effected the slightest good for Ireland—he makes a good thing of it—he has sacrificed a far better," &c., &c. Is not that queer ground for an observer to go upon? Yet the question is a very natural and legitimate question, and I shall not shrink it. My object was to learn, and is now to declare the truth; I have, and can have no other.

Spite, therefore, of what has been said to the contrary, it struck me that the people all along the coast—those as well on O'Connell's as on Mr. Mahony's and Lord Inishowen's estates, as on others—were better off; they were at least much better dressed. True, their huts were the poor, genuine Irish huts in general; but their little allotments seemed well cultivated, and the people had a healthy, cheerful look. True, when I asked the cause of the better appearance of the people, O'Connell did not say, "That is the effect of my influence; that is the effect of my beneficence amongst them;" but simply, "That is because they get plenty of fish; while inland they get only potatoes. The fishermen's families make money of part of their fish, and their neighbours get part from them for a trifle; and thus they live and dress better." Certainly I did not observe those excessively ragged garments which astonish you

in many places. Poverty unquestionably there was enough; it is a national evil, not to be eradicated but by a national remedy. Where it is outwardly removed in part by better houses, you still find it on the hearth. At Mount Kenfedy, in Wicklow, on the estate of Earl Fitzwilliam, and almost close to his house, at the inn I could get nothing for dinner but a potato and some bread and butter. There was neither meat nor bacon in the house; and on going down stairs to depart, I stumbled by accident into the room where the landlord and family were dining; and what was their dinner? about a bushel of potatoes boiled in their husks, and poured out in a heap on the bare board. Around this swine's feast the whole family was sitting, and each with a little heap of salt at his elbow, was peeling his potatoes and dipping them in it. Now, any traveller passing through this country in the night, and witnessing such a scene at the inn, would have set the country down as sunk in the extreme of poverty, and Lord Fitzwilliam as a bad landlord. On the other hand, had he passed through the country by day, and not entered the inn or the cottages, he would have set the neighbourhood down for rich and happy; for it is beautifully cultivated; there is a model farm belonging to Lord Fitzwilliam; the houses are good, and his lordship employs, the year round, about a hundred and fifty labourers, at one shilling per day; the usual wages in the country being sixpence a day in summer, and nothing in the winter. Again, any one wishing to impeach the consistence of character in Miss Edgeworth who has written so ably for the improvement of Ireland, might say, and with truth, that in the very neighbourhood of Edgeworthstown are to be seen some of the most wretched huts, and most wretched objects in Ireland. So easy is it to make a one-sided statement regarding things and persons in Ireland of all countries in the world. My opinion then is, that the people are much better off about Darrynane than in many other parts of the country; and I observed that a great number of people were employed on the Darrynane estate. The people with whom I spoke of O'Connell, in the neighbourhood, evinced a general enthusiasm respecting him; and it seemed to be a source of great pride that he always conversed with them in their native Irish.

But what, says another, is your general impression of Repeal? Is it good for Ireland? Does O'Connell really do good or mischief by his agitation? That is another vexed question; but as it is an important question, and one which in my opinion, should not be treated as a party question, but one of national utility, I will answer that too, and in the directest manner. My impression is, that it is a great and beneficial agitation; and that it is our fault, and not that of O'Connell, if it does not produce the most signal good. *It were good for Ireland, did it only compel the English government to rivet, as it does, its most anxious attention on that country and its condition.*

I am no indiscriminate admirer of any man, I scorn to flatter the greatest of mankind, be he who he may. I am too proud to bow the knee to any Bail, though all the world beside should run after him. I am of no party but that of the people; I never was, and never will be. My

object has always been to maintain independence, and an unbiassed judgment; but if, by word or deed, I can serve the common cause, I am ready to do it, and if need be, to suffer for it. Having, therefore, seen Ireland with my own eyes, I unhesitatingly avow, that any agitation which has for its object to raise the country out of its present wretchedness, is better than none; that it is not only constitutional but honourable to every Irishman to cry for Repeal. *It is for Irishmen to seek JUSTICE THROUGH REPEAL, and for us Englishmen to render Repeal unnecessary by JUSTICE!*

It is high time that the condition of Ireland was changed. It is high time that so fine a portion of the empire was raised, by wise and kindly government, to an equality of comfort and prosperity with the rest of the United Kingdom. There is no kingdom on earth where prosperity and happiness are so gloriously united as in England; there is none in Europe where the people are so poor and miserable as the people of Ireland. This cannot originate in nature, for nature has been beautiful; it originates, then, in government; and it is the sacred duty of that government, as it values human happiness, and the honour and stability of the common country, to put an end to this poverty, to eradicate this misery. Every man who feels for his fellow-man, or who is jealous of his country's fame, should join in this demand, be he English, Scotch, Welch, or Irish; for it is the duty of all, were it not the interest of all. But duty and interest cannot be divided; duty is bound up by a wise Providence indissolubly with the general good, and, therefore, we may join in the cry of "*Justice to Ireland*," all the louder, for that justice is clearly the interest of every subject of the British crown. There is not a party which can be named, whose real interest it is not that Ireland should be out of her present condition. What anxiety would be saved to government, and what an increase of revenue would be effected by a better state of things in Ireland. The merchant would find a better market; the landed proprietor would derive a better rent; for the grand evils of Ireland remedied, its natural fertility would be stimulated by capital, and a richer source of profit would be found for all parties in the prosperity than can possibly be extracted from the exhaustion of their country.

The condition of Ireland is no equivocal one. There is no mistake about it. On its face the most unobservant traveller sees written poverty and wrong. He sees the traces of the harsh ploughshare of political oppression deeply scored into her surface. It is a beautiful but a melancholy land. On the side nearest to England you see a bordering of prosperous and as it were contagious beauty; but advance a little, and that is left behind.—You look in vain to the garden-like aspect, thickly crowded with rich farms, noble country seats, swarming villages full of comfort and taste, and towns alive with an active population, as in England. The farther you go, the barer becomes the scene. Here and there some solitary park lifts its verdurous trees, or some river winds through beautiful meadows, and banks splendid with their forest foliage; but from one such refreshing object to another all is bare, and shorn as it were to the quick. The fields are fenced

with rude banks, often without bush or tree; the houses are all wretched huts which for their wretchedness have become proverbial. And why is this? It is because the proprietors have not lived here as in England, to throw over their estates a garment of rural beauty—to build, to plant, to see that fair rents and expended capital enabled the farmer to enrich the lands in his tenure, and to diffuse amid the population, the fruits of well paid labour. For ages of ages there has been carried on a system of drainage, not of the bogs, but of the purses of the cultivators. It has been one long application of bleeding and depletion. It has been as if we expected a man to grow fat and vigorous with a dozen vampires every night sucking his blood. To what an extent this has gone is testified by the air of blight and desolation which lies on the country. It is testified by rags and dolefullest cabins.—Ireland is a land of splendid styes, but wretched houses. It is testified by a general destitution, which no Christian government can see with composure, far less inflict, and which no people ought to be content to submit to.—But it is only when you explore the abodes, and the mode and means of existence of this people, that the awful truth of these things become realised to you.

You see fat pigs lying before every door, or on every hearth: but do those who rear these animals eat them? Such an idea never enters their head. As Goldsmith, said, long ago—

As fat asher of what they take pride in,
They'd ink of eating the pan it is fried in."

The English labourer kills his pig at Christmas, and hangs a pair of fat flitches luxuriously from his cottage ceiling. Never is such a thing seen in Ireland. It may be said that scarce an Irish cottier knows the taste of bacon; the pigs all walk off to England!

Hens stalk about his door: their eggs are all sent to England. Turkeys strut and feed in his fields; but they fly away to England when ready for the spit. Splendid herds of bullocks graze his meadows; but as soon as fat, they march away to England; he never tastes a steak of them. Dairies of fine cows graze, too, in the pastures, but their milk is all made into butter, which sails away to England. Go into an English dairy, and you see the butter neatly rolled into pounds for the consumption of the next market town: but go into an Irish dairy, and a row of ominous firkins arrests your attention, into them every pound of butter finds its way, and so over to England. Corn waves on the plains of Ireland; it is a real fact; though it seems doubtful, when we hear of the bulk of the people existing only on potatoes. Corn *does* wave there; but no sooner is it cut than it takes wing for England. The landlord is gone to England, and all sorts of landed produce, by some strange mesmeric effect, seem resolved to go after him. There is but one exception—the potato. *That* is Irish to the core. The poor half-brother of corn cleaves to the poor half-brother of England and is his sole prop and support.

But, gracious Heaven! to think only of one everlasting and unvarying meal of potatoes, and nothing else! Of a whole nation—at least of six out of eight millions of its population—eating potatoes, and nothing but potatoes, morning,

noon, and night, from day to day, and from year to year, to the end of their lives! There is something hideous in the very idea. Whatever luxury or luxurious change other mortals may enjoy, the Irish peasant is presented, by step-dame Nature, with one eternal potato. The sheep on the hills seeks variety of food, or it pines and perishes; but the Irish peasant—a man, and the brother of the richest epicure—is compelled to this one monotonous mess; and if he perish, it is for want of *even that!*

If a clever fellow had sat down to plan a scheme by which he might reduce a whole nation to that singular condition, that it should produce all the good things of this world, yet should enjoy none of them; that they who raised them should never taste them; that corn, cattle, butter, eggs, bacon, should all fly the lips of the modern Tantalus, who was summoned by them in their growth; and that, by a strange and inexorable law, they should all pass out of the country, and leave him nothing but potatoes, he would have found it an attempt overmatching the most transcendent intellect. But here has England, almost without a thought, and by the simple application of sufficient cool steel and saleable sinews, most perfectly accomplished this unhappy miracle. And because Irishmen have not been contented to tolerate this condition, which none in human shape ought to tolerate, from time to time they have been massacred without mercy and placed in the scale of serfs.

It is to raise Ireland and the Irish from this condition, that Mr. O'Connell has devoted the energies of a most powerful mind and constitution, and the years of a long life. Not only Irishmen, but every Englishman who feels for the honour of his country, and would not have the despots of the continent, the false Prussian and the savage Russian, pointing as they do with devilish leer to Ireland, that foul blot in the midst of our glories; not only Englishmen, but every man who believes in the Gospel, and would have his neighbour used as himself, ought to thank him.

What wants O'Connell? That Ireland should, in all respects, be placed on a footing with England. Can anything be more reasonable? But say you, "He wants Repeal of the Union." True; and if he and his countrymen think that it will heal the wounds of Ireland—and I believe they sincerely do think so—if they think it will enable them to get rid of the curse of absenteeism, and enable the Irish farmer and cottier not only to feed cattle and pigs, but to feed upon them, they have a right to demand it.

You and I think that Repeal would *not* do this; and, therefore, we oppose and prevent it. But we admit the evil, and would seek another remedy:—*there is but one*; and that is, to give to Ireland every thing which it needs besides! I repeat it; it is for the Irish to urge Repeal, and it is for us to render it unnecessary. If we would destroy the influence of O'Connell, O'Connell has long ago taught us the secret. Mr. Brotherton assured me that, once sitting beside O'Connell in the House of Commons, he said to him, "If I were to grant to Ireland so and so, would you then give up agitation?" "My friend!" said O'Connell, smiling significantly, "agitation would give me up—I could not *agitate*."

That is the Agitator's own secret for putting him down. He has told us one secret; but he has discovered another, and in that lies all his present strength. It is the misfortune of Ireland that the fabric of its political and social system is built on a rotten foundation. Its government was seized by violence, and has been maintained by violence. Property, both that of the Church and the people, was seized and put into hostile hands. Hence the root of bitterness which is continually producing the bitter fruits of hatred, jealousy, and faction. Property, if, from long use and sanction, it cannot now be made to change hands again, must, at least, be made, by the influence of wise laws, to yield to the population of the country something more than rags and potatoes—it must yield employment, hope, and sufficiency. A difficult and nice matter—but one which must be fairly and firmly met, or the sanctity of poverty itself will be destroyed by the hostility to its abuses. Guns and bayonets have hitherto silenced all murmurs; but these will answer no longer. *They cannot cope with the great secret of O'Connell.* Better days are come for the world, better knowledge has streamed out from between the leaves of Christ's Testament; better feelings animate man towards his brother man. The people of England, every day, see clearly the scandal of the condition of the people of Ireland. We are a proud people, we English, and blush to be taunted with our cruelties to our poor relations. We are better than proud—we feel, and at length acknowledge, the sufferings and the patience of our fellow subjects of Ireland; and the sympathies of one great nation will demand justice and generosity towards another. Never again can a Strongbow, an Essex, a Stafford, or a Cromwell, sail to Ireland and silence all murmurings with the point of a pike, or the thunder of cannon. The barracks of Ireland are vast,—how formidably do they crown many a hill! The armed police, those green dragon flies that haunt every wayside, are numerous; but a new power is rising over their heads in every parish—it is the National School. Mr. O'Connell has discovered, and has taught it to the Irishman, that the most victorious power is a patient demand of his rights—and before that power arms are useless.

(To be continued.)

Dr. Pusey has re-appeared on the former scene of his labours, the period of suspension to which he was sentenced having expired. A week ago, the Doctor entered upon his former office, and again occupied the University pulpit. His sermon excited great attention. It appears to have been, in all its leading features, as perfectly imbued with Romanism as those which led to the temporary removal. A party who heard him say.

"He eulogized the confessional, and maintained the authority of priesthood to forgive sins. The "power of the keys," he said, was not a new doctrine, nor had it ever been wholly disused by the Church, although much overlaid during the last century. Its revival had originated—not in the agency of men—but in penitents who had received gifts of grace from the Lord, through his holy sacrament."—*Monthly Times.*

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 14.]

CALCUTTA: SATURDAY, APRIL 4, 1846.

[VOL. X.]

CLAIMS OF THE HOLY WEEK.

"Exhorting one another, and so much the more as you see the day approaching."

LENT is drawing to a close and if we have kept it in the spirit of the Church, we are prepared for the solemnities of the week with which it ends. If we have really done, as in our earnest supplications on Ash Wednesday we professed to do—if we have turned to the Lord with "weeping, fasting, and praying," we shall hallow the return of the season, when that redemption was accomplished, which alone gives efficacy to our tears, our fasts, or our prayers. How, then, do we propose to spend the Passion week? If as in times past, many of us will do well, for this week has never gone by without edification in the Church. There are so many considerations in the state of things around us, appealing to our consistency as the followers of Christ, and our duty as the members of His Church, that in the frequency of our devotions, in the earnestness of our intercessions, in the vigor of our faith, and in the abundance of our good works, it ought to be a great week in Israel.

Let us recollect, for a moment, the claims which the Passion week has upon the devotion of all who profess the faith of Christ crucified, for it seems strange that any who place their hopes of salvation on the cross, should fail to observe this anniversary of the week of Redemption.

It is, then, no common week. If there be any thing in antiquity and universal custom, if there be any reason in attaching a relative sanctity to times and seasons, (and when has reason not dictated it?) if there be any thing in the principles of association which lead men to commemorations of great events, any thing in the example of the wise and good, then the return of the week of the Redeemer's sufferings, is not a common week. It is a Holy Week. Why should we hesitate to think it so, when we may regard it as consecrated in the first instance by God himself? Our passion week had its origin in the Paschal week of the old dispensation. In the one, the Jew looked

forward to the atonement, symbolized in his Passover lamb, to be revealed in the fulness of time; in the other, the Christian looks back upon the stupendous mystery as finished—the real subject of the week, with both Jew and Christian, being the *Lamb slain from the foundation of the world*. Thus, for nearly fifteen hundred years before the coming of Christ, there was a Holy Week in the Church of God. Year after year, the Jewish nation gathered around the temple to be nearer the great altar of their faith—they rehearsed the psalms of their redemption from Egypt—the paschal lamb was slain—the mystical supper was eaten—the days of unleavened bread were hallowed, and Israel returned to their dwellings sanctified anew. So it was from century to century. At length the Great Week arrived. The types and symbols disappeared in the awful event they had prefigured. The true PASCHAL LAMB was slain. The whole body of the church was sanctified by that offering once made for all. And then did the week *cease* to be holy? Then did that period, the most momentous in all the lapse of ages, when mysteries were enacted on earth, at which all Heaven was looking down in amazement, cease to be had in remembrance by the church. If, for fifteen hundred years, it had been dear to the faithful as the shadow of good things to come, a week of pious expectation, was it no longer dear to them as a week commemorative of the great fulfilment? We cannot believe it. It is not in the nature of things. The first Christians, as the week came round, could not fail to observe it. Bringing with it so many recollections of the most affecting nature, it would command their religious veneration. History tells us that such was the case. St. Paul seems to refer to it, at least to the festival of Easter, with which it concludes, when he says, "Christ our passover is sacrificed for us, therefore let us keep the feast." The earliest ecclesiastical histori-

ans speak of the Paschal Week among Christians, and in the third and fourth centuries, we find it among the established institutions of the church.* It was called the Paschal Week—the Great Week—the Holy Week. From that day until now we know the observance has prevailed in all the countries of Christendom. If, then, there is any thing in religious antiquity to attach sacredness to a season, surely the week of the Passion has become sacred. Considered as a continuation of the Passover week—for what else was its commencement?—it is a religious institution three thousand four hundred years old, and the most ancient extant next to the Sabbath.

Is there any thing in universal practice to enhance the claims of an institution upon our regard? Here we have the practice of the "Holy Church throughout all the world." Besides the Greek and Roman Churches, there are all the Protestants of Europe who are unanimous in the observance. The Lutherans and Calvinists, the Reformed Churches of Holland, the United Brethren, indeed all on the continent, without exception, retain the week in their calendar as religiously as the Roman Catholics.† To disregard the Holy Week, then, is to be singular in Christendom. It is to be peculiar, not Catholic. It is to violate ancient and universal associations. It is to throw aside an aid to piety which has been cherished by the wisest and holiest of the human race.

The last consideration is, indeed, the great reason for the ordinance. It is an aid to piety, and so, Brethren let us use it. The Church has consecrated the week, let us consecrate it in our hearts. Let no one say, it is a formal observance, a mere outward ceremony; if it be so to any one, it is because he makes it so.

If there *can* be a spiritual observance, it is one which calls us off from the world, and gathers us around the cross of Jesus Christ. There let our thoughts now be gathered. Now let there be a truce to the distractions of the world. Now let us know what it is to live chiefly in the bosom of our families, with the poor and the afflicted, in the closet, and in the house of God. We read. We pray. We follow the Redeemer in the mazes of his sufferings. We commune with our hearts, and are still. We instruct our families—we speak

to them of the treachery of Judas, of the denial of Peter, of the weakness of Pilate—of the Saviour, anointed by Mary, instituting the Eucharist—praying in the garden—standing mute before Pilate; and so, day after day, of the wondrous incidents in the deep tragedy of the week. But ah! you say, we are not ministers—we are men of business,—we have not leisure for this. Not leisure generally—but, surely, leisure for holy things in the Holy Week. O, say not, that in the course of the whole year, the theme of religion cannot be prominent for a few days in succession. Give not up yourselves so entirely to the pursuit of life. Be glad that a week comes in to check your worldly ardor. While the Church is showing you the man of sorrows, in the midst of his grief, must you needs have your wonted occupation or entertainment? While she bids you listen to him pouring out his soul in prayer, in that lengthened intercession which preceded his suffering have you no time to listen—as if, indeed, your portion were in that world for which he *then* prayed not? While she calls you to see him drink the bitter cup of his agony, must you quaff your cup of joy? While you see him sold for thirty pieces of silver, have you not a moment's fear, lest in the pursuit of gain, you also should betray Him? And on the very day of the crucifixion, because the multitude are above the superstition of paying it any respect, must you, too, be buying and selling and getting gain? What is that religion worth which never makes a sacrifice of temporal profits?—which leaves a man free for every chance of gain that is open to the world?

By your uniting in the daily service, and listening to those affecting narratives of the Passion, which the Church day after day rehearses to us, you will derive a benefit you did not expect; you will find it very wholesome to retire a while from the bustle of life; you will learn meditation; you will understand what it is to contemplate Jesus Christ, simply as he is held forth in the pages of the Gospel, full of grace and truth.

Thus let us hallow Holy Week. Why should it not be the holiest week yet in our lives? When shall we bear the cross of Christ in earnest, if not when we see him toiling with it up Mount Calvary? When shall we renounce the world, if not when we see it crucifying the Lord of Glory? When shall we press forward with fresh zeal towards the mark of the prize of our high calling? When shall there be a renewal of our faith, if not when contemplating the agony and bloody sweat, the cross and passion, the precious death and burial, which were the price of our salvation?

*During the first three centuries, the paschal week of the Christians was kept at the same time with that of the Jews. By the canon of the council of Nice, universally followed in Christendom, they do not now always fall together, but coincide sufficiently to make our passion week an anniversary of the original week.

†The Lutherans, in particular, celebrate the week or the latter part of it with great solemnities. In Germany, their churches are hallowed in black, and in some places, the whole congregation appear dressed in black on Good Friday.

O, could we but thus spend the Holy Week, we might then be said to resembled the Christians of Primitive times indeed. There would be the revival of a spirit not to die with the week, but to live afresh in the feast of the Resurrection, and abide in the body of the Church, well nigh glorified. Then Apostolic Orders, Ancient Liturgies, and Catholic Creeds, would have their living power. "Then should the offering of Judah and Jerusalem be pleasant unto the Lord, as in the day of old—as in former years." Then would there be that manifestation of the Church, as the mystical body of Christ, which devout souls are praying for, and which they think is beginning to appear. Be it so. Let us "exhort one another, brethren, and so much the more, as we say the day approaching."

SECUNDERABAD.

RIGHT REV. DOCTOR MURPHY,

Bishop of Philadelphia, &c. &c. &c.

The last Mail brought out the Apostolic Brief appointing the above-named excellent Clergyman to the dignity of Bishop of Philadelphia, and Co-adjutor to the Vicar Apostolic of Madras. Doctor Murphy has been labouring with great success for more than seven years on the Secunderabad Mission. Through his Apostolic exertions three Churches have been erected there and in the Vicinity, and numerous Converts gained over to the Faith of Christ.

To His Grace, Archbishop Carew, V. A. B.

MY VERY DEAR LORD.—It has pleased the Holy-See, to appoint me Co-adjutor to the Vicar-Apostolic of Madras; with the title of Bishop of Philadelphia in Partibus, and to give me charge of the Hyderabad Mission.

There are two circumstances which I cannot help remarking upon to your Grace: 1st that I should be honoured with the title which your Grace bore with so much dignity and benefit to religion; and next the arrival of the Bulls on the eve of St. Patrick's day.

I shall go to Madras after the Paschal communions, and shall endeavour by all means to go to Calcutta, and see your Grace, and my friends. Please my Lord to give my most affectionate regards to Dr. Kennedy, and Mr. Egan; begging Your Grace's and their prayers.

I remain Your Grace's

Most affectionately,

*Secunderabad,
March 29th, 1846.*

D. MURPHY.

PATNA.

We have much pleasure in laying before our Readers the annexed Extract from a letter addressed by Bishop Hartmann to the Archbishop, Vicar Apostolic of Bengal.

To the Most Rev. Dr. Carew, Catholic Archbishop of Bengal.

MOST REV. LORD,—My Episcopal Consecration took place on Sunday the 20th of January. To-morrow I shall go to Patna to celebrate there the Holy Week.

It shall be for me a fundamental principal, with the Grace of God, not only to govern my Vicariate, with the greatest care, but also, in harmony, and in accordance with the Chief Pastors of my Neighbourhood. The Episcopacy being one, nothing can be more edifying and advantageous, than the perfect concord of the Bishops: One Faith, one Spirit, being the characteristic mark of the Holy Catholic Church, and her Episcopacy.

I beg your Most Rev Lordship to accept my most humble respects.—May God Almighty preserve your Grace in perfect health, for the benefit of his Church and the blessing of your Grace's flock.

I have the honor to be, My Most Rev. Lord,
Your Most humble Servt.

ANASTASUS HARTMANN.

Bishop of Derbe, and V. A. of Patna.

Agra, March 18, 1846.

DIVINE SERVICE DURING HOLY WEEK.

AT THE CATHEDRAL AND DURRUMTOLLAH.

The religious offices of Holy Week will be conducted as usual, and an English Sermon preached on Holy Thursday and Good Friday evenings.

ST. JOHN'S CHAPEL AND ST. FRANCIS XAVIER'S CHAPEL.

For the accommodation of the numerous Catholics in the Vicinity of the above Chapels, the sacred offices of Holy Week will be performed in them, both morning and next Wednesday, Thursday and Friday.

ST. THOMAS' CHURCH.

Palm Sunday.—A low Mass will be said at six o'clock. The Palms will be solemnly blessed and distributed at a quarter to seven, and the second Mass celebrated immediately afterwards.

Monday and Tuesday.—Mass will be said as usual at seven.

Wednesday.—Mass will be said at seven. In the evening the office of the Tenebræ will be chanted at half past six.

Thursday and Friday.—Service in the morning at half past six, and at the same hour in evening. On Thursday evening the Archbishop will preach, and on Friday morning Rev. Mr. Egan.

Saturday.—Service in the morning only, to commence at six.

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BOW-BAZAR CHAPEL.

Mr. James Reidout's Subscription for
the Month of March last, Rs. 5 0

Selections.

PROGRESS OF PUSEYISM.—We hear that the Rev. Mr. Hocking, of Endellion, a clergyman celebrated for his fine breed of pigs, has recently had the priests of Lanherne and Trclawny on a visit at the rectory house, and he gives fair promise of very soon joining the Roman Catholic Church. He says publicly that he has written to the Rev. Dr. Wiseman, and if he has his sanction on some points, he will soon cease to be a member of the Church of England. During the time that the priests were on their visit they held one or two public meetings at Port Isaac, which were numerously attended; and Mr. Hocking invited many people to dine and spend the day with them at his house. But as he had never been in the habit of doing this before, some of the respectable farmers declined meeting them. We need hardly add that all Protestant worship has been long discarded in the church, and as a consequence, scarcely any of the parishioners attend. These facts must surely have come to the ears of our vigilant and good Bishop, but he appears to have slept over them, and while he pours out threatnings of persecution on the Evangelical divines who happened to preach doctrines opposed to his views, he lets the rerecants of Protestantism undermine the belief of their hearers, without any interruption.—*Plymouth Journal*.

TO A MOONBEAM.

BY MISS DAVIDSON

Art thou whither art straying, thou spirit of light,
From thy home in the boundless sky?
Why lookest thou down from the empire of night,
With that silent and sorrowful eye?

Thou art resting here on the autumn leaf,
Where it fell from its throne of pride;
But oh! what pictures of joy or grief,
What scenes thou art viewing beside!

Thou art glancing down on the ocean waves,
As they proudly heave and swell;
Thou art peering deep in its coral caves,
Where the green-haired sea nymphs dwell!

Thou art pouring thy beams on Italia's shore,
As though it were sweet to be there;
Thou art lighting the prince to his stately couch,
And the monk to his midnight prayer.

Thou art casting a fretwork of silver rays
Over ruin, and palace, and tower;
Thou art gilding the temples of other days
In this holy and beautiful hour.

Thou art silently roaming through forest and glade,
Where mortal foot never hath trod;
Thou art lighting the grave where the dust is laid,
While the spirit hath gone to its God!

Thou art looking on those I love! oh! with
In their hearts some remembrance of me,
And gaze on them thus till their bosoms partake
Of the love I am breathing to thee.

And perchance thou art casting this mystic spell
On the beautiful land of the bless'd,
Where the dear ones of earth have departed to dwell,
Where the weary have fled to their rest.

O yes! with that soft and ethereal beam
Thou hast looked on the mansions of bliss,
And some spirit, perchance, of that glorified world
Hath breathed thee a message to this.

'T is a mission of love, for no threatening shade
Can be blessed with thy spirit like hues,
And thy ray thrills the heart, as love only can thrill,
And, while rousing, it melts and subdues.

And it whispers compassion: for, lo! on thy brow
Is the sadness of angels cushioned,
And a misty veil, as of purified tears,
Round thy beautiful form is entwined.

Hail, beam of the blessed! my heart
Has drunk deep of thy magical power,
And each thought and each feeling seems bathed
In the light of this exquisite hour!

Sweet ray, I have prayed thee so fair
In this dark world of mourning and sin,
May I hail thee more bright in that pure region where
Nor sorrow nor death enter in.—*Religious Cabinet*.

CONVERSIONS.

Mr. Newman and his friends will remove from Littlemore to a College near Birmingham, where they will pursue their ecclesiastical studies under the superintendence of the Right Rev. Drs. Walsit and Wiseman, Bishops of the Midland District. The Rev. Messrs. Capes, Collyns, Neave, and Estenurt, remain at Prior Park, near Bath. Mr. Oakeley enters at St. Edmund's College, in the diocese of London. Mr. Simpson, of St. John's College, Oxford, has we understand, been received into the Roman Catholic Church.—*Morning Post*.

SYRIA.

" * * * A most magnificent proof of this assertion you will find in the speech pronounced last Saturday in the Upper House, by Count Montalembert, on the atrocities of the Turks against the Syrian Christians. It would be useless to dwell upon a piece of masterly eloquence that, in its simplicity, speaks for itself, and which you will, I trust, translate for your readers.

The following is the commencement (carefully rendered) of the important speech delivered by M. the Comte de Montalembert, in the Chamber of Peers, on the policy of France in the Orient, during the debate on the Address, of which an outline is given under our foreign head, and to which our Paris Correspondent adverts. The speech will be printed entire in the first edition of next week's TABLET. The way in which this important Address has been passed over by the daily papers, enforces its intrinsic demands upon our space :—

M. le Comte de MONTALEMBERT—I am anxious to avail myself of the first paragraph of the Address, which refers to the Foreign affairs of the country, to call the attention of the Chamber and the Government to what is passing in the Libanus.

On this subject, I will say, in the first place, that I have remarked with surprise and grief a hiatus in the draft of the Address. I have good reason to be surprised at it, at least, till the theory is established both by law and in practice, that an Address of the Chambers, long discussed and deeply considered, should be nothing more, after all, than a mere echo, purely and simply a repetition of the Speech from the Throne.

I am astonished, then, that the Commissioners whom you named should not have thought it reasonable to say one word on a subject which is of such great interest for France, and which so evidently occupies the minds of all who attach importance to the dignity of the country.

I can only explain to myself this silence and this hiatus, by a fact which I believe to be very extraordinary and unprecedented in the annals of the Chamber, and which I beg leave to point out before proceeding further—I mean, the simultaneous presence among your Commissioners, of three Ambassadors or Ministers Plenipotentiary of the King.

I respect all the votes of the Chamber, and consequently, I respect all the elections come to in the committees; and more than all, I respect the three noble colleagues to whom I refer. I am, I hope, on such good terms with all three, that there can be no shadow of doubt upon this point; but I confess that I cannot conceive how the Ministerial majority of this Chamber, a majority which I do not dispute, although I am not of its number, I cannot conceive how this majority could choose three noble peers, who truly, by their absolute and confidential identification with the Ministerial policy, do not appear to me precisely the best qualified to pass judgment on that policy. (Various manifestations of interest and opinion.)

I conceive that a man may be a Ministerialist, but I would not have him at once ministerial and maladroit. Now I confess that I perceive in this

a certain want of tact; for, indeed, the commission appointed to draw up the Address, is a tribunal which submits to another tribunal, a solemn verdict on the entire of that policy which is called "glorious"—very erroneously, in my opinion.

Now, once again, I ask, how can we select for the judges of this policy, the most direct and confidential instruments of this policy?

This, I repeat it, does not astonish me; and it is by this circumstance alone that I can explain to myself the silence of the commission on a question of such high importance, and which, with so much reason, engrosses public attention.

The Crown has not thought fit to speak of it. This silence I understand in all its force of meaning. The Crown may have diplomatic reasons, with which we are unacquainted, but I do not so clearly understand the silence of the Commission. I certainly will not become its accomplice.

The Chamber will, perhaps, deign to recall to its recollection that, at the close of the last session, I had the melancholy distinction of being the first to turn its attention to the deplorable events that were then passing on Mount Lebanon. You will not be surprised if, in the present session, I seize the earliest opportunity that presents itself to return to this subject. The Minister for Foreign Affairs, who did me the honour to reply to me, did not dispute one point of all that I advanced. On the contrary, he pledged himself to cause the rights of humanity, and the honour of France, which are so deeply involved in the fate of the population of the Libanus, to be respected as far as in him lay.

I am about to ask him, what he has done for those great interests, and at the same time to exhibit to the Chamber the present actual state of the question, and what has occurred in that country since we separated for the recess.

There are two points to be considered, therefore—the condition of the Christians in those countries, and the manner in which the honour of France is pledged in their regard.

Now, the state of that country has evidently grown worse. I will not now recapitulate the details which I have already had the honour of laying before you. You all know, I presume, that there exist on Mount Lebanon two distinct races of men, in three kinds of districts. The Druse Districts, the Maronite Districts, and the mixed Districts; and you all know, also, that the Turkish Government, the Suzerain, or supreme ruler of the country, has intervened there under the pretext of restoring order, but really, as the event has proved, to perpetrate and intensify disorder.

At the present moment, where are we? The matter is no longer a question of contest between two rival races, as it was last spring, it concerns the measures adopted by the Turk, themselves, by the Sovereign authority, or rather of the Suzerain power of the country. Well, the intervention of this authority has produced greater and more terrible misfortunes, more hateful collisions, more flagrant violations of all the feelings of humanity, and, at the same time, of the honour and interests of France, than the civil war between the Druses and the Maronites itself produced; the Turkish troops have committed—in the course of these last few months, in the sight,

and to the knowledge of the whole world, and according to the unanimous evidence of all the correspondence on the subject—crimes which had not been equalled in atrocity, or at least not surpassed, during the insurrection and civil war of some months before.

You understand, then, the difference of the two situations. A few months ago, a struggle was carried on between two hostile populations, a contest which might, which must indeed, end in the intervention of a third power, that was the Sovereign power. At present, the case is different; it is the intervention of this self-called regular and Sovereign Government that we have to enquire into and to decide upon. Now, as at that time, the unfortunate results are the same; the victims are the same. Now, these victims are the Christian tribes, massacred or withering away; it is outraged humanity; and the honour of France, also, is seriously compromised.

And all these miseries may be attributed principally to the mission of a diplomatist, a Turkish functionary, whose name has been known for some years, in the diplomatic annals of our times—I mean Chekib Effendi. The mission of this personage was offered to the representatives of the powers at Constantinople, as a pledge for the security and the progress of peace in the Lebanon. No doubt these representatives were informed of the measures with the execution of which this functionary was entrusted. I do not suppose that they were made participants in the secret of the intended general disarmament which Chekib Effendi accomplished on his arrival in Syria, for certainly, these ambassadors would have known that this disarmament would be in itself a calamity to the country. It is perfectly clear, indeed, that a disarmament effected on excited tribes or contending populations would be beneficial in a civilized country in the midst of a people of European race; it is perfectly clear that to take away their weapons from men who are cutting each others' throats in Europe would be doing them a great service; but it is impossible to admit this comparison; for little as is known of the East, still it ought to be known, not only by travellers but by ambassadors and European residents at Constantinople, what indeed every one else in the world does know, that in a country which has no preventive police, of which the police is the most repressive, and in which the use of arms for the free defence of every individual is a special social necessity—every one who knows anything of the East, knows that for an Oriental to be deprived of his arms, is truly to be deprived of a portion of his life. And why? For a very simple reason—that an unarmed man is, throughout the length and breadth of those countries, a sort of victim delivered over by anticipation to all his enemies, and deprived of that which is at once the mark of dignity and the means of defence.

Again; if this measure, disastrous and impolitic as in itself it was, had been carried out with honesty and sincerity, in good faith, and without partiality it would still have been intolerable. But the very opposite of all this did actually occur; the measure was so enforced as to make the Christian population its exclusive victims; the Druses suffered very partially, and up to the pre-

sent moment have retained the greater part of their arms; that is to say, that of the two races, the most sanguinary remains armed; the aggressors, the executioners, have preserved all their means of annoyance, the victims only are weaponless.—*Tablet*.

CONVERSIONS.

We were converted very much as others are, who are led to embrace the Catholic Church. We had already convinced ourselves of the insufficiency of Naturalism, Rationalism, and Transcendentalism; we had also convinced ourselves of the necessity of Divine revelation, and of the fact that the Christian revelation was such a revelation. From this, by a process of reasoning which may be seen in the first article in this number, we arrived infallibly at the Catholic Church. The process is simple and easy. It requires no metaphysical subtlety, no long train of metaphysical reasoning. All it needs is good common sense, a reverent spirit, and a disposition to believe on sufficient evidence. In explaining different theological doctrines metaphysics may have a place; but in establishing faith there is no great demand for them. Earnestness and simplicity of mind are the chief requisites. It will be seen, then, that we do not place any dependence on our former metaphysical speculations, as the ground of our present faith, and do not ask our friends to seek through them a door of entrance into the Church. They who attempt by metaphysics to find their way to belief in the supernatural revelation God has made, will most likely get bewildered, and fail of the end. The truths of revelation must be taken simply, on plain, positive evidence: they are not attained to by human wisdom alone. After twenty years and more of wandering in search of a new and better way to the truth, we have been forced to come back, to sit in all humility and docility at the feet of our Blessed Saviour, and learn in the old way, as our fathers did, before the experiments of Luther and Calvin. We become a fool that we may become wise, consent to know nothing that we may know all. We have found no new way, we have only found the old way. But this old way, beaten by millions of travellers for these eighteen hundred years, is sufficient for us. It is plain, straightforward, and easy; and we do not feel equal to the windings, obscurities, and asperities of a new and unbeaten path. Bold, energetic, young men, strong minds, full of spirit, untamed by experience, buoyant, confident in themselves, may laugh at us, and say we have grown weary and faint-hearted, but they will not move us. We have been of their number, and laughed as they laughed, as heartily, and as proudly, and we can afford to be laughed at. Alas! we know what their laughter is worth, and—what it costs. We have said all they can say. We have eaten our own words. May they live long enough to eat theirs, and to become ashamed of their mockery, as we are of ours.—*Brownson's Quarterly Review*, for October.

Mr. J. B. Walford, Undergraduate of St. John's College, Cambridge, has likewise been received into the Church.—*Morning Post*.

A VISIT TO DARRYNANE.

(By William Howitt in *Tait's Magazine*.)

(Concluded from page 182.)

O'Connell has commenced a new era in the history of the world. He has had the sagacity to take his stand on a great Christian principle, and neither man nor government can put down that power, unless he is prepared to put down Christianity too. He has proclaimed to his countrymen that the moral influence of right, and its firm, but peaceable assertion by an injured people, is omnipotent—that before it powder loses its explosive power, swords are blunted, and bayonets refuse to advance. The piety of a nation has responded to the grand avowal in the acclamation of millions, and the fate of the great question is decided. At the judgment seat of God and the whole world, a nation boasting of its Christianity must bow to the right.

It is not my intention to pronounce an eulogium on Mr. O'Connell. No man is perfect, and it were easy to point out many serious errors in O'Connell's political progress—many things, especially violence of language, which might be amended in his mode of conducting this great question. It is a matter which merits his own serious reflection; for with the wisdom of his procedure is bound up the question of his true success, and nothing less, than whether he shall eventually be hailed as the father and enfranchiser of his country, one of the Washingtons and Franklins of mankind. But spite of all his faults, it must be conceded to him, that he is the first national champion and reformer who has taken his stand on a full and sublime faith in the invincible energy of moral power. And to this splendid appeal, how triumphant has been the answer from the heart of man! how magnificent has been his success! For the greater part of half a century since he assumed this course of policy, as a simple member of the Catholic committee, or a leading one of the Catholic Association, he has gone on from strength to strength, and, like a giant oak, has struck his roots through the whole length and breadth of animated Ireland. He has done that which none of the great Irish patriots have done before. The Fitzgeralds, the Emmets, the Wolfe Tones, the Plunkets, the Grattans, none, nor all of them, burning, as they did, for the renovation of their country, could avail to unite the hearts, and concentrate the energies, of the Irish people, in an overgrowing and invincible confederacy—invincible because it was pacific. But from year to year the great agitator has gone on, and the barriers of Catholic exclusion have fallen before him. He has opened parliament and office to his fellow believers, and has well won the proud title of "The Liberator." That point gained, he now advances as steadily, and with a progress as astounding towards the great object of Repeal of the Union. They who affect to scoff at this agitation can know nothing of the vast and enthusiastic hold which it has taken of the hearts of the Irish, nor of the accuracy which marks the movements of the gigantic machinery of Repeal. Such a machinery, propelled by the hopes and the intense distress of seven millions of people, is irresistible.

O'Connell at its head, has attracted the eyes and the wonder of all nations. There is scarcely a newspaper in any language or quarter of the world, which does not constantly record the proceedings of O'Connell and the Repeal Association. With a wisdom drawn from the divinest of all philosophy, does he guide, restrain, or stimulate the great moral mass of his nation; and the attempt to break the spell of this proceeding, and to excite his followers to outrage, by the English government recoiled confoundingly on its own head. The spectacle of this great conflict between O'Connell and the English government, between physical and moral force, arrested the profound attention of the whole civilized world, and the result was a lesson which will never again be forgotten.

Mrs. Child, noting this event in America, says—"Let us turn again to proofs of the world's progress. Look at the glorious position of Ireland. Where can you find moral grandeur to be compared to it in the history of nations? A people trampled on for generations and therefore ignorant and violent—a people proverbially impulsive, bold, and reckless, stand before the imposing array of British power, and say as William Penn said, when threatened with imprisonment in the Tower, 'Well friend, thy strength shall never equal my patience.'—Their oppressors, learned in the operations of brute force, arrest the Irish Liberator, on the day of the great Repeal gathering, when the populace are met in masses, and under the influence of strong excitement. Having cannon and troops in readiness, they seize O'Connell, nothing doubting that a storm of stones and shillelahs will give them a specious pretext for placing Ireland under military control. But lo! neither heads nor laws are broken! The British government stands check-mated by the simple principle of peace. O'Connell has assured the Irish people that moral power is mightier than physical force; and they, with their strong hands and hearts burning with a sense of accumulated wrongs, believe the words he has so wisely uttered. Here is a knot for diplomatists, a puzzle for politicians! Swords will not cut it, cannon cannot shatter it, fire will not burn. It is a power that transcends governments, and governments must surrender before its unconquered majesty.

"Perhaps," adds this noble woman, one of the finest specimens of female American mind, "you will say that O'Connell acts only from policy, as Statesmen and Generals have done before him. But does it mark no progress that a man who sways millions to his will, perceives that this is the best policy? Is there no encouragement in the fact, that the most excitable and turbulent people believe the word he has spoken? Could the Irish have attained this wonderful self-command, if Father Mathew had not prepared them for the work? The law of Temperance has made a pathway in the desert for the law of love, and the forces of Millennium are marching in, bearing on their banner—'Friend, thy strength shall never equal my patience.'"

This is the grand position which O'Connell has assumed, and while he maintains it in the true spirit, not all the powers of the earth can prevent his advance. He has put the British Empire on

its trial before Heaven and all mankind, in the Court of Christian truth. Repeal or no Repeal—the condition of Ireland has been forced by a stupendous agitation on the knowledge of the British people, and Ireland must be raised from her degradation, and her brave people be permitted to eat the fruits of their own labours. The question raised is not a question of party; it is one of humanity and national honour; and it will be the fault of its adjustment if it be not for the good of all. The *laissez faire* system is at an end; the whispers of the prudent people who say, “We are mending, only let us alone,” are drowned in the acclamations of millions who have discovered that this system, which has lasted five hundred years, and has left Ireland what it is, might last five hundred years longer: and men now a-days, very naturally desire to reap the goods of this life, and see them safe in the hands of their children; not merely probable some centuries hence. The Agitation has taught them the greatest secret of sacred philosophy; and this in the hands of a nation will compel England to vindicate its high name, and retrieve the honour of its magnanimous character, in the common prosperity of the whole empire.

IRELAND.

Lord John Russell's reference to Ireland, in the late debate, was couched in language worthy of a statesman.

“Before I sit down I shall take the liberty of saying one word on another subject—a subject which is always uppermost in my thoughts when they revert to public considerations. I refer to the state of Ireland. It may be possible that, with regard to the Corn-law, the right hon. baronet may have better means of settling the question than myself: but I must say that, when engaged in the task of forming our administration, it did occur to me that *I should be able to place the government of Ireland in the hands of persons who, by their conciliation and their fairness, would be able to temper and allay the evils of that much distracted country. I did think that if I was able to succeed in my Corn Bill I might be able to prepare a large and comprehensive scheme on the subject of Ireland calculated to lay the foundation of its future happiness.* I did indulge in such dreams; and I candidly own that it is on that subject, and on that subject alone, that I feel my regret that my efforts have been thwarted. I must own that I cannot express any opinion in favour of the wisdom of the government of Ireland by the present administration, from the moment they came into office down to the present hour. From the speech delivered from the throne this day; I hear of threats of assassination and deeds of horror prevalent in that country. The accounts we receive from it from other sources, teem with statements of partiality displayed by its rulers—statements that the Roman Catholic subjects are not permitted to enjoy the same favours as the Protestants of this country. Whilst I see Ireland divided by two parties—one favoured and the other discouraged by the government—I cannot wonder that there is no prospect of that peace, to the country, no symptom of that affection to the

sister island which ought to prevail, and which it would be my first endeavour to promote. I can see nothing in any act of the present administration calculated to promote or establish a better relation.”

The *gravamen* of the matter is here. What Ireland has the right to claim, is nothing less than a comprehensive measure of Justice. What she wants, is thorough impartiality in the administration of every branch of her Government; and that the Roman Catholic and the Protestant should stand on a footing of entire equality. What she claims to that end is, the removal of every ground, of just complaint; the fair arrangement of her electoral franchise; the purgation of her seats of magistracy; the completion of her municipal reforms; and, above all, the correction of her land-lord system, and the reduction of her Protestant Establishment, to the scale of the religious wants, of her Protestant minority. A scheme sufficiently large and comprehensive to comprise these things, and to lay the foundation of the happiness that would sooner or later rise upon them, were indeed an object worthy the noblest exertions of a liberal and enlightened statesman.

Partial measures, whether palliative or penal, will not stand in the gap. While you keep an Establishment in a country, which you are obliged to defend and guard, as you would the fortress of an enemy, it is vain to talk of governing the country in a spirit of equality or fairness. It is mere insulting pretence. The Church of Ireland is the badge of the subjection of Ireland. It is the continual memento to her people, that they are a conquered people; and that there are liberties to recover, if they can but show a front sufficiently formidable. Hence it is that Clamour has been the great agency of Irish improvement; and the consequence of yielding to clamour what cannot be obtained by just demands is plain. Nothing is ever conceded, that does not make more galling and intolerable the sense of what is still withheld.—*Bengal Harkara.*

SUPPRESSION OF MONASTERIES.—In the years 1537, 1538, 1541, various Acts of Parliament were passed for the suppression of religious houses in Ireland; and during the reigns of Henry VIII., Edward VI., and Elizabeth, all the Abbeys, Monasteries, Priories, Convents, &c., were abolished; their extensive lands and endowments were confiscated and seized by the crown, and the Abbey and Church lands, and Erenach lands, all of which were denominated Termon lands, were conferred in large grants on laymen, chiefly the nobility and gentry of the country. Numerous colleges, seminaries, and schools attached to the abbeys, were also suppressed, and likewise the Hospitals and Biatachs. The Biatachs were charitable institutions or houses of hospitality, and are frequently mentioned in the course of these Annals; the name in the Irish is *Biadh tach*, derived from *Biadh* food, and *tach* a house, hence signifying houses of entertainment, and the lands appropriated for their maintenance were termed *Bailie Biadh tach*, anglicised *Ballybetagh*, that is, the townland of the *Biatach*, and the name *Biatach* or *Betagh*, was likewise applied to

the keepers of these houses, who were sometimes laymen, and sometimes ecclesiastics: and many of them are recorded in the course of these Annals. These *Biataeths* were amply endowed with grants of lands, cattle, sheep, &c., by the Irish princes and chiefs, for the public entertainment of all travellers and strangers; the sick, the poor, and indigent. These houses of hospitality were extremely numerous in all parts of the country in ancient times, and it is estimated that there were at least two thousand of them throughout Ireland, one or more generally in every parish. These houses were generally erected at cross roads, always well supplied with provisions and meat boiled in large cauldrons, and supplies of various kinds were always kept ready cooked for all comers. At the Reformation, according to the account of Ware's works and Archdall's *Monasticon*, there were in Ireland, the following monasteries;—

Abbeys and Priories of Augustinians, Canons, and canons regular, Arceasians, and Victorines.	223
Convents of Canonesses, or Augustinian Nuns.	38
Priories of Premonstratensians or White Canons, a branch of the Augustinians, who were also called Norbertines.	8
Houses of Hermits of St. Augustine, called Austin Friars.	21
Commanderies, Preceptories, and Priories of Knights Hospitalers, or, of St. John of Jerusalem, under the rule of St. Augustine, some of which Institutions had previously belonged to the Knights Templars.	22
Hospitals and Priories of Trinitarians under the rule of St. Augustine, established for the redemption of captives in the Holy Land, and also, of Cruciferi, or Crouched Friars, called Cross-bearers.	14
Abbeys and Priories of Benedictines, called Black Monks.	9
Convents of Benedictine Nuns, called Black Nuns.	5
Abbeys and Priories of Cistercian Monks or Benedictines.	42
Cistercian Nunneries.	2
Abbeys and Priories of Dominican Friars, called Black Friars and Friar Preachers.	41
Abbeys and Priories of Franciscans or Grey Friars, including the Friars Minors, Observantines, and Conventuals.	114
Convents of Carmelites or White Friars.	29
A Priory of Culdees at Armagh.	1
Total,	563

The abbots of the following monasteries were mitred abbots, and together with the priors here mentioned, making in all twenty-four, sat amongst the lords, barons and Bishops, as spiritual peers in the Irish Parliament, according to Ware and others. The abbot of the Cistercian monastery of Mellifont in Louth, the first of that order founded in Ireland, in the twelfth century. The abbot of the Cistercians of Beeve in Meath. The abbot of the Cistercians of Balinglass in Wicklow. The abbot of the Cistercians of Dambrook in Wexford. The abbot of the Cistercians of Fintern in Wexford. The abbot of the Cistercians of Jerpoint in Kilkenny. The abbot of

the Cistercians of Douske in Kilkenny. The abbot of the Cistercians of Tracton in Cork. The abbot of the Cistercians of Monaster-Nenay in Limerick. The abbot of the Cistercians of Abington or Wothenev in Limerick. The abbot of the Cistercians of Holy Cross in Tipperary. The abbot of the Cistercians of Monaster-Evin in Kilkare. The abbot of the Cistercians of St. Mary's Abbey in Dublin. The abbot of the Augustinians of St. Thomas the Martyr, in Dublin. The prior of the Knights of St. John of Jerusalem, at Kilmainham in Dublin. The prior of the Augustinians of the Holy Trinity or Christ Church, Dublin. The prior of the Augustinians of All Saints in Dublin, now Trinity College. The prior of the Augustinians of SS. Peter and Paul at Newtown, near Trim in Meath. The prior of the Augustinian monastery of the Virgin Mary at Louth. The prior of the Benedictines of Downpatrick in Down. The prior of the Augustinians of Kells in Kilkenny. The prior of the Augustinians of Athassel in Tipperary. The prior of the Augustinians of Rattoo in Kerry. It is stated in the text of the Annals, that the monasteries were all demolished from Arran of the Saints to the Iceian Sea; Arran of the Saints was the Island of Arran, in the Atlantic, on the coast of Galway, which was in ancient times a celebrated seat of religion, and several churches were erected there, the ruins of which still remain, and the island was called in Irish *Arran-na-Naomh*, signifying Arran of the Saints. The Iceian Sea mentioned in the text under the name of *Muir Niocht*, is the sea between Great Britain and France, particularly that part of the English Channel called the Straits of Dover; and it got that name from the Portus Iccius, which, according to the old geographers, was either the harbour of Boulogne or Calais in France; hence the sea was called *Mare Iccium*.—From the "*Annals of the Four Masters*."

MADRAS.

The Will of the late J. Orr, Esq. is stated by the *English Gentlemen* to contain a singular bequest, as set forth in the following paragraph:—

SINGULAR BEQUEST.—The late J. Orr, Esq. of Madras, in addition to the donation of 1,000*l.* to the Montrose Infirmary, bequeathed a similar amount to be distributed in the following, rather singular manner:—The interest of 200*l.* is to be applied in the distribution among the poor in tea, sugars, &c., at Christmas annually; and the interest of the remaining 800*l.* is to be divided also annually, at the New Year, amongst four ladies in the Parish, viz. the tallest married woman, the shortest married woman, the oldest married woman of the year, and the youngest girl who shall be married in the course of the year.

It is to be presumed that a gentleman who indulges in such testamentary eccentricities must either have enormous wealth at command, or not have any connection, to whom the sums specified in the last mentioned bequest might be serviceable.—*U. S. Gazette*, March 10.

A Second Letter to the Lord Bishop of Australia, in reply to the Lectures of the Rev. R. Allwood, M. A., Minister of St. James', against the Bishop of Rome's Supremacy. By W. A. Duncan, Esq. Sydney.

(Continued from page 168.)

SUPREMACY OF ST. PETER'S SUCCESSORS.—SECOND CENTURY.—In my former letter to your Lordship, I had quoted a passage from the third book of St. Irenæus against heresies, in which he says, we are enabled to confound all such self-conceited men “by the succession of the bishops of that greatest, most ancient, and universally known Church, founded and constituted at Rome, by the most glorious Apostles Peter and Paul, down to our own time; disclosing the tradition which it received from the Apostles, and the faith announced to men. For to this Church on account of its superior headship, it is necessary that every Church, that is the faithful every where, have recourse, in which Church the tradition from the apostles is every where preserved.”* He then gives a catalogue of the Bishops of Rome, twelve in number, from the apostles to his own time.

An evidence so strong of a most holy Bishop, who was educated under St. Polycarp, and Papias, both of them immediate disciples of the apostles—such a testimony from a writer who is styled by Tertullian “the most diligent searcher of all doctrines,”† who is commended by Eusebius, as an author, whose testimony cannot be rejected;‡ whom St. Cyril calls, by excellence, the Interpreter;§ whom St. Jerome calls an apostolic man;|| whom St. Epiphanius calls “a most learned and eloquent man, endowed with all the gifts of the Holy Ghost,”¶ and on whom St. Augustine, St. Basil, and all the Fathers exhaust the language of panegyric,—such a testimony for the supremacy of Peter and his successors, in so early an age, was well calculated to stagger Mr. Allwood, and accordingly he sets to work in real earnest—not to get rid of the evidence, for that may not be—but to depreciate it, to gloss over it, and to twist it to a different sense. With what success we shall see.

1. Mr. Allwood informs us that the original Greek of St. Irenæus has been lost, and that we are therefore at the mercy of a translator for its accuracy. It is true that we have only fragments of the original Greek, and also that the translation is rough and unpolished, but it is also certain that it is very ancient,—in all probability

as ancient as the lifetime of St. Irenæus himself;* at least, that it is the version made use of by Tertullian, a Latin Father of the same age.† This being the case, it acquires (for all historical purposes at least) the same value and authority as the original, though it loses no doubt much of its beauty and elegance.

2. Aware of this, Mr. Allwood endeavours once more to place St. Irenæus at the mercy of a translator, by giving a nonsensical and therefore inaccurate translation of the words “propter potorem principalitatem,” and founding upon that version a gloss which, however ingenious at first sight, is utterly unwarrantable.

He supplies the definite article *the* to *principality*, instead of the pronoun obviously required by the sense of the passage to connect this word with the antecedent subject; thereby rendering the proposition meaningless, without the translator's commentary. What “principality” or “headship” can Irenæus mean, save that of the “greatest, most ancient, and universally known Church,” of which he was treating, and by means of “the succession of bishops” in which, he tells us, we are enabled to confound all heretics? If Mr. Allwood plead a conscientious desire to translate literally, the author being a little obscure, why not use the *indefinite* article, and thereby at least avoid putting absolute nonsense into the mouth of St. Irenæus? But then it would have been difficult to have used the following extraordinary explanation, which I have no hesitation in saying would have made Irenæus himself stare.

“With respect to the more powerful principality—Irenæus uses not a word which connects this principality with the Church; or with the bishop—but refers simply to the location of the Church in that city, which was then and for many years before and afterwards the acknowledged mistress of the world. When we consider how many elements of greatness and influence must have centered in the Roman Bishop and his Church, we rather wonder that the usurpation of universal power was not sooner assumed. Rome was the place of concourse—the centre of wealth—the school of literature—the emporium of the whole Western World—and the Church of Rome would consequently enjoy proportionate influence among the minor Churches. Her energy would almost necessarily become the centre of communication to the whole Church; their favour and recognition would be a passport to the confidence of other Churches, and hence they would acquire very great importance through the whole Western World.—All this we willingly concede.”

* See Tillemont. Mem. p. 8. à l'Histoire Eccl. tome iii. p. 92.

† This has been satisfactorily shown by Dum Maussel, in Op. S. Irenæi, Diss. 2.

‡ I wonder that Mr. Allwood was not ashamed of this argument. Every schoolboy knows that a dozen such “connecting words” or supplementary pronouns must be “understood” in every page of the Latin writers.

§ Mr. Allwood must also wonder that the Bishop of the great city of London does not set up for Primate of England, instead of the Bishop of the small village (comparatively of Canterbury, the more so that it was on London the Primate, was first canonized) I fear, however, Dr. Howley would not reush the practical operation of Allwood's logic.

¶ “What is there common between Athens and Jerusalem? Between the academic graves and the Church? Our lessons come from the porch of Solomon, which teach us to seek the Lord in simplicity of heart.”—Tertullian. De Præscrip. c. 7.

* “Maximæ, et antiquissimæ, et omnibus cognite, a gloriosissimis duobus Apostolis Petro et Paulo fundatæ et constructæ, Ecclesiæ, eam, quam habet ab apostolis, traditionem, et annunciatam hominibus fidem, per successionem episcoporum usque ad nos pervenientem, indicantes, confundimus omnes eos, qui per sui præcedentem, &c. AD HANC ENIM ECCLESIAM, PROPTER POTIOREM PRINCIPALITATEM, NECESSE EST OMNEM CONVENIRE ECCLESIAM, HOC EST, NOS QUI SUNT UNIQUE FIDELIS, in qua semper ab his, qui sunt undique fideles, conservata est ea, quæ ab apostolis est tradita.—*Adv. Hær. l. iii. c. 3.*

† Contra Valent. c. 5. ‡ Loh. iii. c. 23. § Catech. s. 16

¶ Ep. 29.

¶ Hæc. xxii. c. 33.

. *Concede*, indeed! *Assume* rather, Mr. Allwood ought to have said, and such an assumption as would, if applied generally to ancient writings, prove anything that any person might fancy. What secular "greatness and influence" could the Bishops of Rome have in an age when the most terrible persecutions were continually raging in the city against the Christians, who were obliged to live concealed in caverns and catacombs, every one of the twelve Bishops of Rome enumerated by St. Irenæus having suffered martyrdom, as that Father afterwards did himself. But St. Irenæus does not, as Mr. Allwood pretends, say one word about the greatness and influence of the pagan city, as a reason why every Church should have recourse to (or agree with) it, but solely because of its regular succession of bishops from the Prince of the Apostles and his coadjutor St. Paul. The grandeur of paganism and idolatry was never thought of by the Fathers as a subject of attraction for Christians, or as a bond of Apostolic union, by which the truth should be known, tradition preserved, and heretics confounded. And we shall hereafter see how such a proposition was dealt with, even under Christian emperors, when a similar pretension was set up in behalf of Constantinople after it became the imperial city.

But I care not, my Lord, what gloss Mr. Allwood may put upon the text, or how he may render it. This passage of Irenæus, twist it and turn it in any way you please, and it will remain an eternal witness of the supremacy of the Bishops of Rome in the second century. Mr. Allwood's objection, drawn from the Saint's letter to Pope Soter, respecting the observance of Easter, is too trifling to deserve notice. The Pope was right in principle, as the decision of the Council of Nice afterwards proved. St. Irenæus was also right in prescribing mildness of discipline. In all ages, even in our own, bishops have addressed their apostolic head with the same freedom. What Mr. Allwood repeats about Polycarp's "*obstinately refusing obedience to his lord the Pope*," "*maintaining such absolute independence*," "*the liberty of the Eastern Church, &c.*," is throughout a farrago of pure and absolute fiction, for which there is not a word in St. Irenæus, but quite the contrary, even as quoted by Mr. Allwood himself. St. Irenæus tells us expressly, that having amicably settled their other controversies after some discussion, "they embraced each other with the kiss of peace **NOR GREATLY CONTENDING ABOUT THIS QUESTION.**" Where, then, is Polycarp's pretended "obstinacy, disobedience, and absolute independence?" Nowhere, but in Mr. Allwood's fertile imagination!

(To be continued.)

RONGE.—The long and short of it, however is this, that Ronge is an absolute infidel, and that the mass of his followers are not converts from Romanism, but Protestant Rationalists, who are ever ready to embrace the last new form of unbelief.—*English Churchman*.

* See the *Reclamations Canoniques et Dogmatiques* of the Bishop of Boulogne, published in 1802. &c., &c.

CATHOLIC CHURCH.

(From the Sun.)

The visitors of Trinity College, Dublin, have dismissed the appeal of the Roman Catholic student seeking admission to one of the scholarships of the College. They could not do otherwise. It was their part to interpret the existing statutes of the College; and the published opinion of their legal assessor (Judge Keatinge) must satisfy every one that the scholarships and fellowships of Trinity College, Dublin, are confined by the statutes to Protestants. That is the law. The visitors cannot alter it. But other parties can. And the next question is, should it not be altered?

ANOTHER SECESSION FROM THE ANGLICAN CHURCH.

FURTHER EFFECTS OF PUSEYISM.—**BIRMINGHAM, FRIDAY.**—Within the last few hours the Rev. John Brande Morris, fellow of Exeter College, Oxford, and under professor of Hebrew, has been received into the Roman Catholic Church in this town. For some days past the reverend gentleman's arrival was daily expected, but it did not take place until to-day. He recanted in the chapel of the Bishop's house, attached to the Cathedral, and was finally admitted into the Catholic Church, by the Rev. John Moore, the head ecclesiastic of this town. The Rev. Mr. Morris succeeded the Rev. Mr. Senger at Oxford, who also conformed to the Catholic Church about two years ago. The Rev. gentleman will return to Oxford to remove his library, &c., and it is supposed will take up his abode with some of the other clergymen whose example he has followed in the step taken by him to-day.—*Herald*.

THE REV. MR. NEWMAN.—The above gentleman, together with several other clergymen who have left the Established Church, are making arrangements to take up their residence at old Oscott College, which is situated about one mile from the new establishment. The immediate object of their removal to this residence is not stated, but it is believed that their stay is intended to be more than temporary. Mr. Newman's library at Littlemore, which it is said consists of 3,000 volumes of the choicest literary and ecclesiastical works, is in progress of removal, and extensive alterations are being made at the above college for their reception.

It gives us peculiar pleasure to announce, that bulls have arrived from Rome authorising the consecration of the Very Rev. Dr. McGinn, P.P. Buncrana bishop elect for the diocese of Derry. This intelligence we are gratified to learn, has been hailed with universal joy by the clergy of this highly respectable diocese over which this truly pious and learned divine is called upon to preside.—*Cork Examiner*.

NEW BISHOP.—We have great pleasure in informing our readers that intelligence has been received in the Colony that the Right Rev. Dr. Brady, formerly Dean of Windsor, was consecrated Bishop of Perth, Swan River, on the 25th of May last, at Rome, by the Cardinal Prefect of the Propaganda, assisted by the Archbishop of Bagdad, and the Right Rev. Dr. Kenrick, the Bishop of Philadelphia.—*Sydney Chronicle*.

THE CATHOLIC CHURCH OF SOUTH AUSTRALIA.

—The Catholic Church in this Province, like her Divine Founder, commenced her career in holy poverty. From 1835 (the year of the first landing of settlers in South Australia) until the winter of 1840, we had no Priest. The Very Rev. Dr. Ullathorne then paid us a short visit; and in March 1841, the Rev. Mr. Benson was sent to take charge of the mission. He was succeeded in 1844 by the saintly Rev. E. Mahony, of East Maitland, who, amongst other blessings, established the Teetotal Society among our Catholic people. In November 1844, the Right Rev. Dr. Murphy, and the Rev. Mr. Ryan arrived. Within the last two years numerous converts have been made; the Rev. Mr. Mahony having received into the Church nearly sixty, young and old, in a period of ten months. Our first place of worship was a room in a wooden house: our second was little better: our next was a dilapidated store. Since the arrival of the Bishop, the government has given us four acres for a cemetery, adjoining the public cemetery, and within gunshot of our Church. His Lordship has built a residence for himself and clergy, adjoining the school, which will be completed in another month.

The site of the house, school, &c., is the best in Adelaide; situated on the West Terrace of South Adelaide, fronting the park land, and commanding views of the gulph, bay, harbour, and surrounding country. The buildings are visible from every part of the country in which the City can be discerned. There is a small Church building in the country, about 15 miles from Adelaide, which will be shortly consecrated. The Catholics were summoned to their worship on Sunday, the 5th October, for the first time, by the sound of their own bell. The Colonists in general are liberal in religious opinions, although, as a matter of course, there is much bigotry and intolerant feeling among the more sanctimonious; but however much they may rave, the Church heeds not their puny efforts; and their misguided opposition only increases the number of her children.—*Syd. Cron.*

CHRISTMAS—Throughout France the Christmas of 1845, from the midnight Mass to the last Benediction, was observed with unusual reverence, solemnity, and splendour.

CONVERSIONS—The *Vigil of St. Mido* tells us that on Christmas day a young Protestant minister, a Puseyite, a pupil of Mr. Newman, embraced the Catholic religion at the church of St. Servan, after High Mass, and an eloquent discourse on Unity delivered by the Abbe Ducreux.

At St. Omer, in the church of Notre Dame an English lady abjured Protestantism last week.

BISHOPS—in the course of 1845, France lost three of her Bishops—Mgr. Michel, of Frejus; Mgr. Soyot, of Lucon; and Mgr. Ortrie, of Pamiers. The new Bishop of Frejus has made a novel division of his diocese into two arch-deaconries, six arch-presbyteries, and thirty-six deaneries. The arch-deaconries have the names of the four sees suppressed in 1801, to form the episcopate of Frejus—viz., Frejus and Toulon; Grasse and Vende.

ROME.

On the eve of the Nativity, the Solemn Vespers were chaunted in the Sistine Chapel; Cardinal Micani, Dean of the Sacred College, and Bishops of Ostia, &c., officiated. Cardinal Ferrati celebrated the Solemn High Mass. On Christmas Day, the Pope assisted at the High Mass of St. Peter's, dressed in the Pontifical ornaments, and wearing the Tiara.

NICHOLAS.—The *Journal des Debats*, in a letter from Rome, gives the following;—"The Emperor Nicholas, on leaving Rome, sent to the parochial clergy of the several parishes of the city 53,000 francs, to be distributed among the poor. The clergy begged the Minister of Russia to undertake its distribution, as it was not lawful for the clergy to take alms from such a bad man."

CONVERSIONS AT ROCHELLE.—For the last few years ever since an association for prayers was established in the diocese of Rochelle to obtain the return of the Protestants to the Catholic Faith, the conversions among them have always been, and still continue to keep on increasing.

DAMASCUS.—**CHARITY**.—The Bishop of Damascus, who is on a quest in France on account of the misfortunes of the Syrian Church, came from Rome on the 12th ult. to Beauvais, which town, with Senlis, raised a subscription of 2,500 francs for the Syrians in a single day.

"The correspondent of the *Times* at Constantinople says:—"Since my last, Sheikh Abou Noked has been sent to Constantinople in a Turkish brig of war, under sentence of banishment for life from Syria; and a sum of 70,000 piastres has been paid over to the French consul on the claim of indemnity for the destruction of monastic property in the late disturbances. I have lately learned that the demands of the French Ambassador at Constantinople some two months back—when the advice was received of Chekib Effendi's circular, counselling the temporary withdrawal of European subjects from the mountain, and which were conceded to Baron Bourquenay's threat, that otherwise he would demand his passports—were to the following effect:—1, exile for life of Sheikh Hamud Abou Noked; 2, indemnity for the destruction of the convents of Abbaye and Solmah; 3, Arif Aga, who commanded the Turkish troops present at Abbaye, during the encounter of the mountaineers, to be sent for trial to Constantinople; 4, indemnity for the expenses of the French ecclesiastics and other subjects, occasioned by their withdrawal to Beyrout; and 5, the immediate re-establishment of the Roman Catholic Ecclesiastics in their Convents, under the protection provided by treaties. The text of the last head is, I believe, as follows:—*Réintégration immédiate des religieux Catholiques dans leurs convents pour y être protégés conformément aux traités.*"

EFFECTS OF RELIGIOUS PAINTING.—Not many days since a coal heaver was seen in the crowded thoroughfare of the Strand, standing before a fine picture of the Crucifixion, exhibited in Mr. Palser's shop, actually dissolved in tears.—*Herald.*

CROMWELL'S EJECTION OF THE RUMP PARLIAMENT.

Wednesday, 20th April, 1653.—My Lord general accordingly is in his reception room this morning, "in plain black clothes and grey worsted stockings," he, with many officers: but few members have yet come, though punctual Bulstrode and certain others are there. Some waiting; some impatient that the members would come. The members do not come: instead of members comes a notice that they are getting on with their bill in the house; hurrying it double-quick through all the stages. Possible? New message that it will be law in a little while, if no interposition takes place! Bulstrode hastens off to the house; my Lord General at first incredulous, does also now hasten off; nay, orders that a Company of Musketeers of his own regiment attend him. Hastens off, with a very high expression of countenance, I think;—saying or feeling: Who would have believed it of them? "It is not honest; yea, it is contrary to common honesty!"—My Lord General, the big hour is come! Young Colonel Sidney, the celebrated Algernon, sat in the house this morning; a house of some fifty-three. Algernon has left distinct note of the affair; less distinct we have from Bulstrode, who was also there, who seems in some points to be even wilfully wrong. Solid Ludlow was far off in Ireland, but gathered many details in after years; and faithfully wrote them down in the unappeasable indignation of his heart. "The Parliament sitting as usual, and being in debate upon the bill with the amendments, which it was thought would have been passed that day, the Lord General Cromwell came into the House, clad in plain black clothes and gray worsted stockings, and sat down, as he used to do, in an ordinary place." For some time he listens to this interesting debate on the bill; beckoning once to Harrison, who came over to him, and answered dubitantly. Whereupon the Lord General sat still, for about a quarter of an hour longer. But now the question being to be put, that this bill do now pass, he beckons again to Harrison, says, "This is the time; I must do it!"—and so "rose up, put off his hat, and spake. —At the first, and for a good while, he spake to the commendation of the Parliament for their pains and care of the public good: but afterwards he changed his style, told them of their injustice, delays of justice, self-interest, and other faults,"—rising higher and higher, into a very aggravated style indeed. An honourable member, Sir Peter Wentworth by name, not known to my readers, and by me better known than trusted, rises to order, as we phrase it; says, "it is a strange language this; unusual within the walls of Parliament this! And from a trusted servant too: and one whom we have so highly honoured; and one"—"Come, come!" exclaims my Lord General in a very high key, "we have had enough of this"—and in fact my Lord General now blazing all up into clear conflagration, exclaims, "I will put an end to your prating," and steps forth into the floor of the house, and "clapping on his hat," and occasionally "stamping the floor" with his feet," begins a discourse which no man can report! He says—Heavens! he is heard saying;

"It is not fit that you should sit here any longer!" You have sat too long here for any good you have been doing lately. "You shall now give place to better men!—Call them in!" adds he briefly, to Harrison, in word of command: and "some twenty or thirty" grim musketeers enter, with bullets in their snapchances; grimly prompt for orders; and stand in some attitude of carry-arms there. Veteran men: men of might and men of war, their faces are as the faces of lions, and their feet are swift as roes upon the mountains:—not beautiful to honourable gentlemen at this moment! "You call yourselves a Parliament," continues my Lord General in a clear blaze of conflagration: "You are no Parliament! Some of you are drunkards," and his eye flashes on poor Mr. Chaloner, an official man of some value, addicted to the bottle: "some of you are ——" and he glares into Harry Marten, and the poor Sir Peter who rose to order, lewd livers both; "living in open contempt of God's Commandments. Following your greedy appetites, and the Devil's Commandments. 'Corrupt unjust persons,' and here I think he glanced at Sir Balstrode Whitlocke, one of the Commissioners of the Great Seal, giving him and others very sharp language, though he named them not: "Corrupt unjust persons; scandalous to the profession of the Gospel: how can you be a Parliament for God's People? Depart, I say; and let us have done with you. In the name of God—go!" The house is of course all on its feet—uncertain almost whether not on its head: such a scene as you never seen before in any House of Commons. History reports with a shudder that my Lord General, lifting the sacred Mace itself, said, "What shall we do with this bauble? Take it away!"—and gave it to a musketeer. And now—"Fetch him down!" says he to Harrison, flashing on the Speaker. Speaker Lenthall, more an ancient Roman than anything else, declares he will not come till forced. "Sir," said Harrison "I will lend you a hand;" on which Speaker Lenthall came down, and gloomily vanished. They all vanished: flooding gloomily clamorously out to their nterior businesses, and respective places of abode: the Long Parliament is dissolved! "It's you that have forced me to this," exclaims my Lord General: "I have sought the Lord night and day, that he would rather slay me then put me upon the doing of this work."—*Carlyle's Oliver Cromwell's Letters and Speeches.*

THE LATE PRINCESS BORGHESI.—A letter from Rome in the *Constitutional*, says:—"It is in contemplation to canonise the late Princess Borghesi who was the daughter of the Earl of Shrewsbury. The great promoters of this elevation are the people of Rome and the Princess Adela Borghesi, the mother-in-law of the deceased. The Borghesi family have already collected 100,000 scudi for defraying the charges of the ceremony if the canonisation be granted."—*Cork Examiner.*

The Potato Plague.—The *Cork Examiner* says, that the potato disease is fearfully extending, and that fever is making its appearance in localities affected by the blight.—*Ibid.*

THE LATE DUKE OF SUSSEX.

(From the *Naval and Military Gazette*, Jan. 24.)

A copy of M. de Pradt's work, *Du Congrès de Vienne*, was among the Duke of Sussex's books purchased by Messrs. Boone at the sale of his Royal Highness's library, and is curiously illustrated by annotations in the Duke's own hand.

M. de Pradt remarks, 'Car, de nos jours, la guerre a remis les rois à cheval, comme avoient fait les Croisades.' His royal Highness notes:—'I fear, however, the effect will be directly contrary; for to the Crusades must be attributed the improvement of science and the attainment of civilization; whereas the French Revolution has occasioned the demoralising of Europe, and her subjugation is the extinction of the latest sparks of liberty, the suppression of knowledge, and a sudden relapse to barbarity.'

The Potato Disease.—The following is an extract from the report of the Commissioners appointed by the Government to inquire into the extent of the disease in the potato crop in Ireland:—"We can come to no other conclusion than that one-half of the potato crop of Ireland is either destroyed or remains in a state unfit for the food of man. It is doubtless, true that in some places a much larger proportion of the crop is apparently safe; but, on the other hand, there are districts where it is not too much to say that the crop is lost. We would even add, melancholy as this picture is, that in all probability the late rainy weather has rendered the mischief yet greater."

The Impending Scarcity.—The *Cork Examiner* furnishes the following deplorable picture of the wretched condition and prospects of the poor in the south of Ireland—"The accounts we continue to receive from Dungarvan are indeed melancholy in the extreme. Sicknes, scarcity, and want of employment shed their bitterness upon the devoted heads of the poor. There are upwards of 5,000 human beings, we are given to understand, in a state of want and wretchedness, requiring assistance from Government or from those whom God has blessed with means for such purpose. The poor-house is crammed with women and children, in which there are also upwards of 40 men, capable of work, but none to be had. The spread of fever is really alarming, induced, of course, from want, cold, and hunger."

THE LOST SHIP PRESIDENT.

The *Madrid Gazette* of the 13th inst. states that the Minister of the Interior had received a communication from the Political Chief of Guipuzcoa, announcing that a bottle had been found floating in the water, near Motrico, containing a paper, of the contents of which the following words only could be deciphered:—

"*Ship President.* We are blocked up in ice, and we can't live much time . . . Kind friend will acquaint our . . . We are dying of hunger . . . I am fainting . . . If if . . ."

The bottle was found by some fishermen, and handed to the Alcalde of Motrico, a few leagues from San Sebastian. A copy of the paper has been communicated to the British Minister

UNFORTUNATE ATTEMPT AT DYING WHISKERS.

Last week, Mr. Jesse Parkes, of Summerlair, appeared before the magistrates, to prefer a charge of a rather amusing nature, against Mr Starkey, chemist, of Summer Lane. The case was then remanded until Thursday, that the parties might have an opportunity of settling the difference between themselves in the meantime. Not having done so, they both appeared before the magistrates. Mr. Lowe appeared for the complainant, and Mr. Edmonds for the defendant. The facts are briefly these:—The complainant having expressed to his barber, a man named Watson, a wish to have his whiskers dyed, he was introduced to the defendant Starkey, who applied to his cheeks a composition which he said would have the effect of turning his otherwise grey whiskers to a pair of brilliant black ones. Half an hour after the operation, and whilst Mr. Parkes was in bed he experienced "the most excruciating pain he ever did in all his life." His cheeks appeared to be on fire, and after, a short time he being unable to endure the torture any longer, got up and applied water to his face, but no sooner had he done so than large pieces of flesh peeled off, whiskers and all! Mr. Edmonds said, that his client had succeeded in dyeing the hair of a great many individuals, and never met with such an accident before, and he argued, that in this instance, there must have been something in the composition of which Mr. Starkey was ignorant, or the application of water by the complaint might have produced the effect described.—The magistrates, having no jurisdiction the case was dismissed.—*Birmingham Pilot*.

WHOLESALE SLAUGHTER OF WITCHES.—During the seventeenth century, that is long after the Reformation, 40,000 persons are said to have been put to death for witchcraft in England alone! In Scotland, the number was probably in proportion to the population, much greater; for it is certain, that, even in the last forty years of the sixteenth century, the executions were not fewer than 17,000. In 1634, the madness may be said to have reached its highest pitch; for in that year occurred the celebrated case of the Lancashire witches, in which eight innocent persons were deprived of their lives by the incoherent falsehoods of a mischievous urchin. The civil war, far from suspending the persecution, seems, if possible, to have redoubled it. In 1644—45, the infamous Matthew Hopkins was able to earn a comfortable subsistence by the profession of witch-finder, which he exercised, not indeed without occasional suspicion, but still with general success. And even twenty years later, the delusion was still sanctioned by the most venerable name of the English law; for it was in 1664, that the excellent Sir Matthew Hale, a Protestant, after a trial conducted with his usual patience and impartiality, though not perhaps with his usual good sense, condemned two women to death as witches, both of whom were executed accordingly.—*Sydney Chronicle*.

The King of Hanover is much worse; loss of appetite, frequent vomitings, &c., have reduced His Majesty to a state of extreme weakness, yet he still attends to the affairs of government, and it is said that all the documents to be laid before the States were signed by the King, at the request of Baron Falcke.

THE
BENGAL
CATHOLIC HERALD.

“One body and one spirit—one Lord, one Faith, one Baptism.”

No. 15.]

CALCUTTA: SATURDAY, APRIL 11, 1846.

[Vol. X.

THE RESURRECTION.

As angels proclaimed to the world the birth of Christ, so they announce to us in the persons of the holy women at the sepulchre the joyful news of his glorious Resurrection. “Fear not said the heavenly messenger,” you who are one day to be our partners in glory, and to enjoy with us the common object of our love—the Lord Jesus of Nazareth, the same whom you seek—him who was crucified: he is risen; he is not here.”—(*Mark xvi. 6.*) At this news, what unspeakable joy must have filled their hearts!—But behold the same heavenly message is addressed also to us; it proclaims to the whole world, in the person of these devout women, the great triumph of our divine redeemer, and the happy accomplishment of our most glorious redemption, with all its eternal and infinite advantages. In what raptures ought we to listen to the voice of the divine Herald! At this wonderful proclamation, the heavens and the earth are filled with astonishment, and resound with Canticles of adoration and praise. St. Gregory Nazianzen, discoursing upon the glorious Resurrection of Christ, cries out to the following effect: “I stood says he, and behold a man ascends all glorious; his countenance like that of an angel, and his garments as bright as a flash of lightning. He lifted up his hands towards the east, and being encompassed with a multitude of the heavenly host, proclaimed with a loud voice, as with the sound of a shrill trumpet:—“On this day is salvation given to the world, both visible and invisible. Christ is risen from the dead: arise ye with him! The gates of hell are broken down; death is vanquished, the old Adam is destroyed, and the new Adam formed: be ye made a new creature in Christ”

On this great solemnity we are called upon to present our homage of adoration, thanksgiving, and praise in transports of spiritual joy; and to sing forth with the Church:—“Let the angelical troops of the heavens exult: let the earth rejoice, &c.”—not with a foolish joy in

worldly pleasures, in the gratification of pride and the senses. Such joy as this is condemned by the Gospel of Jesus Christ, and is absolutely unworthy of a Christian. Our joy, therefore, must be of a very different nature, quite spiritual and supernatural. We must rejoice in the well-grounded hope and expectation of that glorious kingdom, which Christ has purchased for us with his blood. If we esteem it a blessing above all blessings, to have been redeemed from hell, and to be called to the inheritance of everlasting glory; if this be a happiness in our eyes infinitely desirable, beyond all that this world can afford; if to be raised to the dignity of children of God, and to be made co-heirs with his only son, be honours and advantages above the comprehension of all created understanding, how must this spiritual joy and heavenly delight expand itself in our breasts on this most holy solemnity!

Moreover, what should be our exultation to see our dear Redeemer, thus exalted and glorified in his resurrection! He who has risen so glorious, is our Father, our God, our most loving Brother, and affectionate Friend. It is he who has generously poured forth the last drop of his sacred blood for our salvation. Is it not then most just and rational, that our souls should be overwhelmed with joy, when we see him take possession of that supreme felicity which from the instant of his conception, was his due, being the Son of God, and innocence and sanctity itself? For our sake alone he chose the very lowest degree of humiliation, and the sharpest torments. We rejoice at the crowns of the martyrs, and of all the saints; but incomparably more must we exult in celebrating the honour with which the sacred humanity of Christ is crowned, and which he has so justly merited by his divine virtues, and by that sea of sorrows by which he hath redeemed us. We are amazed at the sight of the poverty in which he was born and passed his life and at the bitter anguish of his death.

. But his resurrection makes amends for all, and certifies us of his divinity, according to the words of the apostle,—“That he was declared to be the Son of God by his resurrection;” (*Rom. i. 4.*) a mystery in which he manifested the sovereignty of his power. The whole universe—renewed by him in the restoration of man—clothed with gaiety, chaunts his triumphant victory; and each part according to its capacity, sounds forth his praise. When the world in its creation came forth out of nothing, at the command of God, and appeared in his sight arrayed with beauty, all nature seemed to borrow a voice to proclaim the glory, the power, the magnificence and goodness of its author. The angels, styled in Scripture “The Sons of God,” praised him in jubilee.—(*Job. xxxiii. 7.*) The stars shone forth to him with gladness.—(*Bar. iii. 34.*) Every thing in the heavens, on earth, and in the deepest abysses, conspired to form one universal choir in magnifying their Lord and Maker. The whole creation continues in some degree its praise of him by whom, and in whom, all creatures have their being.—God is more wonderful and adorable in the renovation of the world than even in its first creation: we may, therefore, with great propriety, represent to ourselves the heavens, the earth, and all nature, with one accord, proclaiming the infinite mercy, wisdom, and goodness of the Almighty, in the resurrection and glorious triumph of our most Blessed Redeemer. The Father, in presenting his co-eternal Son again to the world—now in his glorified state, gives charge to all the blessed spirits to adore him. This great summons, “Let all the angels of God adore him,” resounded through the heavenly courts.—(*Heb. i. 6.*) How much more fervently ought man, redeemed by his sacred blood, man who has so great a share in his victory, and such special obligations to him, pay him the most grateful homages of adoration, thanksgiving, and praise? Ought we not to repeat, with all possible devotion, those words of the Apocalypse:—“The Lamb which is slain, is worthy to receive power and divinity, (that is, the homage due to his Godhead,) and wisdom, and strength, and honor, and glory, and benediction, for ever and ever.” (*Apoc. v. 12.*) “This is the day which the Lord hath made; let us be glad and rejoice therein.”—(*Psal. cxvii.*) Let us strive to imitate those beautiful sentiments of zeal and gratitude with which Moses celebrated the divine mercy after the passage of the Israelites through the Red Sea, when the impious Pharaoh and his horsemen were swallowed up in the deep abyss. Pharaoh was a sensible figure of Satan vanquished by Christ with whose glorious victory and triumph in his resurrection the Song of Moses agrees in a far more

noble sense than with the temporal deliverance of the people of God from the tyranny of Pharaoh. How strongly does our Blessed Redeemer challenge our love, by the display of his goodness and all his charms, in his victory over sin and death! If the modesty, sweetness, and majesty of his countenance, during his sojourning upon earth, charmed and attracted every beholder whom jealousy and malice did not make insensible to all the feelings of nature, what attractions and inexpressible charms must appear in his heavenly countenance after his resurrection,—now, no longer covered with the veil of mortality, but shining with the bright rays of his ineffable divinity? He is risen sovereignly beautiful, and sovereignly glorious. “The Lord hath reigned,” saith the Psalmist, “he hath arrayed himself with beauty.”—(*Ps. xlii. 1.*) His humanity is now immortal and impassible: in comparison with it, the dazzling lustre of all the glorified bodies in heaven are no more than the glimmering of the stars to the noon-day splendour of the solar beams, by which they are totally eclipsed, and hidden from our eyes. This, in effect, is the charming sun and light of heaven. “Its lamp is the Lamb.” (*Apoc. xxi. 23.*) As the planets borrow all their light from the sun, so will the bodies of all the blessed in heaven receive their lustre from the adorable humanity of their Redeemer, who is “beautiful in his comeliness above the sons of men.”—(*Ps. xlii. 3.*) But however great and sublime, however astonishing is this mystery of the glory of Jesus, he is not by it removed at a distance from us; on the contrary, it was wrought for our sake, and in it he is all ours. Yes, the miracles, the glory, the advantages of Christ’s resurrection, all appertain unto us! We say with truth, that Christ was born, and that he died for us; nor is it less true, that for us he rose again from the dead. “He delivered himself (to death) for our sins, and he rose for our justification,” says the apostle St. Paul.—(*Rom. iv.*) How much, then, are we bound to love our divine Saviour, who thus both suffers and triumphs for our sake, and who still retains in his glorified state that same tender love of us which nailed him to the cross for our redemption! He now calls us not his friends, as formerly, but his brethren. “Go tell my brethren,” says he, “that I ascend to my Father, and to your Father.”—(*Matt. xxviii.*) Even to eternity does he bear in his glorified body the prints of his sacred wounds, not only as tokens of his victories, but much more as eternal pledges of his love, and memorials of his sufferings for us. Through them he continually cries out to every one of us: “Behold I have written thee in my hands,”—(*Isa.*

xlix) in characters which eternity itself shall never efface. In these wounds we are always present to the very eyes of his adorable humanity: they speak to him of us without intermission. These wounds he perpetually shows to his heavenly Father in our behalf, to appease his justice, and render him propitious. By them he is our eternal and all-powerful advocate with him.—(1 John ii. 1.) For Christ in his resurrection, and in heaven continues to perform for us the office of our only true Mediator. Abraham, Moses, and the other holy men, have been employed by Almighty God himself, as mediators of intercession, to address him in favour of his people. But Christ our Lord, is the only Mediator of redemption, through whom alone we, and all who intercede for us, can have access. By his divine nature he is God, and by his humanity he is our brother; sure—by reason of the dignity of his divine person, and the merits of his passion—to obtain whatever he requests in our behalf.—What unbounded love and confidence ought we not to express as often as we think of the Lord Jesus in quality of our most affectionate intercessor and all-powerful advocate! Ah; shall we ever basely forget his immense charity both in this, and in every other endearing instance of his infinite mercy and goodness towards unhappy man? Or rather, can our excess of ingratitude proceed so far? Let us, on the contrary, this day salute with all affection the sole King of our souls, our Redeemer, and our God, begging of him to establish in us the perfect reign of his love.

The resurrection of our Lord is the model upon which our conversion must be formed. This pattern we imitate by walking in the newness of life,—(Rom. vi. 3,) and by acting in conformity with the principles of the new life,—(Col. iii. 1, 2); being hence-forward dead to what we were before—to all inordinate desires of the flesh and the world, and alive only to God. Have we a mind to know whether we have any share in the resurrection of Jesus Christ? We must, then, examine whether this spirit of the new life of his grace is the spring which moves us in all our actions and desires; whether we are fervent in all good works, to execute the will of our heavenly Father: in a word, whether our interior and our whole conduct are conformable to Christ in his glorified life, secluded from the world, and altogether heavenly.

To the Very Rev. Dr. Kennedy, V. G. B.

MY DEAR DR. KENNEDY,—You have already perhaps learned, and you may see by the place from which I date this letter, that since the last time I had the pleasure of wri-

ting to you and your good Prelate, I have shortened by a great deal the distance by which we were separated. It has pleased Divine Providence, that I should be transferred to this poor portion of the Lord's Vineyard, from a place, I loved, because, God had been pleased to impart more than a blessing on my poor exertions to establish his Divine Kingdom there. The Mission of Bangalore was my first and almost my only field of labour in India. I had just completed there a large Church, for which I had five years hard struggle, and settled on its Belfry, a fine Bell, purchased from the Government of Madras, by the soldiers' subscriptions. My schools in a very flourishing condition, increased my joy, surrounded, as I was, by a friendly people, whose happy countenances cheered me on, in the good work undertaken for God alone. I had little thought and still less desire to be torn away from my flock, when (you know) a voice came from Rome: I heard it, and thought it my duty instantly to obey. I left Bangalore on the 26th of December, deeply affected: chiefly, when I saw large drops of tears coursing down the cheeks of the brave Hussars and Artillery—men, whilst they were falling on their knees to ask my farewell blessing. Oh! yes, it was then I knew best the noble hearts of those good sons of Ireland! God bless them!!! Such is my constant prayer ever since. I went to Pondicherry to join my party, who arrived there from Europe in last September. With them I embarked on board the *Charles Dumeryue*, on the 16th of January. We were much against my will, detained for three weeks in Madras. On the 15th February, we found ourselves in the Coringa Roads. It was a Sunday; we were anxious to land at Coringa and proceed thence to Yanam. But no boat could be got to go there. We then availed ourselves of a boat to Juggernapooram. I knew there was a Catholic Family there, and went immediately to ask for the use of a room, where we might celebrate the holy Sacrifice of the Mass. How agreeable was our surprise, to find a very neat Chapel, with an adjoining room for the Priest, in the village. The little congregation of the place assembled immediately, to pray and bless God with us. I preached to them in English, as almost every one of them understands that language, heard a confession in Tamil, and baptized four children, two of whom were of Heathen parents; but adopted by Catholics. I put under instruction a little girl, aged ten years, who is still without Baptism although born of Catholic parents. Thus began in that little place, where we landed by chance, the new mission entrusted to my care. Thus also God was pleased to give us a little consolation in com-

penation for the anxiety of mind into which a combination of circumstances had thrown us. A Catholic Family sent us an excellent breakfast, to which, joy and appetite allowed us to pay due honor. The same family, named Saulies, put at our disposal their sailing boat which took us rapidly to Coringa, whence we proceeded the same day to Yanam. There we met the most hearty welcome from Mr. Boucher and his excellent lady. Their house and table were at once offered to our party, as long as we might wish to remain. We celebrated there in the French Chapel, a solemn Mass, in honor of the Holy Ghost, together with a benediction of the most Holy Sacrament, to implore the Divine Blessing on our mission. The whole of the little colony with *Monsr. l'Chargé de Service* at their head, were in respectful attendance. I had then the pleasure of preaching in my own language for the second time only during 7 years mission in India. Having partaken of a farewell dinner, kindly ordered for us, by the excellent lady of Mr. Lacombe, we went down the fine river Godavery, in the sailing boat of that good hearted French-Gentleman, and were thus taken to our ship again. We at length arrived under the Dolphin's nose, which you know so well. We cast anchor on the 19th February, at 4 o'clock P. M. and soon after got on shore. How agreeably were we surprised to meet, when going ashore, a boat full of Irish veterans and pensioners, coming out to welcome us. At the same time, we observed, the beach crowded with people. All the Catholics, men, women and children, had come to the beach to welcome us. I shall not attempt to describe what passed then: the eagerness of those fine Irish men, who carried us from the boat on their vigorous arms; all countenances beaming with joy; every tongue echoing the kind welcome of the heart, the little children running and jumping on the sand, &c. As to me, I became a subject of kind contest between the representative of the Irish portion and the Deputy of the Rev. F. De Attaide. As soon as they made known to me their credentials, I gave myself most honourously to both, and instantly set on the Tonsons of the Clergymen. We were thus conveyed through the principal road, under the musical song of the bearers crying out at the top of their voice the stoutest *Ho! Ho!* they could elicit. Our first visit was to the Chapel, where the good F. Attaide though afflicted with bodily infirmity was waiting for us before the altar, which was splendidly lighted. Here I am now, having to go again through the fastidious study of a new language, in order to be able to do some good for these poor Natives. My party consists of 4 Priests, 2 lay brothers, all from

Savoy, and 4 little boys, I took with me from Bangalore. I left one of the Priests at Yanam with a brother for some time: I hope to have some Nuns soon to take charge of the girls' school. The authorities here are very kind to me, and some of these gentlemen are glad at the prospect of Nuns being established here. The Rev. F. Attaide submits with pleasure to my jurisdiction, and I confirm with satisfaction his position of so long standing. I am seriously considering what can be done either for the enlargement of the Old Chapel which is quite insufficient, or for the building of a new one. I have carefully examined the Fort and Town, and, you know yourself, there is not a bit of ground to spare. Do I not tire you with these, perhaps too insignificant particulars? If they afford you any interest as a piece of news, well and good. They are at all events sent you in friendly return, for all the particulars of a similar tendency, you had the goodness to furnish me with. Be pleased to present to His Grace my respectful and best compliments. With sincere regard.

I remain, my dear Dr. Kennedy,

Your's truly in Christ,

H. GAILLOT,

Vizagapatam,
26th March, 1846.

Pro. Vic. Apost.

TO THE EDITOR OF THE BENGAL CATHOLIC HERALD.

SIR,—It is not rare to hear from your valuable paper that Catholic Establishments of education are raised in different parts of India, through the zeal of our Apostolic Vicars and through the liberality of the Anglo-Indian public of every creed and denomination. I am happy to state that you may add to their list, a new European Female Orphanage at Agra, the Corner Stone of which was laid on Sunday last. The new building will be raised under the Superintendence of the Rev. F. Bonaventura, and will be one hundred and forty-four feet in length, by sixty-eight in breadth. Every measure has been taken to render the place comfortable for the orphans, and every care has been used to provide for the preservation of their health. After a fair estimate, it is found, that the structure of the building will cost between nine and ten thousand rupees, besides the other expenses of furniture, Out Offices, &c. Now you will permit me to give you a sketch of the beautiful and impressive ceremony which took place on the occasion.

The Rev. F. Bonaventura commenced the High Mass at seven o'clock, and the Choir was attended by the Religious Ladies, who

by the melody of their voices, and by the appropriate notes of the Seraphine, reminded the faithful that they had entered the Passion week. At the conclusion of the Gospel, the Right Rev Dr. Borghi mounted the Altar, and made a stirring address to the Congregation in behalf of the new proposed Institution. He pointed out the immense advantages that were to be expected with regard to the religion and morals of the destitute Military Orphans. He reminded his hearers of the strict duty of charity and gratitude, they owed to the helpless orphans: whose parents had sacrificed their lives in the late war of the Punjab, in order to preserve the lives and property of thousands of Christians in India. He expressed his full conviction that Christians of every Creed, and especially the Officers and Soldiers of the Gallant Army of the Punjab; would come forward in support of such a Philanthropic Institution, which shall be the best testimonial that can be erected to the memory of the brave soldiers who fell on the Field of Victory. Taking occasion from the Gospel of the day, he expatiated in these words of the Saviour: "Which of you shall convince me of sin?" and he concluded, that we being all sinners, we are under the necessity of redeeming our sins by works of charity; which through the merits of Jesus Christ will enable us to find mercy before God at the awful moment of death.

After the celebration of the Mass, his Lordship was robed in his Pontifical vestments, and in the meanwhile, the procession moved out of the church towards the spot, where the new orphanage is to be raised.

Three Irish pupils attired in white and adorned with crowns of artificial flowers, carried the Cross and Candlesticks, and they were followed by two Religious Ladies, supporting another pupil that was holding a silver plate, covered with a rich drap, which contained the parchment with the inscription to be placed under the corner stone. Ninety-four girls belonging to the Convent School, dressed in white and with flowing veils on their heads were coming afterwards followed by twelve Religious Ladies, the clergy, and the Catholic Congregation. The Hymn *Ave Maris Stella*, and Psalms were chaunted during the procession, by the alternate choirs of the clergy and pupils, whose innocent and sweet voices produced the most touching effect. Arrived on the spot, His Lordship took his place before a neat altar, surmounted by an elegant canopy of Crimson, and adorned with variegated garlands of flowers. He began the ceremony by the blessing of the water, with which, he sprinkled the corner stone and the excavations for the foundations, repeating at the same

time the impressive formula according to the Catholic Ritual. The Lady Superiress, accompanied by a Lady assistant, went down to the designed spot, and his Lordship with a clear voice, read a copy of the inscription, which is as follows:—

In the year of our Lord
One Thousand Eight Hundred and forty six.
The fourth of the Calends of the month of April,
Under the Pontificate of Gregory XVI.
During the reign of Victoria I.
Queen of England.
India being governed by
His Excellency, Sir H. Hardinge.
The Anglo-Indian troops being commanded by
His Excellency, Sir Hugh Gough.
The N. W. Provinces being ruled by the
Honorable J. Thomason, Esquire.
In the presence of the
Right Rev. Dr. J. A. Borghi,
and of the Clergy and Congregation of Agra.
The corner stone of this
European Female Orphanage.
To be erected for the reception
and education of the Military Orphans.
And chiefly for those of the
Gallant and Victorious Army of the Punjab,
Was laid down by Mary St. Theresa.
Provincial Superiress
of the *Congregation of Jesus and Mary.*"

His Lordship having ended, the Lady Superiress laid down the Corner Stone in its place, and at the same time, a royal salute from two pieces of Ordnance was fired, accompanied by a merry peal of the bells. After which, the procession returned in the same order to the Church singing the *Te Deum*, and at the conclusion of the ceremony, His Lordship imparted his Pastoral Benediction to all there present.

I have the honor to be, Sir,
Your's sincerely,
A. FRIEND.

—
DR. PUSEY.

THIS learned and eminent divine, it will be perceived from his sermon which we print in another column, has made his public appearance again as Canon of Christ Church, after a suspension of nearly three years, for the public expression of certain opinions, which were not deemed orthodox by the VICE CHANCELLOR of the University of Oxford. To the surprise of many English journals, who rejoice in an ultra, true English Protestant spirit, Dr. PUSEY, instead of being lowered in his Catholic tone, and abashed from human authoritative punishment, delivered his opinions with the meekness of a real believer in Christian truth, but also with the boldness of one

who was prepared to suffer and undergo all hazards for the truth as held by the Apostles, Saints and Martyrs of the Church. He said "his recent punishment proceeded not from the VICE CHANCELLOR but from Heaven, and that it was inflicted for *secret faults which GOD knew in him, and from which, he trusted, HE desired to cleanse him.*" His text was the high and solemn one of the Catholic Church in all ages, from which she derives her divine authority. It was from the 20th chapter of St. JOHN, and the 21st to the 23d verse for his text—

"Then said JESUS to them again, Peace be unto you; as my Father hath sent me, so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever's sins ye remit, are remitted unto them; and whosoever's sins ye retain, they are retained."

In illustrating the Divine Commission, the Doctor said—

"The greatness of the power thus intrusted to man, might well exceed our belief, and make us tremble to execute it, and almost doubt as men, who doubted whether we had it. But our Lord premised his commission with these brief words, *conveying at once its extent, and the rule and guidance of it:—As my Father hath sent me, even so, I send you.*"

The *Times*, though professing to be averse to religious discussion, says; "We need hardly say, that the assertion contained in the sentence above quoted, is one that has long been stoutly maintained by the Romaniist. Once prove that *human* power is not inferior to that of heaven,—that the ability to forgive and punish rests equally with the Creator and the creature, and what sacrifices shall not be made to purify the soul, what bribes shall be sufficient to satisfy the greedy man, in whom this power lives? If sins may be forgiven, forgiveness may be purchased, and if forgiveness may be purchased, sinfulness may be indulged. Not so, says Dr. PUSEY; for "true repentance must precede the priest's forgiveness."

And Dr. PUSEY'S is precisely the doctrine enunciated by the Catholic Church. Without that preliminary on the part of the penitent—without real and true repentance—the voice of the priest, who is only the organ through whom the Divine founder of Christianity speaks—is but a *vox et preterea nihil*. As to the argument about "human power," "punishment," and the "creature," they are the exploded sophisms of a self-thinking and self-seeking age—of Protestant self-judging and of liberty of thought and interpretation.

PROPAGATION OF THE FAITH.

Mr. Cronin, Assistant Inspector of Police,...

1 0

BENGAL CATHOLIC ORPHANAGE.

THROUGH REV. D. EGAN.

From H. M. 94th Regt. Fort William,	13	12
Granadier Company, No. 7, ditto,	21	0
" " " " " " " " " " " "	4	4
Mr. Cronin, Assistant Inspector of Police,	3	0

CHITTAGONG ORPHANAGE.

BISHOP OLLIFFE thankfully acknowledges the receipt of the following donation.

Mr. A. Baptist, (*Tullah & Co.'s*) Rs. 10 0

N. B.—Other donations for this Indigent Establishment are earnestly solicited.

BOW-BAZAR CHAPEL.

Donations received for ornamenting the Altar or Repository, on Monday Thursday.

A Pious Catholic Lady, ...	Rs. 10	0
Mr. A. Baptist, ...	5	0
The Misses Hobsons and Friends, ...	9	8
Miss C. A. D'Cruze, ...	5	0
Mrs. Gill, ...	2	0
A Convert, ...	2	0
A Poor Native Christian, ...	0	4
Received in the Donation Box, ...	7	8
Mrs. Caroline Rodrigues, 5 dozen of Wax Candles, 20 seers of Coconut Oil and a box of Artificial Flowers.		
Miss Boyd, a large box of Artificial Flowers.		
Mrs. D'Cruze, Gold Lace and Fringe, with 2 bunches of handsome French Flowers.		
A poor Widow, one piece of Book Muslin.		
A pious Catholic, a piece of Lace.		
Mr. Martin, 8 Large Candles.		
The Widow's Mite, Candles and Incense.		
A poor Catholic, some Candles and Incense.		
Mr. Rodrigues two large Glass Lamps, for the Bow-Bazar Chapel Gate.		

Selections.

A Cat Buried alive.—Last week a hind at Fenton, near Wooler, had occasion to re-open a potato-pit, when to his great surprise, his lost cat came crawling from beneath the straw, a mere living skeleton! A month had elapsed since the pit was opened, at which time poor pussy had unfortunately entered and been covered up.

Progress of enlightenment in Sweden.—The Municipal Council of Christiana has just signed a contract with a London merchant, whereby the latter is bound to light that city with gas for thirty years from the 1st of September next.

University Tests.—We hear it reported, on authority which we believe may be relied on, that government intend, in the course of the approaching Session, to propose the abolition of the Scottish University Tests.—*Witness.*

ON EASTER.

WHAT strain from on high wakes the bosom's devotion,
And soothes every heart-rending sorrow to rest,
And thrills through the soul with a tender emotion,
And wakes each fine feeling that dwells in the breast.

'Tis the hymn of the Seraph, the anthem of praise ?
That floats on the gale from the regions of bliss,
And never could Angels their harmony raise
On a day more transporting and joyous than this.

The Saviour of man—once the victim of sorrows—
Now smiles on the misery that darkened his doom,
And the glory that circles his Majesty's honours,
Now brightens the horrors that hung o'er his tomb.

He rises, the conqueror of death and of hell,
The spirits of darkness depart at the sight ;
And thus has his rising destroyed the dark spell,
And illumined the soul with a heavenly light.

Ye Angels rejoice in the full tide of praise,
Ye Cherubs receive him in transports of joy,
Let the song of his justice and mercy loud raise
Your harps and your timbrels for ever employ.

Lo ! nature exults at the rise of her king,
Each hill and each valley his praises resound ;
Let the Jew and the Gentile in canticles sing,
And Angels in ecstasy echo the sound.

Rejoice then O man, tune the soft strains of pleasure,
Let the raptures that fill you in harmony speak,
And soon may our Saviour, our hope and our treasure,
The gloom of affliction and misery break.

In the hour when the cross was the scene of his woe,
Nature grieved at his sorrow, yet man did not save ;
And thus by his rising he left here below
The terrors of death and the gloom of the grave.

Let us then on this day the sweet anthem raise,
At the triumph which opened Heaven's portals to man,
A triumph which closed, in a bright glorious blaze,
A life which in misery and sorrow began.

And Oh, as we pour forth our transports of bliss,
• May Angels record them in th' archives of love !
That Christ, with a rising as glorious as this,
May crown us with joy in the realms above.

Premature Interment.—The *Constitutional* states that the cases of premature interment prevented by fortuitous circumstances amount in France since the year 1833, to 94. Of these, 35 persons awoke of themselves of their lethargy at the moment the funeral ceremony was about to commence ; two recovered in consequence of the affectionate care of their families ; 7 in consequence of the fall of the coffin in which they were inclosed ; 9 owed their recovery to wounds inflicted by the needle in sewing their winding-sheet ; 5 to the sensation of suffocation they experienced in their coffin ; 19 to their interment having been delayed in consequence of doubts having been entertained of their death.

DR. PUSEY'S SERMON.

Our correspondent at Oxford writes as follows under date of Oxford, Sunday, Feb. 1 ;

"This morning, at an early hour, the doors of the Cathedral were besieged with hundreds anxious to hear Dr. Pusey, and on being opened every available place for hearing within the building was immediately filled. The Vice Chancellor, attended by thirteen of the heads of houses and both the proctors, having, with some difficulty, made their way through the dense crowd, took their seats about half-past ten o'clock, and Dr. Pusey having ascended the pulpit, and made the bidding prayer, took the 20th chapter of St. John, and the 21st to the 23d verse for his text—

'Then said Jesus to them again, Peace be unto you, as my Father hath sent me, so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost ; whosoever's sins ye remit, are remitted unto them ; and whosoever's sins ye retain, they are retained.' Dr. Pusey then commenced with a slight allusion to his suspension, which he spoke of as a judgment from the Almighty for his secret sins. In that sermon he had never intended to speak controversially, but there were those who thought that when particular mention was made of the channels of grace that they forgot Him who was the means of grace. He wished rather, to have dwelt on those gifts conveyed in the Eucharist on which they might have all been united. He dwelt on that sacrament, first, as the means by which the sinful body was made clean ; secondly, as a commemorative sacrifice. Quoting, in support of the latter, Bishop Wilson's prayer, before administering the sacrament, that the ministers may be worthy to offer the sacrifice, the clergy acting not instead of, but as ministers of Christ. Dr. Pusey then arrived at the great subject of his sermon—viz, private confession and absolution. God alone can forgive sins ; but would he forgive them less by conveying his forgiveness through ministers. When in the words of his text he said, "Receive ye the Holy Ghost ; whosoever's sins ye remit, are remitted unto them," who honoured him most, those who observed the command, or those who neglected it ? In the daily prayers of the Church confession and absolution preceded the Lord's Prayer, and it made them fitter to hear his Divine word, and join in praise and thanksgiving. In private absolution the Church spoke words which if she were not authorised to use were nothing less than Blasphemy, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost ;" and in the service of the Visitation of the Sick, the Church exhorted her priests to move sick persons to make confession of their sins. The doctor then spoke of the 'intense longing' of the penitent for absolution, and the 'thrilling awe' of the priest, when he used the words 'by his authority I absolve thee,' and that in the name of the Trinity. In speaking of the doctrine of the keys, of the power to loose and to bind, he alluded to the lost discipline of the Church and that the Articles of the Church allowed the power to bind. The office of the clergy in the present day was not so much with the power to bind as with the power to loose to.

the penitent, to minister to those who want comfort. In healthful times the power of the keys was not doubted, the submission to the discipline of the Church showed the acknowledgment of her power of forgiveness. The discipline was the token of the power to loose sin. No one then said by what power or authority do you do these things? Do the lame walk? Do the blind see? And when asked how they did them, they might say with St. Peter, 'through faith in his name.' The practice of the Church became the commentary upon the word.—For instance, infant baptism showed the command conveyed in the words 'suffer little children to come unto me.' The Church proposes, faith receives, and the Holy Spirit works. The doctrine of the keys was authoritatively given three times before the Resurrection, to St. Peter, 'I give unto thee the keys of Heaven,' and then to all the apostles, at their solemn inauguration, 'As my Father sent me, so send I you.' The greatness of the power thus given to men was indeed sufficient to make them tremble. What angel in Heaven could have used such words so comforting to the penitent? By baptism they were brought into the fold; by absolution they were restored who had broken away. All sins were forgiven, none were excepted, great and small; all may have pardon who are penitent; none are excepted, 'whose sins ye remit are remitted unto them,' full, present, absolute, and universal forgiveness. Many object to the idea, that power is given to those who may abuse it. Did they not find the Almighty showing his power in the weakness of his instrument? As examples, Joshua commanding the sun to stand still, and the spirit with which Paul answered Felix. It is not the man who speaks, but our Lord by the Spirit. Dr. Pusey instanced the Incarnation as showing the conveyance of grace by man. The Passion as bestowing the fruits of the Spirit through suffering, and love in the relieving of others who suffer. If any were deluded by the feigned repentance of others, God was the judge; yet God doth not the less convey grace through his servants, although some use it wrongfully. Baptism was not less the laver of regeneration, because some received it not in faith, nor the Holy Eucharist, less the means of grace because some received it unworthily to their own damnation. His whole object, in the series of sermons he had preached, was the comfort of penitents. The church allowed private confession, and quoting the words of Latimer 'Would to God it had ever been kept in England.' They might, however, be thankful that it was not compulsory, but that the working in the Church was now from within. The discipline of the Church did not constrain the disobedient, but allowed them to bind up the broken-hearted. They could not bear the sudden restoration of its discipline; let them wait patiently for the Lord's doing.—'The people shall be willing in the day of thy power.—All will be well if man attempt not to outrun God. Dr. Pusey then alluded to an Infidel in another land, who spoke of the corruption of the power of the keys. It depended on the clergy, whether the power they had, lifted nearer Heaven or placed them deeper in Hell;

whether more blessed or more deadly in its effects. The aid of constant prayer was necessary. They were not so much in peril, when they feared, as when they feared not. He then spoke of the unhindered pride and corruption of the tens of thousands now growing up in the manufacturing and mining districts, whose hearts were not opened to parent or to priest, but to Satan. The restoration of private confession, the preacher spoke of, as being full of difficulty. Blessed as the office was, still experience showed it to be full of peril, and only to be sought with repentance and mortification by those who are seeking to live to God. Sin was awful to handle it was difficult to hear and not be defiled. They must keep jealous watch over themselves, framing themselves with discipline, taking care not to be blind leaders of the blind. Hate all sin, that they may teach others to hate; fervent in prayer, that others may be fervent; loving much because much has been forgiven them, they may show it in their love for others. The power of the keys was not a new doctrine, nor had it ever been wholly disused by the Church, although much overlaid during the last hundred years. Its revival had originated not in the agency of man, but in penitents, who had received gifts of grace, not from man, but from the Lord, through his Holy Sacrament. If any felt the burden of sin, or of any particular sin, it might be a blessing to those to know that some who had been once burdened were now lightened and going on their way joyfully. Dr. Pusey then called the attention of those who were tutors in the colleges to the opportunities they had, and the duties of their station, acting in the place of parents and guardians, in the blessings they might thus confer on their pupils. They needed no new relation between the clergy and the laity, but only to bring into power the resources of the church. Nor must they be disappointed if they did not find instant relief for their sins. None ever prayed to God with sincerity and received a stone. The more their longing the greater his grace. If penitence on their part was sincere, the restoration to grace on the part of God would be complete. The Church did not object to penance; she still rehearsed the examples of Ahab and others in the Old Testament—of fasting and mourning in the New. It was better to repent any how than not at all. Evil days, perhaps, were coming upon them, even the last strife previous to the last day may now be coming. But if they trusted in God he would save them. With some, if released from sin and content, they might go on their way peacefully; with others, brands plucked from the fire by self-denial and mortification, might be means of rescuing others, and be chosen to suffer for his names sake in fasting and in strife, even 'in death off,' bearing about with them, who, through them, knew him, meeting with their reward in the last day, when he shall say, 'Well done, thou good, and faithful servant.'

The above is a brief outline of the sermon, which occupied nearly an hour and a half in delivery; but, as we understand it will be published, it will be sufficient to convey to the general reader the pervading sentiment of the discourse.

—Herald, Feb. 2.

THE Puseyites having gone over for the most part to Rome, great curiosity appears to have been excited as to what their leader would say for himself when his suspension ceased. The gag was taken out of his mouth on the 1st of February, when the Church in which he preached was crowded. He appears to have lost no time in explaining his doctrines, and after reading the report of his sermon, which was given by the *Herald*, it is impossible to avoid asking, what prevents him from following the example of his friends. Perhaps the best answer, though not the one he would give himself, is—Two thousand a year! It is evident that his notions of the priestly office, of the eucharist, of confession, of penance, and fasting are either exactly similar to those of the Romanists, or differ so little that any distinction between them is hardly intelligible, or at least so slight that it is wonderful how a man having such a profound respect for authority can refuse to submit to it altogether. According to the *Globe*, nearly forty clergymen of the Church of England have gone over to the Pope in the last few months, so that they are in advance of their leader. Will he stand all his life like a finger-post pointing to the road which he can never travel?—*The Englishman*.

CHARGE OF HIS EMINENCE THE CARDINAL ARCH-BISHOP OF LYONS, ORDERING PRAYERS FOR THE CONVERSION OF ENGLAND.

Dearest Brethren—We had already anticipated the appeal just made to our charity by our brother and colleague in the episcopacy, the learned Bishop of Melipotamus, in order to obtain the benefit of your prayers for England, that country formerly called the "Isle of Saints," where such numerous monuments and so many peerless relics of Catholicism, eloquently proclaim the glory shed upon it by its pious institutions, its illustrious prelates, its learned schools. When recalling to your memory and your zeal the apostolical work for the "Propagation of the Faith," how could we have ever forgotten such an afflicted portion of the Divine vineyard, so well guarded in days of old behind the stronghold of unity, but now, alas! a prey to the plague of free examination, of private judgment—those two offsprings of the sects and errors which infest that once sanctified land. We have, therefore, chosen one day in the week to unite in prayer and good works, that we might call down grace and light upon the heads of those whom we consider as brethren in spite of their separation, and whom we shall never cease to love, in spite of their prejudices against us.

But, after receiving the letter written to us by one of the most illustrious prelates of England, our supplications must rise to Heaven more numerous and more ardent for the return to unity of a nation once so Catholic. Dear brethren, listen to the voice of this pious prelate, who, speaking, from among the ruins by which he is surrounded, endeavours to communicate to our souls the sentiments which agitate and console his own. "Amidst this desolation," says he, "it has pleased the Almighty to work a change calculated to fill us with consolation. He has

sent us a ray of hope which removes the darkness of futurity. He has made our work slight and agreeable when compared to those of our fathers in the holy ministry; our predecessors sowed in tears, and we gather in joy."

What is, then, the happy change now taking place in England? Let us admire the conduct of Providence towards this nation!

The Spirit of the Maker breathes forth upon dry bones, and restores them to their primitive forms. The voice of God breaks down the haughty cedar whose head towered in the height of science and reason, seeming to bask in inaccessible light, to defy the rains accumulated at its feet by the wind of contrary doctrines and opposite opinions. The voice of God calls forth a great people buried in the darkness of death: He prompts them to return to the path of peace and truth. The Spirit by whom the face of earth has been renewed, stirs conscience, opens the fascinated eye, and lifts up to the heroism of sacrifice, souls which contemplated with fear the loss of their fortunes, honours, livings, dignities. Out of the chaos of systems, contradictions, and errors, the breath of God gives birth to a new order of things, destined to implant unity in lieu of division. Such are the wonders of the Lord, and the unexpected marvels of his grace, in the three kingdoms.

Believe not, dear brethren that the Catholic religion gains proselytes only among such Anglican ministers as their own Church repudiates for their degradation or their ignorance; whom she casts off with delight because she blushes to produce them in a pulpit they would disgrace; at the Communion table they would desecrate; in the Christian assemblies they would scandalise. No; to those degraded beings, ever ready to barter apostacy for sensual joys; to the true sons of Cranmer, who, on the very eve of their desertion, simulate before the Faithful that belief which they know no more; who, when banished from one diocese, drag along with them into another the burden of their shame and their uselessness—to those men, I say, Rome never opens her doors.

Cast your eyes upon the list of the doctors belonging to the celebrated University of Oxford, who have come to ask for an asylum at the feet of the Church, our Mother. Tell us if those venerable men be wanting in high feelings, deep science, or regularity of conduct.

Consider the sacrifices to which they consent; the contradictions to which they submit: the human hopes which they renounce, and tell us if we have not some right to congratulate ourselves upon their recent conversion; if we may not feel a proper sort of pride on seeing enlisted under the banner of Catholicism, writers, who will devote to the defence of religion the same talents they too long devoted to the cause of schism and heresy. Let our separated brethren place the names they have gained from us, by the side of a Newman, an Oakeley, a Faber; say, shall we fear the comparison?

But alas! dear brethren, how many sheep are there still without the fold! We must bring them back by our ardent prayers. Let us raise our hands and eyes towards the sacred mountains

from whence grace has fallen on our English brethren, and may, perhaps, fall still more abundantly on those of good will, and who are solely the seekers of Jesus Christ. Our heavenly Father wishes us to knock often at the door of His heart, and it is only after repeated applications that we receive the *bread of life and intelligence*. Let us pray without ceasing for the continuation of the impulse which inclines towards the Catholic Faith, the land formerly conquered to Christianity by the Monk Augustine, so that it may soon contain but one fold and one flock.

Indeed, you will, pray dear brethren, for this is still working for the *propagation of the Faith*. And you who, through this admirable institution, have opened to the Gospel the five parts of the world, and the doors of a blessed eternity to saints without number, you will endeavour by your prayers and your good works, to bring back to the Catholic Church that island, which St. Gregory the Great always recommended to God in the Holy Sacrifice, and which he had the happiness to see converted from Paganism to Christianity. You have already made some noble conquests to truth: make sure of one more for that same truth; let England become one of the most holy and most illustrious portions of Christ's inheritance.

You will pray, dear brethren, because you have not forgotten the ties of fraternal charity which unite the Church of Lyons to the Church of England. In our diocese the greatest Pontiff of the kingdom of St. Edward came to ask a refuge against persecution. Hugues, our illustrious predecessor, placed among the happiest years of his life those during which he received St. Anselm, and the companion of his exile, Eadmer, afterwards Archbishop of St. Andrew's, in Scotland. He treated the Primate of England less as his equal than as his *Lord and Father*.* At a later period the Archbishop of Lyons, and his chapter offered the most liberal hospitality to St. Thomas of Canterbury, whose great Bishop came to kindle amongst the venerated ashes of our martyrs some of those sparks of faith, of zeal, of love, which they still possess. On their glorious tombs they learned how to defend, how to die, for the liberty of the Church. St. Anselm took pleasure in repeating the following immortal maxims, which he had found in the lessons of Christian antiquity:—"*God loves nothing so much in the world as the liberty of His Church. He will not take a servant for his spouse.*"†

But to ask for prayers for the Conversion of England, will be to provoke a smile of pity on the lips of those who go on repeating every day that iron, coals, and money are the only end of man on this earth. As for us, we confide in prayer; and if in her secret oratory, a Queen of France, according to Bossuet, gained battles, we know also how powerful for the propagation of the Gospel, may become the humble prayer of a poor woman in her isolated village and her retired, lonely cot. No; we do not believe that the most ingenious machinery, nor the power of steam

nor the miracles of electricity, nor the wonders of industry, no more than the most subtle principles, and the most consummate bravery, can do much for the happiness of the world and the welfare of society. Man lends to man but very weak assistance, and an arm of flesh will ever proffer a most fallacious support; and, indeed, notwithstanding so much excitement of the mind, notwithstanding all our boasted progress, all our wonderful inventions, not one single tear is spared to the poor man; not one single bitter complaint to his heart; not one single chance of ruin and degeneracy is saved to the most splendid fortune. As for us, we place our hope in the Lord, in his merciful Providence, and his Almighty grace! In all the rest we have but little confidence. Pray, therefore, dear Brethren, and ask that the name of God be sanctified by the whole of a great nation, and the reign of Jesus Christ be established in a neighbouring country through the Catholic Apostolic and Roman Church. Pray that the inhabitants of a powerful island enter at last the bark of Peter, where, according to the words of Saint Ambrose, they will find peace of conscience and tranquillity of heart, because He who holds the helm is the very foundation of the Church.*

SYRIA.

SPEECH OF THE COMTE DE MONTALEMBERT.

(Continued from Page 188.)

It was on the 16th of October last that the Ottoman Minister began his operations by a disarmament professing to be general, and at the same time by the arrest of the Christian Sheiks. Against this arrest the agent of France very properly protested, on the 24th of the same month. I believe so, at least. The Minister of Foreign Affairs will set me right, if, as it is but reasonable to expect, I should commit some errors of detail. The arrest and the disarmament were simultaneous. Well, notwithstanding this disarming, all the correspondence agrees that up to the end of November the Druse Chiefs and their dependents, even at Beyrout itself and its neighbourhood, had preserved their arms, while the Christian Sheiks were deprived of theirs. We shall see directly how much more flagrant this inequality was, and the horrible consequences that followed it. Not only was this measure not practised on the Druses, to their detriment, but it had been veiled with monstrous barbarity against the Maronite population.

Thus it was that they proceeded.

They took the state of the population in the year 1840, before the civil wars, before all those losses that different events have brought upon the people of this country. They said: Such or such a village had 150 men fit to bear arms in 1840, let it deliver up 150 muskets. The inhabitants of that village would reply: We are no longer 150 men qualified to bear arms, we are only fifty or sixty; therefore, we ought to hand over fifty or sixty muskets, and no more. And, in fact, we have no more. No matter, they must be furnished, or if not, you will be basti-

naded, tortured; you, your priests, your wives, your old men; if you have not the muskets, you must buy muskets, to give us. I forgot to state that the Maronites, who are not a warlike race, were for the most part disarmed in the preceding civil war.

The Druses had retained a great part of the arms of which they robbed the Christians. The latter went to those who had despoiled them; they said: Here is money, give us back our muskets. This succeeded in several cases. Maronite peasants were known even to go to Beyrout and other places to buy muskets, in order to give them up to the Turks.

But all this did not suffice. When they had exhausted their resources, when they had parted with all they possessed to purchase arms, every imaginable cruelty was employed against them. Take note, that it was a regular Government that proceeded thus; I do not speak of the exploits of a band of savages or brigands, I speak of the agents, the representatives of the Ottoman Porte. As the fixed number had not been reached, it was then that, in order to constrain them to deliver arms, which they supposed were concealed, the Turkish authorities poured out upon these unfortunate populations, regular troops, who, with the help of the Druses, committed all those horrors that have excited public opinion, and which, of course, have not escaped your attention.

I wish I could dispense with the duty of recalling them, for it is a painful task, and one that so revolts against all the feelings of nature and of modesty, that I shall experience the greatest difficulty in performing it. I will presume, then, that you are cognisant of these details, and I shall confine myself to reminding you, that all that historians have related of the most barbarous times, was equalled and perhaps exceeded in the districts of Djesin, Desrouan, Deir-el-Kamar, Jazir, and others. There, the women have been notoriously submitted to the utmost outrages, and the most abominable tortures, plunged in water, and then suffocated with smoke; there, the old men, and even the children were tortured; the priests were flagellated and hung up with their heads downwards; the Bishops themselves were beaten with rods, and the Holy Sacrament was dragged through the mud. There were at Babda monks, whom they forced to dance like turning Dervises, by force of flagellation. Sometimes these sanguinary hordes have returned three or four times in succession to inflict on these unfortunate tribes the same barbarities. Thus, on the 23d Nov., the Druses and the Turks united, entered the district of Djesin for the fourth time, to make the women and the priests of the district undergo the horrible treatment of which I have spoken. In the midst of these monstrosities two facts merit remark. The first, on which it is impossible to insist too strongly, is the complicity of the Druses (understood to be disarmed) with the Turkish troops; they appeared everywhere, and, in certain places, they were more numerous than the Turks; and here, as they ever were, more sanguinary, more barbarous than the Turks. And thus it is, that Turkey respected her neutrality between these races.

Next, you must be made aware that the Ottoman Minister has had recourse to another kind

of cruelty; he has not hesitated to make a war upon of famine against these unfortunate people. The harvest of the year had been very bad; there was a great scarcity of grain. Corn was brought in by sea, but the Ottoman Administration immediately seized it, and said; This corn can only be sold to such of the inhabitants as bear certificates purporting that they have delivered up muskets to the Ottoman authority.

Now, those who had been lucky enough to satisfy the exigencies of the Turks, by remitting the required number of muskets, had, of course, spent their money in buying these muskets, and they had nothing left wherewith to purchase corn; those, on the other hand, who had reserved their money, could make no use of it, as they could not procure the certificate attesting that they had furnished the guns demanded of them. It was thus found that the supply of corn was perfectly decisive, and that the horrors of famine had been added to all the other horrors which I have already described.

Such was the system which was in full application up to the 15th of December, (the date of the last letters which I have received,) under the Ottoman Government, and by a high functionary of that Government, sent with the concurrence of all the powers, and as a concession granted to European diplomacy. It was thus that the number of 18,000 muskets was raised, on which they plume themselves, perhaps, as on a victory won for the sake of civilization.

Further, Chekib is not alone guilty; there was one Namik Pacha, Seraskier of Araby, with 25,000 regular troops, who took part in all these horrors. This Pacha came here into the West; he is reckoned among the Turkish Reformers; and it is in this way, that he has accomplished his mission.

No one will dispute the truth of these melancholy recitals; they are drawn not only from the French correspondence, which might be suspected of partiality, but also from all the English and German correspondents, and even from the Franco-Turkish journals published at Smyrna. And if a new proof of this melancholy state of things were necessary, it would be found in that curious avowal delivered some time ago in Edinburgh, by the famous Commodore Napier, the very man who was the chief author of the expulsion of Mehemet Ali from Syria, and who took the leading part at the bombardment of Beyrout, in 1840.

Hear what he said at Edinburgh, where a festival was given him, on occasion of presenting him with the freedom of the city:—

"The Government sent us into Syria to deliver that province from Mehemet Ali; but I regret to have to declare that the inhabitants of Syria have fallen under a despotism *ten thousand times worse*. The greatest sorrow of my life is my having assisted in driving out of Syria the Pacha of Egypt, and having aided the Turks in establishing among the Christians of the Lebanon—those last and noble remnants of the Christianity of Asia, the most infamous Government that ever existed."

You know that the English do not mince their meaning, and the expression I have uttered is taken literally from his speech. After such tes-

timony, after this expiation, so to speak, on the part of a man who contributed so much to bring about the existing state of things, there can be no doubt upon the subject.

Nevertheless, if there be any one who would refuse belief to anything short of the official language of the Ottoman Minister himself, he may still be convinced of the reality of these things. For example, Chekib Effendi has had recourse to a tolerably absurd means of consoling his victims. He collected the Chiefs of the country at a sort of political assembly at Bettedin, and then he delivered a speech to them—a sort of parliamentary address, in which he told them, among other things, that he had bound himself, at the foot of the Sultan's throne, to the holy obligation of preventing any one of his Highness's subjects from suffering the least wrong; and he added, that his Highness, whom he modestly compared to Solomon the Wise, and Alexander the Great, had deigned to grant them a general pardon, and what had taken place was passed.

Hear, Messieurs, how he expressed himself, in the midst of the terrific events which had taken place under his authority in the Libanus: "What is done, is *done*." In truth, an admirable axiom. If ever a representative government should be established in Turkey, this Minister will evidently be appointed to draw up the speeches from the Throne, or elected reporter of parliamentary addresses. (Laughter and murmurs.)

Lastly; there is but one single voice, but one single cry in the country, on the final result of these events. This result, behold what this result was, according to the avowal of every individual acquainted with it. Here it is: The Lebanon is lost; all the Christian population of the Lebanon will be completely annihilated; or reduced to apostacy: that is to say, constrained to renounce their Catholic faith and pass over to Islamism, or to embrace the Greek schism, which is nearer to their creed, and which will secure them the protection of Russia; for Russia, as you know, is believed in the East to exert an efficacious and all-powerful influence over the Ottoman Porte.

(To be Continued)

CONVERSION.—At Lisieux, says *Le Normand*, on the Feast of the Epiphany, Mrs. Hatton, of London, made abjuration, and received baptism from the hands of the Abbe Le Bourgeois, Vicar of St. Peter's. She was converted by the letters of her two daughters, one of whom is a nun, and the other a boarder in the community of Providence, at Lisieux. She has two other daughters, still Protestants. The service was very interesting, and the prayers for "unfortunate England" were repeated with increased fervour after so touching a ceremony.

At Arras, M. Galichet, a zealous Protestant, was converted, and embraced the Catholic Faith at St. Laurent, a few days ago.

Maurice Miller, the chief Apostle of Czerkism, has expressed his determination to return to the Church, and devote himself to the study of theology, in order to atone for his scandal by zeal as a missionary in America.—*Cork Examiner*.

PRAYERS FOR ENGLAND.

The Archbishops of Rouen, Toulouse, and Bordeaux, the Bishops of Troyes, Rochelle, Chalons, Bayeux, Mans, and Metz, have published pastoral letters, in accordance with the appeal of Dr. Wiseman. In these dioceses public and solemn prayers have been ordained. Novenas will be kept in all the churches and chapels. Besides the special prayers to be added to the Mass during the Novena, the priests are requested to celebrate the Holy Sacrifice, in order to obtain of God the return of England to the bosom of the Catholic Church. The religious of various communities and the Faithful are requested to communicate once or more with the like intent. On the whole, twenty-eight of our Bishops have publicly responded to the expressed desires of the celebrated coadjutor of the Venerable Dr. Walsh. A letter in the *Augsburgh Gazette*, dated Rome, on the 19th inst. says:—"On the 14th of this month the Vicar-General of the Catholic Church, the Cardinal Patrizi, addressed a *mandement* to the population of Rome, in which he says, that a great number of persons remarkable for their piety had earnestly prayed for permission to celebrate at the Church of Gesu, a Novena, for the ulterior propagation and final success of Catholicity in England. He adds, that the Holy Father not only granted the required permission, but also promised to all the Faithful who may take part in this Novena three hundred days of indulgence for each visit, and a plenary indulgence to all those who are five times present during the Novena, provided, of course, that they neglect not the duties of confession and communion."—*Tablet*.

PENAL LAWS AGAINST RELIGIOUS ORDERS AND JESUITS.

LORD JOHN MANNERS, to prevent misunderstanding, would beg to know if the Lord Chancellor's Bill proposed to repeal the penal laws against Religious Orders and Jesuits?

SIR JAMES GRAHAM said it did not.

LORD JOHN MANNERS should then ask his hon. and learned friend not to press his motion to-night. When the proper time came he should be happy to discuss—or, rather, he should have the pain of discussing—with his hon. friend the member for the University of Oxford, the charges he had brought against the Jesuits and Religion, of the Roman Catholic Church. At present he would only say, that he could not conceive that the Church of England could be defended by such a penalty as was imposed on the regular Catholic Clergy. (Hear.) He thought that the Church of England had a right to demand that she should have perfect freedom to expend her means to meet the increased wants of an increasing population. She had a right to demand that her ancient landmarks should not be swept away, nor her bulwarks destroyed. She had a right to make such demands, but he could not think that she would be benefited by retaining penalties as alien to the spirit of Christian charity, as the Government that imposed them was averse to the cruelty of enforcing them. (Hear, hear.) It was monstrous that, for being Cistercian Monks, or Chris-

tian Brothers, for instance, and devoting themselves to the good of their fellow-creatures, Englishmen should be punished by cruel penal enactments. (Hear!) What made the case, if possible, still more monstrous, was that the very Government which passed these laws, and could maintain, dared not enforce them. It was notorious that, soon after the accession of the present Ministry to power, certain persons in Ireland called on the Government to enforce these laws, and the answer was, that the Government were resolved not to enforce them at all. It was a dangerous example to keep laws on the statute book too bad to be executed, with the deliberate purpose of obstructing the execution. (Cheers from both sides of the House.)

Mr. O'CONNELL applauded the sentiments of the noble lord who had just spoken. The question was, whether Englishmen were of opinion that the profession of the purest and sublimest virtues was a crime which ought to be punished by statutory penalties. (Hear, hear.) All Christendom rang with the horrid brutalities of the monster and tyrant Nicholas and his satellites, against the Basilian Nuns of Minsk. (Cheers from both sides of the House.) And he thought it little creditable to their common Christianity and civilization, that all Europe had not before this made a solemn demonstration of their judgment of those atrocities. (Cheers continued from the same quarters.) But the clauses in the Relief Act, which the Government were prepared to retain, were based on the same principle. The punishments were not so barbarous, but the principle of them was the very same on which were grounded the infamous persecutions of Nicholas. (Cheers.) They had no punishment for being an Atheist, or for being a Deist; there was no law against expressing opinions of the most anti-Christian character; but there was a law to punish virtue; they had a law to punish devotion to God, and the exercise of the highest qualities of human nature. (Cheers.)

LORD JOHN RUSSELL having been alluded to, would only say that his object last year was to reserve to himself the future consideration how far it would be safe to repeal entirely some of the penal statutes. As to these he now thought that the enactment in the Relief Act forbidding prelates to style themselves after their sees, was pre-
rile, and might be repealed at once. But he was not prepared to say that the Regulars and Jesuits should be altogether relieved. It was right that the clauses in the Relief Act should be repealed, for they enacted transportation, and other punishments of that kind which no one would venture to enforce. But it by no means followed that the State was to have no security in lieu of them. No one could be ignorant of the terrible consequence which had resulted in other parts of Europe from the existence of religious Orders—not (turning to Mr. O'Connell)—not because they professed the purer and sublimer virtues, but because they interfered in politics. (Cheers from the Whigs, and a dead silence on the Tory benches.) It might be worth while to consider whether, if these clauses were repealed, the religious communities should not be required to register themselves, as in some instances is the case with Dissenters, and to submit to periodical

visitation—perhaps conceding that the visitors should be Roman Catholics. But this was matter for further consideration.

The Speaker then put the question, and declared the Ayes had it; whereupon leave was given to bring in the bill. Mr. Watson, Lord John Manners, and Mr. Bickham Escott, are the members charged with it. Thursday week is fixed for the second reading.—*Tablet*.

THE COWARD CROWNS OF EUROPE.

The hideous cruelties practised upon the unfortunate nuns of Minsk, under the sanction of the Czar, are at length being proclaimed, trumpet-tongued, to Europe. Yet it is to the feeble diseased old man who fills the chair of St. Peter, that humanity owes the outburst of indignation which is now ringing in the Autocrat's ears. Until the head of the Roman Church had dared, in decrepitude and suffering, to confront the haughty Russian in all his vigour of manhood and power, to lay before him the proof of his barbarity, and to demand from him such reparation as he could offer, how calmly civilized Europe listened to the horrible story of the aged Basilian Abbess. We have else-where spoken much against Popery, but we owe this tribute to the Pope. Nicholas may thank that old priest for the now raging storm.

Yes, the national press, where there exists one, is now speaking out. And yet how utterly inadequate are cold words to the utterance of a tenth part of the detestation in which the actors and abettors of those accursed scenes are held! Phrases of horror, which have hitherto been reserved for the fires of Smithfield, and the massacre of St. Bartholomew, have suddenly been called into requisition for the acts of a Christian sovereign, and Christian priests, in the nineteenth century. Frightful descriptions, which have been wont to chill and curdle the blood, when "God's Revenge against Murder," or Fox's "Martyrology," added to the gloom of a winter evening, have been revived for practical newspaper use in an age of morbid refinement. The paupers dying over their putrid marrow at Andover—the Arabs smothered in their caves at Dahara—the live man baked in the stove at Witebok, are all proofs how little civilization of manners has to do with the progress of humanity.

But these atrocities must not be discussed in a mere paragraph of melancholy reflection: they must be told over and over—told with tearful eye and blushing cheek, where human nature is rebuked—told with loud voice and indignant menace, where despotism is assailed. Let the moralist deplore that man be so guilty; but let the philanthropist tell out the Czars' smile upon such guilt.

It must be recorded for the twentieth century—and may the children of that century shudder when they read—that a convent of charitable Roman Catholic women was suddenly broken up by orders of the Greek Archbishop, in whose province they resided. That being commanded to apostatise from their faith to that affected by their tyrant, these hapless women refused, imploring to be allowed to worship God in the way they have been taught was right, and to go on do-

ing kindnesses to the wretched population around. That thereupon, soldiers plied with brandy, were let loose upon them, stimulated by the deacons of the Greek church to do their work effectually. That numbers of these unhappy women were subjected, in the most brutal manner, to the lust of the most brutal soldiery in existence; many were trampled to death and torn to pieces, and that a miserable remnant, maimed and dishonored (so far as dishonour can attach to the act of a beast,) but still faithful, were reserved for fresh atrocities. Scourged in the most cruel manner, exposed naked to the gaze of a rabble, forced to witness the flagellation of each other, compelled to the filthiest labour in the severest climate, the number rapidly decreased, but not rapidly enough for their tormentors. One of them was ordered to light a fire under a large stove, for her own death. She obeyed, and when the stove was well heated, this woman was thrust in and *baked to death*.

At last these poor women find means to get their humble, piteous petition conveyed to the Father of his country. Nicholas of Russia! All they state is their sufferings—all they ask is mercy. The brutalities continue until, one day, the trembling chief of the nuns is called up by the most cruel of their persecutors—a paper is thrust into her hands, and, with coarse oaths, she is ordered to look at it—to look well—"not with one eye, or an eye-and-a-half—but with both eyes." She finds it is their miserable petition, which has been before Nicholas: he has read it—is aware of the atrocities it describes; and, in his own writing, she reads, '*Whatever has been done I approve of. Let the women change their religion.*' As the poor creature drops the paper, in hopeless despair, she receives a blow on the face, "which crushes the cartilage of her nose," and is mercilessly beaten until, covered with blood and bruises, she crawls away.

And the Pope alone—of all the sovereigns and statemen of Europe—dared to accuse Nicholas of the damnable crime. Truly, the age of chivalry is past.—*English Gentlemen, February 7.*

THE CATHOLIC CHURCH

RUSSIAN ROMAN CATHOLIC PRIESTS. The *Cologne Gazette* gives the following letter from Berlin, dated the 31st ult:—"Ninety-seven of the Roman Catholic priests persecuted in Russia on account of their religion have been made to work as day labourers in one of the towns of that empire. They were afterwards banished to Tobolsk, where they were confined in dark cells. They were threatened with still severer treatment, but were so fortunate as to effect their escape. Some of them have made their way into Prussia, and others have directed their steps towards Italy and France. Some of our ecclesiastics have made a collection for them to the amount of 3,600 francs; and it is believed that the King will give them permission to reside in the diocese of the Catholic prelates of the kingdom. The number of these priests who had taken refuge in Switzerland is

CONVERTS.—Thirty-six Protestants abjured their errors in the diocese of Cambray, and were received to be bosom of the Catholic Church.

PROFESSION OF A NUN.—On Tuesday last one of those solemn ceremonies of religion—the profession of a Sister of Mercy—took place at the Convent of St. Vincent, Wood Quay. The lady who on this occasion, dedicated her solemn vows to the service on the poor, sick and indigent inhabitants of Galway, was Miss Good, the daughter of our respected townsman, Mr. Edward Good, of Abbeygate-street.—*Galway Mercury.*

SISTERS OF MERCY.—Six ladies, members of the community of the sisters of Mercy, arrived in Tuam by Saturday morning's mail, accompanied by the Very Rev. James M' Hale, V. G. P. P., Hollymount. Tuam, will in future, be the scene of the labours of those pious and charitable ladies.—*Cork Examiner.*

SECESSIONS FROM THE ANGLICAN CHURCH

The Rev. H. Formby, Vicar of Ruar Dean, Gloucestershire, has made his public profession of the Catholic Faith at St. Mary's College, Oscott. Mr. Burder, curate to Mr. Formby, has made a similar profession. The number of converts to the Roman Catholic religion from the upper ranks of society, during the last few months, now exceeds one hundred.—Nearly forty are Clergymen.—*Morning Post of Tuesday.*

ANOTHER CONVERT TO THE CATHOLIC CHURCH

It is rumoured that the Rev. T. Chase Michael, Fellow of Queen's College, Oxford, has conformed to the Church of Rome.—*Standard.*

THE FAVOURITE RETREAT OF OXFORD PUSEYITES.—Littlemore is a village about two or three miles from Oxford. It presents nothing charming in its aspect or situation, but is placed in a low, flat country: it exhibits no delightful villas, nor agreeable woods and meadows, but one unvaried, uniform appearance, rather dull than pleasant. In the midst of this village we meet with a building (the retreat of the Oxford converts) which has more the appearance of a barn than a dwelling-house; and in reality, I think it was formerly a barn. This unsightly building is divided by a number of walls, so as to form so many little cells and it is so low that you might almost touch the roof with your hand. In the interior you will find the most beautiful specimen of patriarchal simplicity and gospel poverty. To pass from one cell to another you must go through a little outside corridor, covered indeed with tiles, but open to all the inclemency of the weather. At the end of this corridor you find a small dark room, which has served as an oratory. In the cells nothing is to be seen but poverty and simplicity—bare walls, floor composed of a few rough bricks, without carpet, a straw bed, one or two chairs, and a few books—this comprises the whole furniture! The refectory and kitchen are in the same style, all very small and very poor. From this description one may easily guess what sort of diet was used at the table; no delicacies, no wine, no ale, no liquors, but seldom meat; all breathing an air of the strictest poverty, such as I have never witnessed in any religious house in Italy or France, or in any country where I have been. A Capuchin monastery would appear a great palace when compared with Littlemore.—*Tablet.*

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 16.]

CALCUTTA: SATURDAY, APRIL 18, 1846.

[VOL. X.]

THE DECLARATION OF MAKRENA MIECZYSLAWSKA,

We present to our readers the declaration made by the venerable Martyr of Minsk, at Rome, by order of His Holiness, and signed by four dignified Ecclesiastics. We have taken it from a *Parisian Journal*, and have given it a close translation, adhering to the original text with the severest accuracy. The details which it furnishes present a refinement of barbaric cruelty unparalleled in the annals of suffering. How must not the Emperor Nicholas have felt, when this document was read for him at the Vatican, in the August presence of the Father of the Faithful? Must not its recital have brought a deep blush of guilty shame on the brow of the Northern Nero? This document has branded his name with eternal infamy.

Abbess of the Basiliens of Minsk, or the history of the Persecutions which she and her religious suffered for seven years, for the faith; written from her own dictation, and by the orders of our Holy Father, Pope Gregory, xvi.

"During the summer of 1838, Siemaszko (the Apostate Bishop) invited us three different times, and by letter, to pass over to the schism. In these impious letters; he gave to Saint Basil the name of schismatic; he said that the rule of the order of the Basilians was a gross error which, by the grace of God, he had renounced, and having discovered that the truth only existed in the religion so called orthodox, (the Greek schismatic), he required in quality of pastor, us, his flock, to abandon the Roman Church and the rule of Saint Basil.

The blasphemy of Siemaszko against St. Basil appeared to us most extraordinary, as the schismatics themselves venerate St. Basil, as a saint, and in their monasteries, observe his rule disfigured, it is true, by many errors. What explains the hatred of Siemaszko against St. Basil, and the rage so wickedly manifested during the entire course of the persecution exercised against the Greek—united religion, is, that the Catholics observe his rule as an

invincible buckler against schism—a rule sanctioned by the Church and which the male and female religious of the order of Basil observe in all its integrity.

Siemaszko required that we should subjoin to the invitation which he had sent us, these words: *we have read it*, which would be equivocal to: *we have accepted it*. After the first and second refusal, he strongly insisted; after the third, he threatened us:

In presenting himself for the first time after his apostacy, he angrily demanded of me "why have you not signed the document which I sent you three times?"—Because, in that document, I have found infamous untruths.

"What do you mean by that?"—I wish to state, that being of the order of St. Basil, from which you have apostatized, I would be unworthy of his protection, were I to sign a document so injurious to truth.

At these words, he ground his teeth and exclaimed:—"Silence you infernal hydra!"

Do not call me an infernal hydra, but rather a hydra of truth.

"Who has given you the audacity to speak such language to me?"—God himself.

"Who has taught it to you?"—The Holy Ghost.

"Do you know to whom you speak?"—To an apostate—"Do you not know that I have been your Bishop, your pastor, and that I am now, more than a Bishop, more than a pastor?"—Yes, it is true, you have been our pastor, but now you are the wolf devouring your flock."

Seeing the same courage in all the Sisters, he cried out: "stop and consider what you have been; I have ever known you to be good and mild as an angel, and now you appear to me as a demon."

As long as you have been an angel; I have treated you as an angel; but since you have become a demon, I treat you as I ought to treat a demon.

"I pardon you in favor of the clemency of the Emperor who wishes to grant you three months for reflection; if you acknowledge the truth, you will enjoy your possessions and will merit the favor of His Majesty; but should you persevere in your obstinacy, I announce to you every thing you can imagine, the most frightful."—"We can suffer the most frightful things, but we never will abandon our holy Catholic and Apostolic faith.

After the departure of Siemaszko, we were informed that the neighbouring Convents were subjected to a like indignity. We learned that Siemaszko had addressed similar invitations in writing, to the religious of the Latin rite.

On the third day after this scene, Siemaszko accompanied by the civil Governor of Minsk, Uszakoff, and an armed troop, at 5 o'clock in the morning, forced the gates of the Convent, and entered at the moment we were leaving our cells to proceed to choir. The soldiers placed themselves at the door of our chambers to prevent us from entering. At the sight of the danger all the sisters gathered around me. (This was on Friday.) "Where are you going to?" Siemaszko roughly demanded? To meditation. "To meditation, to meditation"—he said sneeringly; he then added: "By order of His Majesty I have granted you three months; but I have returned the third day, for the evil may become worse. Behold then the last moment of liberty that remains to you: you are yet free to choose between the riches you possess, joined to those which the magnanimity of the Emperor is ready to give you, if you pass over to the *orthodox religion*, and hard labour and Siberia, if you persist in a refusal"—of the two things, we choose the better, that is to say, slave-work and a hundred Siberias, rather than abandon Jesus Christ and His Vicar.

"Listen a little: when by the strength of rods and scourges, I shall have torn off the skin in which you were born, and when another skin shall have clothed your bones, you will become more tractable."

All my sisters raised a cry of indignation, and I distinctly heard the voice of my sister Wawrzecko, who said to him: "cut off our skin, whip off our flesh, break our bones, but we will remain true to Jesus Christ and His Vicar."

At these words Siemaszko ordered the soldiers to drag us out of the convent; he blasphemed horribly, and, maddened with wrath against me, he exclaimed "O blood of a Polish dog! blood of a barsovien dog! I will pluck out your tongue from the roots!"

When we were at the gate of the Church, I threw myself at the feet, not of Siemaszko,

but of the Governor, begging of him in an accent of grief, permission to make our farewell to our Lord Jesus Christ in the most Holy Sacrament. Siemaszko would not allow us; but the Governor acceded to my request. We then in bitter grief proceeded to the Church, and prostrating ourselves before the Holy Sacrament, we prayed together for a moment. "O Lord," we said, "we wish whatever you wish; accompany us, strengthen us, teach us the mysteries of thy passion, for we have an ardent desire and the courage to die for you."

We were thirty-five in number, and, when the soldiers were ordered to expel us, from the Church, thirty-four obeyed the order, the thirty-fifth lay a prostrate corpse before the blessed Sacrament! Her heart was broken with grief and love. This good sister was named Rosalie Sanszecka, a religious of thirty years; she was aged fifty-seven years.

On our departure from the Church, I again cast myself at the feet of the Governor, praying him, to allow me to bring with me a crucifix, as the sight of our crucified Saviour teaches us to carry our own cross. Siemaszko was most obstinate in the refusal; at the same time, he dragged from my hands, the crucifix containing the relics of St. Basil, which was made of silver and enriched with precious stones; but the Governor permitted us to carry before us, one made of wood, and which we used at the processions; I carried it the whole length of the journey, resting it on my left shoulder. Ah! what consolation it gave us during our long and gloomy forced march, from Minsk to Witebsk! it was certainly very heavy, but notwithstanding it was a pleasing weight! it placed before our eyes, the passion of our Lord. Ah! how deep was the wound of the left shoulder on which our Saviour carried his cross to the summit of Calvary, for the redemption of the world!!!

The first day they made us proceed fifteen leagues; (45, miles) we passed the night in a village where we were lodged in the cabins of peasants, some of whom insulted us, whilst others pitying our misfortunes offered to share their homely meal with us; but each of us was escorted by two soldiers, who would not allow us to partake of any prepared food (*quelque chose de cuit*.)

After seven days of a similar journey, we arrived at Witebsk. The cross of Jesus Christ was our strength and our support. This precious crucifix was on my shoulder by day and by night, my head continually reposed at the feet of my master! Oh! how good and amiable a master!

At Witebsk, we were placed under the command of a Proto-Pope, a superior of a

kind of Convent of schismatic religious called Czernice, to whom had been delivered, six months previously to our arrival, the convent of the Basilians of Witebsk; this convent as all those of the Basilians in Lithuania, was placed under the invocation of the most Holy Trinity. The Czernice who had already crowded this convent, were sent there by the order of the Governor of Tarosloff; they were vulgar, low women and for the most part, the widows of Russian soldiers; we never saw them either praying or working. Their days were spent in singing obscene songs, in insulting us, in dragging us by the hair and beating us so violently that our persons were covered with our blood. Their abbess or *Igunena*, carried in her hand a kind of crosier, with which she used to beat the others, and usually condemned them to a fine of a silver coin, intended to purchase brandy, which they drank until they were nearly intoxicated. Thus it is, that these Czernice acquit themselves of the obligation they are under to pray for the Emperor and his family, in exchange for their support, and a pension of 7 roubles a month paid by the Government.

Such were the Czernice who had possession of the Basilian convent of Witebsk, whose Nuns were persecuted six months before us. Driven from their house, these good sisters were crowded together in a damp, unwholesome under-apartment, before used as a cattle-stall, and here deprived of every thing, they were condemned to the vilest drudgery in the service of the Czernice. At the time of this Catastrophe, the community of Basilians of Witebsk consisted of 18 mothers and sisters, under a Holy Abbess named Eusélie Tyminska, advanced in age; we could nowhere find her; she had already yielded with four others to the torments and cruel usage to which they were subjected. When we entered this place of grief, the officer who had brought us, when consigning us into the hands of the Proto-Pope who had promised to fulfil to the letter, the injunctions of Siemaszko in our regard, wished also to restore to us the little money which had been given to us at Minsk, and of which he was appointed administrator; but the Proto-Pope told him to keep it himself. "God," said she, "has given it to you, to recompense the fidelity with which you have accompanied these Prisoners." They then removed the iron chain which bound us two by two and placed on the feet of each of us heavy iron fetters which we wore day and night during the seven years that we remained under torture. As soon as we entered this prison, the thirteen Basilians whom we had found there, threw themselves at my feet and weepingly implored me: "We have lost our

mother, we are orphans; adopt us for your children, O my mother! and we together will render glory to God!"

The Czernice and the guardians endeavoured to turn aside this effusion of the heart by blows and other harsh treatment; but they could not succeed; we wept together, we united our prayers, and God consoled us."

(To be Continued.)

NEW SOUTH WALES.

MRS. CHISHOLM.

The illustrious services rendered to Humanity and Religion in New South Wales by Mrs. Chisholm have been more than once gratefully noticed by us. Already has that great and good Woman by her untiring exertions provided for the moral and temporal welfare of more than two thousand Female Immigrants. Deeply impressed with the vast importance of placing the System of Immigration to New South Wales, on a sound footing, she has heroically traversed through hundreds of miles in that Colony, in order to procure authentic information of the Condition and Prospects of the Inhabitants. In this way she collected a large body of most valuable Information, which, under the Patronage of the Local Government, she is about to publish. In the hope of obtaining also the patronage of the Home Government, and with the view both of printing the work more cheaply and of obtaining for it extensive circulation, especially among those Classes of the British Community, from which Immigrants are likely to be procured, Mrs. Chisholm has proceeded to England. The following interesting extract is taken from a letter addressed by Her Husband, Captain Chisholm, to the Archbishop Vicar Apostolic of Bengal. It is evident from its tenor, that in all her noble efforts to benefit her fellow-Creatures, Mrs. Chisholm has had in her respected Husband a most worthy and efficient Co-operator.

To His Grace—The Most Reverend Dr. Carey, Archbishop of Edessa, and V. A. of Bengal.

MY DEAR LORD.—Mrs. Chisholm's Collection of Facts, "The Voluntary Information from the People" is now about coming to a close; for the last three or four months she has been travelling through the Country to make this Collection, and I accompanied her for some 300 miles or so. It is really a most arduous undertaking, and this you may readily conclude . . . having to go from farm to farm, over stony and rough roads, and across mountains and rocky grounds. We went down one wild and wide valley far more

romantic and more difficult of access than any thing I have seen in the Highlands of Scotland. I was highly gratified to observe how kindly she was received by both rich and poor, all seemed to know her, and we met with such hearty welcome wherever we went, that we never once stopped or slept at an Inn: I must acknowledge, my dear Lord, that I was particularly delighted with your Countrymen and Countrywomen, such open heartedness, such genuine hospitality, ardent love of their country, Ireland; devoted attachment for their absent relations in green Lin, open frankness of manner, and cheerful contentment and thankfulness for their improved circumstances, altogether gained my heart, and I must almost reluctantly yield them the palm over their *more phlegmatic* neighbours of the North and South. Many and oft did I hear the warm hearted exclamation, "Oh! it is they that will be glad to see you in Ireland," poor people—poor people! I often thought it a pity that such warm souls, such deep and ardent lovers of their country should be compelled to leave the land of their birth; there is something poetical in their feeling, and in the manner they express it, that I never met with before; something that almost makes me yield to your Lordship the belief that *Ossian* and his heroes must have been Irish, at least lived long there. But putting all this fine feeling out of the question, it must be said, they are, by their own account, 'one hundred, fifty, and twenty times better off here,' than they were in poor dear old Ireland, they would have it that Mrs. Chisholm must be an *Irishwoman*, she has hundreds of messages to see their relations, parents have begged of her to see their *children* and send them out, Husbands have come to her, and imploring of her to see their wives and their offspring, and to try and get them a free passage; I have seen, my dear Lord, some heart rending scenes in this way, old men in tears speaking and longing for their families in Europe. Mothers and widows sobbing for their absent children, left in Ireland and England, through their inability to pay their passage, and when I saw your people thus, I often thought of your Lordship, and wished—and wished —. The other day a poor old man, aged 83, was with me, who has got his wife, and grown up children in England; he was a prisoner; some years since he bought an acre of land in Sydney, for £50, and it is now worth about £4,000, but has none of his kindred to look after it; he has left letters with me for them, and their address, and he now says that his "heart warms with hope, that he loves his wife as his own soul," poor man I promised to see them, as did Mrs. Chisholm, and do all we could

to get them sent out; Mrs. Chisholm has got numbers of them to remit money home for the outfit of their wives and children, gets them to put the Bills (by keeping the Triplicate) into the Post Office themselves, but the money is not in general to be made use of until we see the parties at home or advise them. To enable Mrs. Chisholm to bring out her work efficiently, it will be necessary for her to proceed to England, as printing, &c. is very expensive in this Colony. We forwarded to your Lordship the Prospectus of her proposed work. The work however is of such a nature that there is considerable difference of opinion as to the best mode of giving circulation to these Statements at home, so that the matter cannot be decided until we get to England, we would therefore wish no Collection to be made for the work, for the present. Some influential Gentlemen at Sydney proposed to Mrs. Chisholm to form themselves into a Committee, in order to collect Subscriptions, with the view of purchasing some thousand Copies of her work, in Pamphlets, for gratuitous distribution at home, as it is thought these Statements will materially advance the interest of this Colony as regards Immigration.

My good Lady is at present in a District called Bathurst, 130 miles from here, some of the people sent her word they wished to see her amongst them, I have no fear but she will be taken care of. After she returns, she is engaged to proceed to 'Moreton Bay,' 400 miles North of Sydney, she goes by Sea, and the Steam Company have very handsomely offered her a Free Passage, to herself, Servant and Horse. I for the present remain at home to arrange her Papers. I greatly fear your Lordship may think this a very selfish letter, and leaning altogether to *one side*.

May I beg you will remember me in the kindest manner to that amiable Prelate, Bishop Olliffe. Begging your Lordship's prayers, I humbly ask your benediction for me and mine, and believe me to remain.

My very dear Lord,

Your's ever Sincerely,

ARCH. CHISHOLM,

Albert Park, Liverpool Road,
near Sydney, 16th Dec 1845.

MAURITIUS.

To the Editor of the Bengal Catholic Herald.

MY DEAR SIR,—I enclose an article which has appeared in one of our Mauritius papers "the *Marricieu*," respecting the Reverend Dr. Carr who left the colony some time ago, and beg the favor of the insertion of that article in the Catholic Herald.

I am now busy about collecting the sums due by the different subscribers and when recovered, shall take some opportunity of transmitting the same to you as safely as possible.

With my best thanks for the favor solicited,

I remain my dear Sir,

Your's very faithfully

Mauritius.

J. BOUNIFAY.

20th February, 1846.

REV. DOCTOR CORR.

One of the oldest and most respectable of our ecclesiastics the Abbé Corr, who was previous to his leaving England, Chaplain to the Spanish Embassy in London, and who has lately received from the Holy See through the recommendation of our Bishop, the title of Doctor, left our colony a few days ago.

The object of his voyage, we are told is to recruit his health, which we sincerely hope will be re-established under the mild and reviving climate of the South of Europe. Having twice had the charge of the direction, for a time of our Catholic Church; a duty which he filled with prudent and judicious reserve, and at the same time with a strict assiduity. Dr. Corr has a double claim to our consideration and to our regret. Every one of us will preserve the recollection of the high and noble qualities which distinguished him. For it was impossible to unite more mildness of character with more dignity of manner. It would seem that these two sentiments which are the foundation of the virtues, which Dr. Corr constantly displayed during the number of years he passed amongst us, were become physical as well as moral qualities; stamping his person as well as his acts, with that indescribable union of moderation and authority; which every servant of God ought to be ambitious to possess.

We need not mention, how many of our poor people will have to bless the memory of the good priest who has just left us: we should be afraid to wound his modesty, if we spoke of his acts of benevolence, prompted by as much discernment as charity; for "he did good by stealth and would blush to find it fame." Neither will we allude to that profound erudition, that pure taste which he delighted to seek in retirement and obscurity. What deserves to be remarked is, that elevated and prudent moderation, which invariably directed him in the exercise of his holy vocation; a providential disposition, the salutary effect of which, is felt so sensibly by us at the present time. During a period of deplorable indifference, Dr. Corr was almost alone in using every endeavour to prevent the complete desertion of the church and to bring back the faithful.

The happy influence which he exercised in another circle and with different resources, paved the way for that which now directs our Church in diverting attention from the past. And we do not think we go too far when we say what is dictated by a strong conviction and supported by undoubted facts; that the last phasis of our Ecclesiastical History regenerating tolerance, where was always seen, and where always shone in the first rank, the character of Dr. Corr,—was the necessary change from a state that left every thing to be desired, to that of the present moment, where we see at last the Church, confident in her strength, and in the respect, which she has inspired, going on her way rejoicing to the triumph of religion.

From the Mauricien, of the 17th Nov. 1845.

RECEPTION OF NATIVE CONVERTS INTO THE CATHOLIC CHURCH.

The Chapel of St. John attached to the Cemetery on the Circular Road, was on Easter Sunday the scene of a most interesting Ceremony—the reception, into the bosom of the Catholic Church, of seven Natives from different Protestant Communion. The holy Sacrifice of the Mass was celebrated before a crowded congregation, by the Rev. Mr. Rabascall, attached to this Chapel. The Ceremony commenced at 8, and after the termination of the Mass, the Converts presented themselves before the Altar, and were questioned on the various points of the Catholic Faith, in English, as well as in Bengali, as they respectively understood either language. The rite of Conditional Baptism was then administered to Six, who were Adults; and an Infant, who had never before been baptized, received absolute Baptism.

Among these Converts two are from the free Church of Scotland. They can read and write in the English language, and are otherwise well educated. Two others with their wives are from the Baptist Communion, and the wife of one of these, who was a *Field Preacher*, is educated and can speak the English language. All these Converts are in some secular employment, and although poor, are quite able to, and do, maintain themselves by their own labour.

We also learn that several others—heathens are preparing to embrace the Catholic Faith, and may be expected to enter the one fold of the one Shepherd.

The Chapel of St. John is now so crowded on every Sunday and Holy-day, that several arrangements have been made to increase the accommodations, and a Wing, or Side Aisle

is being built expressly for the accommodation of Native Females, whose peculiar habits require such an arrangement. This improvement in the Chapel is to be carried into execution, by subscriptions; and it is very gratifying to learn that the New Converts, and those who are preparing to follow them, have, according to their respective means, liberally come forward to assist in this undertaking.

Among other remarkable signs of the times, these are not the least favourable to the cause of Truth.—They appear to introduce into the ecclesiastical history of this Apostolic Vicariate, a new era, the coming events of which already begin to cast their shadows before. That the glory of Almighty God, and of his True and Faithful Sponse, the Catholic Church, may be ever on the increase should be the ardent desire, and the constant prayer of all who wish well to the cause of religion.

These natives previously to their admission to baptism have undergone a long course of instruction under the special care of Rev. Mr. Rabascall and Mr. Crow—Indeed religion is in no small degree indebted to Mr. Crow's active zeal—His talents and superior knowledge of the native languages and customs of the country must render his exertions most serviceable to the spread of Christianity.

PASTORAL VISITATION.

ST. THOMAS'S MOUNT.

His Lordship, the Right Rev. Dr. Fennelly, held confirmation at St. Thomas's Mount on the 17th inst., the feast of our glorious Apostle St. Patrick. Considering the population of this cantonment, the number, who presented themselves for the reception of this Holy sacrament, was very great. We have been kindly furnished by the Rev Dr. McAuliffe, to whose labours in a great measure are owing this increase in the number of our annual confirmations, with the subjoined list of those who were confirmed and who received the Holy sacrament of the Eucharist on that day. Europeans and East Indians confirmed 36. Natives resident at the Mount 84—Natives living at Palaveram 9—Which give a total of 129. The number of communicants was as follows. Europeans and East Indians 64—Natives resident at St. Thomas's Mount 84—Natives of Palaveram 9. Which give a total of 162. This is truly edifying, and gives us bright prospects of the future prosperity of the Mount Mission. Through the zeal and pious exertions of the Priests who were from time to time stationed at St. Thomas's Mount, and particularly through those of the Rev. C. Murphy, many have been brought into the

one fold of Christ, the Catholic Church. From the 1st of May 1842 to the 1st January 1846, 86 converts from Protestantism and 48 from Heathenism, were received into the Catholic Church at this station. During the same period 27 converts were received at Palaveram, viz. 10 from Protestantism and 17 from Heathenism. The smallness of this latter number can be well accounted for, in the first place, because very few European families reside there, and in the second, they have not as yet a resident Priest. We trust that hereafter Palaveram will be a fruitful mission. The seeds of Catholicity have been already sown there, but they require to be nurtured and supported in order to produce fruit.

We trust that the feast of our glorious Apostle will be annually celebrated with such fervour and devotion as has marked the last. We hope that if possible they will fulfill with more exactness the exhortation given in the Book of Ecclesiastius. "Let us now praise men of renown and our fathers in their generation..... Rich men in virtue, studying beautifulness: being in their houses. All these have gained glory in their generations and were praised in their days"—Ecc. 44. 1, 6, 7. *Madras Expositor, March 10, 1846.*

CHITTAGONG ORPHANAGE.

To the Editor of the Catholic Herald.

MY DEAR SIR,—You will oblige me by inserting in your next issue, the enclosed letter from Dum-Dum.

This is not the first, nor second, nor even the fourth instance of Sergt. Armstrong's true charity and zeal, on behalf of the above Indigent Establishment, and of the spiritual welfare of this Mission.

I need not say, how grateful to him our Right Rev. Prelate is, in common with the religious ladies (in charge of the Orphanage), and myself, for this new act of liberality on his part.

Your's sincerity,
T. STORCK.

*Chittagong,
Good Friday, 1846.*

To the Rev. T. Storck, Chittagong.

REV. DEAR SIR,

I have the pleasure of informing you, that I have this day, lodged Rs. (50) fifty, in the hands of the Rev. Mr. Kenny, Catholic Chaplain of Dum-Dum; to be forwarded to you, in aid of the Chittagong Orphanage.

The amount has been subscribed by some of those, who, remember your Reverence with feelings of great respect at this place.

May I beg your reverence, will remember me, with all possible respect to his Lordship, Dr. Olliffe, and to the Lady Superioress of Bethlehem Convent.

I am, Rev. Sir,
Your very Obedt. Servant,
Dum-Dum, } THOS. ARMSTRONG.
April 2, 1846. }

BENGAL VICARIATE.

ST. THOMAS' CHURCH.

A Protestant Lady, two Protestant children and a Mussulman woman were lately admitted to baptism in St. Thomas' Church.

In St. Thomas' Parish a Protestant Lady, on her death Bed was reconciled to the Catholic Church.

IN THE CATHEDRAL PARISH.

A Protestant who lay dangerously ill and also a Mussulman woman in the same state, were baptized and admitted to the Catholic communion.

CHITTAGONG ORPHANAGE.

THROUGH MR. T. ARMSTRONG.

Rev. J. R. Kenny, C. C.	...	Rs.	4	0
T. Armstrong, ...	...	...	20	0
Mrs. Armstrong, ...	...	...	5	0
Drill Sergt. Maloney,...	...	...	3	0
Mrs. Maloney,...	...	...	2	0
Sergt. Major Haslam,...	...	...	5	0
Mrs. Haslam, ...	...	...	2	0
Miss Catherine Haslam,	...	...	2	0
Master S. Haslam, ...	...	...	1	0
Qr. Master Sergt. Cooney,	3	0
Mrs. Fleming,...	3	0

THE IRISH RELIEF FUND.

M. Haggard,	15	0
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BENGAL CATHOLIC ORPHANAGE.

Madame P. De Souza, ...	Rs.	50	0
From the Soldiers at Dum-Dum through			
Qr. Master Sergt. Cooney,...	...	12	0
From Mrs. Shireore's family, through			
Mr. David John, ...	...	50	0
A Pious Widow, through the same, ...	...	3	0

THROUGH MR. N. O'BRIEN.

J. W. Wood, ...	...	Rs.	5	0
J. W. Hay, ...	...	...	2	0
H. M. Graham	...	...	2	0
C. W., ...	...	...	2	0
J. D. Calogandy,	...	...	2	0
P. G. A., ...	...	...	2	0
J. W. Black, ...	...	...	5	0
E. McPhee, ...	...	...	5	0
W. Bateman, ...	...	...	1	0
J. Jones, ...	...	...	1	0
Miss Emily Grav,	...	...	2	0

J. Goodall, ...	...	...	4	0
J. G. Mauley, ...	...	...	1	0
A. S. ...	...	...	10	0
Dr. D. Stewart, ...	...	...	16	0

HOWRAH SEMINARY.

Rev. John McGirr gratefully acknowledges the Receipt of Co.'s Rs. 10, from a respectable Protestant, towards the Howrah Seminary.

DONATIONS FOR.

ST. XAVIER'S FREE SCHOOL, BOW BAZAR.

A Pious Catholic, ...	...	Rs.	5	0
A Friend, ...	...	...	5	0
Ditto, ...	...	...	0	8
A Catholic, ...	...	...	2	0
T. Suarez, ...	...	...	1	0
H. A. Smith, ...	...	...	2	0
J. Rostan, ...	...	...	10	0
W. ———, ...	...	...	5	0
J. H. ———, ...	...	...	2	0
R. Forbes, ...	...	...	3	0
An Armenian Catholic, ...	...	...	2	0
J. Bayard, ...	...	...	4	0
A Friend, ...	...	...	5	0
Mr. F. Desbrushiers, ...	...	...	5	0

MONTHLY DONATIONS.

Mrs. Caroline Rodrigues, ...	...	...	1	0
Mr. John D'Cruz, ...	...	...	2	0
Mr. P. Gill, ...	...	...	1	0
J. Williams, ...	...	...	1	0
J. W. Counter, ...	...	...	1	0
T. Philips, ...	...	...	1	0
M. Castello,	1	0
Mr. C. Botello,	1	0

ST. THOMAS' CHURCH.

Mr. Holloway, through the Archbishop,	50	0
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ST. XAVIER'S CHAPEL BOW BAZAR.

April 16th, presented by Mrs. Caroline Rodrigues, a splendid pair of China Vases.

Selections.

Scarcity in Sweden.—Accounts from Stockholm of the 30th of December state that Sweden is suffering severely the effects of Scarcity of provisions. Greatest alarm lest a complete famine might ensue was felt in many parts, particularly in Upland. The governments had made large purchases of corn from Russia, and had likewise afforded pecuniary relief to the suffering peasantry. So urgent had been the distress, that the troops had been told to break the ice for the sake of facilitating the approach of corn-landen ships.—*Calcutta Star.*

ON A CHILD IN ST. PETER'S CHURCH, AT ROME.

ART thou an angel, child, who tread'st these aisles,
 Their golden domes thus lighting with thy smiles ?
 Art thou some fairy form allured this way
 By Music's plaint, and th' altar's sacred ray ?
 Com'st thou to dwell 'mid incense, and to keep
 The ruby shrines were sainted martyrs sleep ?
 Ah! no,—thou art of earth,—nor shall that eye
 For ever dance in gladsome purity :
 Thine airy semblance, day by day, from earth,
 A mark shall take, to stamp its mortal birth,
 Thy mind, each hour, a particle dismiss
 Of seraph's purity, and harmless bliss ;
 Not long those hps, unconscious, shall betray
 A heart that glows in childhood's spotless ray ;
 Not long that eye, mid sportive locks, shall beam
 Sole towards the toys that innocence bescem ;
 Thy little breast, pure sanctuary now,
 Shall learn to heave and knit thy snowy brow ;
 Thoughts, not of Heaven, the gale of passion fan,—
 The angel, mortal grow,—the child, a man.
 Hie thee to heaven, fur thing, the wing expand,
 Which spirits, such as thine, alone command.*
 Leave to mankind and me this world of woe,
 Death's darksome shadow, and its sting ;—ah ! go
 Where hymns of gladness glittering regions fill,
 Hie, ere too late, and be an angel still.

THE LATE MRS. FRY.

The felon bewailing—	In the gloom of the dungeon,
The Magdalene's sigh—	Upon the cold ground,
The tears of the widow—	By the sick and the dying—
The fatherless' cry—	There she was found :
These are her epitaph,	Oh, many a sight
Written above—	She looked upon there,
Lasting memorials—	Of sickness and death,
Records of love,	Of sorrow and care.
Spirit of Howard !	Like Aaron she stood
Look down from on high	'Tween the living and dead,
On the grave of thy sister,	A stranger to doubting—
Elizabeth Fry	A stranger to dread,
Wrapped in thy mantle,	The handmaid of Heaven,
She entered the cell,	By Charity sent,
A priestess of heaven.	Scattering blessings
On the threshold of hell ;—	Wherever she went.
An angel of mercy	The feelings of woman—
Wherever she went,	The courage of man—
Calling, like Peter,	Gave love and decision
On men to repent,	To every plan.
Wearisome nights—	Nations of Europe
Wearisome days—	Are shrouded in gloom—
Mindful of duty,	All creeds and all classes
Unmindful of praise,	Weep over her tomb.

Belfast, October 25, 1845.

WILLIAM M'CONN.

Montrose Review

On Wednesday, the ceremony of reception and profession took place in the Convent, Baggot-street. The Very Rev. Dr. Yore, V. G., performed the ceremony. The ladies received were Miss Lynch and Miss Mathers ; the lady who made her solemn profession was Mrs. O'Dogherty. The following Rev. gentlemen assisted in soutans and surplices—Very Rev. R. J. O'Hanlon, O.D.C. ; Rev. M. Collier, Rev. R. Collier, Rev. Mr. Nunchan, of London.

THE POPE AND THE CZAR.

By letters from Turin, dated January 17th, we hear that it is probable some time may elapse before any result will follow the negotiations commenced at Rome by the Emperor Nicholas and the Pope. The Holy See insists on the following points :—1st, liberty of communication between the Catholic Church in Russia and Rome ; 2d, mixed marriages ; 3d, the choice of bishops ; and 4th, the legal organisation of Catholic seminaries. The Pope had expressed a wish to send a Nuncio to St. Petersburg, but the Emperor declared that these affairs should be treated in Synod. As to the refusal of confirmation of two Russian bishops, the Pope declared that he alone was to judge of the point whether these bishops had all the necessary qualities required by the canon laws. The Emperor made no objection in that respect.

ROME AND RUSSIA.—The *Quotidienne* says it has received the following news from Rome :—The relations of the State with Russia were on the 19th instant on the best terms. All the ports of Italy will be open to Russian vessels and a treaty of commerce has been agreed to on the basis of that effected with the Court of Naples. In what concerns the affairs of the Church, MM. Nesselrode and Boutenieff have come to an agreement with the Holy See on very grave points. Persecutions against the Catholics are to be prevented by the surveillance of the Russian police ; the late persecutors are to be sent to Siberia if their acts of violence should be proved ; the Court of Russia is to receive at St. Petersburg and Warsaw a representative of the Holy See, there only remain on this latter point questions of etiquette to be settled. In fine, all Catholics were to have a right to address the representative of the Holy See to make their complaints. A courier has set out for St. Petersburg to submit those arrangements to the Emperor for his ratification."

We read the following in the same journal :—
 "One of our friends, who arrived on Thursday from Rome, has brought us consolatory news and confirmed the hopes which attach to the admirable and apostolic wisdom of the holy father. He repeated to us what we already knew of the interview of the Pope and the Emperor. The two sovereigns, exclusive of the grave affairs which occupied them, rivalled each other in good grace. The Emperor, before quitting the cabinet of the holy father, admired a picture which adorned it, and asked permission to have a copy taken—to have, he said, a souvenir, which should always remind him of the interview which he had just had. The Pope willingly consented ; but scarcely had the Emperor returned home when the picture itself was brought to him from the Pope, who in his turn, demanded permission to have a copy taken. This delicacy exceedingly touched the Czar."

The Mackerel Fishery.—Vast quantities of Mackerel have been caught off Brighton during the last few days. Some of the boats have returned with 10,000 and 12,000, realising upwards of 100*l.* each boat. The fish were all bought for the London markets. There appears to be quite a glut of Mackerel in the Channel.

RELIGIOUS PERSECUTIONS IN RUSSIA.

(From the Siecle.)

"The religious persecutions in Russia present an affecting contrast with the reputation for tolerance which that empire had formerly acquired. The national Church ought not to be accused of provoking this barbarous treatment; in its haughty indifference for all sorts of proselytism, persuaded that it is the elect of the Lord, it expects, before opening the sanctuary, the expression of a request to enter therein, and does not trouble those who pass by without knocking at the door. But, subjected to the temporal and hierarchical power of the Emperor it is, in his hands, a tractable arm, which he directs according as it suits his political views or his personal impressions. Tolerance seemed prescribed by the very constitution of an empire successively formed of people differing in origin and belief. It concerned Russia not to disturb these people in their religious liberty, in order to render them less sensible of her attacks upon their political independence. But by the side of the reason of state there are encountered under so despotic a Government the susceptibilities and intoxications of an authority unexampled in history since the omnipotence which inspired the Cæsars with their frantic passions.

Absolute sovereign of millions of men, adored so to speak, as supreme head of religion, constantly seduced by the temptations of a power which knows no limits upon earth, the depository of such a power is indignant at finding in his vast dominions heads, which do not bow down before his religious supremacy. He fears lest the contagion of example should lead his fellow believers to disavow his spiritual authority, and his subjects, in consequence, to call into question his temporal omnipotence. If, therefore, in the midst of these uneasy and jealous apprehensions, he remembers the efforts of the Polish Papists to recover their liberty, or if he is informed that the Jews violate his Custom house edicts, he borrows a pretext from their disobedience to oppress the consciences of these people.

Every day discloses fresh measures of tyranny. Some of the victims of these barbarous acts of madness have even succeeded in reaching the Sovereign Pontiff, and imploring, with their mutilated hands, a support which Rome formerly never expected that they should demand. But what of unknown martyrs, whose voices are stifled in the tortures of a Siberian exile! The *Revelations of the Emperor Nicholas and his Empire*, in 1844 (the work of an English resident) give several sad details on this subject.

Those Russian subjects who abjure the Greek religion are exposed to have their property confiscated, and to be degraded and exiled to Siberia. Those who practise a foreign creed are punished by the same penalties if they change their religion, unless it be for the purpose of joining the national Church. All the children born of mixed marriages must be brought up in the Greek religion. The Russian clergy live in a state of entire dependence. Some anecdotes furnish a proof of this. Exercising an immemorial right, the priests had declared that bones

accidentally exhumed had belonged to a person who had died in a state of holiness, and they had authorised the erection of a chapel upon the site of the discovery. The Emperor Nicholas proceeded thither, like his subjects, and presented his offering, but he threatened the clergy with his displeasure if, in future, they presumed to make saints without his permission. In 1842 the Emperor took away from a monastery in the government of Minsk a cross which passed for the one used at our Saviour's crucifixion, with the rich offerings which it had been the means of attracting and exposed this relic at Moscow and St. Petersburg, that some profit might be gained by the pious speculation.

The persecution is chiefly extended to the members of the United Greek Church, the Polish Catholics, and the Jews.

The United Greek Church, which reckoned 3,000,000 members, tended to become confounded in the frontier provinces of the Polish republic with the Roman Catholic Church, and even to acknowledge the jurisdiction of the Holy See. After the pacification of Poland, the Emperor undertook to reunite the United Greeks to the Russia Church. After several years negotiation, he caused, in 1838, a petition to be presented to all the Unionist clergy, requesting the fusion of the two Churches. By dint of promises, false signatures, threats, and even chastisements, he obtained 1,600 adhesions, and decreed the incorporation in 1839. Those pastors who refused to obey the imperial will were handed over to the police, imprisoned, accused of pretended political offences, and condemned, without a trial, to be scourged and exiled to Siberia.

The Roman Catholics of the same districts are equally persecuted. To prevent the cries of the victims from being heard, the Emperor wished to oblige the clergy only to communicate with Rome through the medium of the Government; on their refusal the Polish priests and bishops are imprisoned, dragged to Siberia by hundreds, chained two by two, their feet in fetters, their heads half shaved, and covered with the coarse dress of the condemned. Numbers die on the journey, which lasts two years; those who survive generally bear the germs of an inevitable death, occasioned by fatigue and the torture of the "plitt," a sort of knout, which carries away fragments of flesh, and may even cause death. A foreigner who lives on the Siberian road declares that, in a short space of time, he saw amongst the condemned 16 priests, whom he recognised in spite of their disguises, some by the marks left by the tonsure, others by the manner in which they chanted the service in Latin. His heart bled, he said, at the recollection of so many other unfortunates who had passed before him in the same way, their heads covered, and in silence.

As to the Jews,—plunged in the last degree of misery and degradation, seduced by the facilities afforded for their establishment on the frontier, they gave themselves up to smuggling. Their chastisement was unexpected and terrible. An imperial decree commanded the whole Jewish population to be carried off, in a rigorous season, to a distant government, despoiled of their goods

by the Russian police, and abandoned to the brutality of the Cossacks, who lashed them with whips and pierced them with lances.

The Jews are the more tormented, as the Emperor entertains an aversion from them that no political interest can force him to disguise; thus he has increased the severity of the laws enacted against the Israelites by his predecessors. He has refused to allow them to make any sort of compromise for military service. They arrive chained at their place of destination. They are employed in the roughest work, especially in the service of the fleet, which receives the scum of the army. They can only reside in two or three towns throughout the empire, and are treated as rebels and vagabonds if they carry on any trade.

Has the Czar presented to the Vatican his persecution of the Jews as an expiation for the martyrdom of Christians? Or has he abjured, at the feet of the Holy Father, in one and the same act of penitence, all these odious outrages? The future will show."

SYRIA.

SPEECH OF THE COMTE DE MONTALEMBERT.

(Continued from Page 208.)

I hope no one will be surprised at the zeal and clarity which I invoke in this place, in defence of the interests of these Christian populations. I well know that this kind of question is not always in good odour with statesmen, or politicians properly so-called—(the Minister of Foreign Affairs made a sign of denial)—nor with diplomacy in general. Yes, I must needs say it, in general, diplomacy dislikes these questions. Questions which concern humanity, oppressed races, outraged liberty, are more or less disclaimed by diplomats, and regarded by them as questions for the journalists. They appear to consider them rather as themes for newspaper articles than for speeches at the Tribune. In their opinion they are not questions of affairs worthy of the solicitude and perspicacity of the diplomatists.

I believe, Messieurs, that there is a great error in this, and it is this that should distinguish the diplomacy of representative governments from the diplomacy of absolute monarchs. It is expressly the honour and advantage of countries which have the privilege of enjoying constitutional government, that questions of humanity, of oppressed races, of violated rights, become questions, at once, for the journals, and for Parliament, and by consequence, political questions. It is very necessary, then, that the diplomatists should take their part in such questions, and make up their minds to treat them otherwise than with indifference, this disdain of which we so often find a trace among them.

And this is no vain theory. In England, this power of opinion over diplomacy is perfectly admitted; and, if I am not mistaken, the Minister for Foreign Affairs and his predecessors have represented to us the state of public opinion in England, as imposing imperative conditions on English policy and diplomacy.

Well, even so in France, when public opinion warms and declares itself, it must be taken account of not only in the conduct of Parliamentary

affairs, but also in diplomacy. This it is that distinguishes a great nation from a petty state. No one wonders that the Parliament of the kingdom of Wurtemberg does not trouble itself about the state of the populations of the Lebanon; nor is any surprised, that nations fallen into decadence, and which have not yet regained their natural elevation, like Spain and Portugal, remain indifferent to this kind of inquiry; but, in France and in England political assemblies are not suffered to abstain from such discussions. It will be sufficient to cite one example. Twenty or five-and-twenty years ago Greece broke out into insurrection: she became a prey to the attacks of the Turks; the Turks committed there a thousand horrors, with a better pretext, indeed, for so doing, than that on which they leaned during these late transactions in the Libanus. Well, I remember, although I was then very young, I remember, and I think it was one of the things that most repelled me from the then prevailing policy, and most attracted me to the principles and the men who have triumphed since; the statesmen of that time, the representatives of its diplomacy, had nothing then but disdain and repugnance towards the cause of Greece.

The halls of the Tuilleries were filled with gentlemen of the Chamber, and the Ministerial saloons with the attachés of various Embassies, who rivalled each other in proclaiming that the Turks were calumniated; that they were "the best fellows in the world; and that the Greeks, on the contrary, were "a degenerate set," who did not at all deserve the interest that was manifested in their favour. They were even reproached with the vices which resulted from their slavery: they extenuated, nay, they denied the cruelties of which they were the victims. That was the language of the powerful men of the day; of the wits who thought themselves politicians. I appeal to the memory of those among my colleagues, who being older than myself, and placed on a higher elevation than I was at that epoch, must remember these things more perfectly than I can do. Many members of the commission of to-day, I think, and the Minister for Foreign Affairs himself, were at that time members of the Philhellenic Committee. They, therefore, must remember the contempt which the cause of the Greeks had to encounter from all parties.

The MINISTER of the MARINE (interrupting)—
And the expedition to the Morea!

That (continued the Count) is precisely what I desired to say—that is, that this question, so disdained, so misunderstood by French diplomacy at Constantinople, ended, however, by being accepted, protected, saved; not only by the navy, in which the Baron Mackau was then serving, but also by statesmen, by French diplomacy itself. Outraged humanity resumed its rights, and France interfered in favour of the Greeks in a manner no less glorious than fruitful of honourable results.

The MINISTER of the MARINE (again interrupting).

But (replied the Count) I do not dispute that, on the contrary, I rest precisely on the change which was wrought in the diplomacy of the restoration to show the empire of great questions of humanity in constitutional countries. That is

my case. Assuredly, Admiral Mackau will not tell us that the spirit of the Government of 1822 was the same as that of 1827, which ordered the expedition to Navarino. I would draw a warning from this, and that not only for ourselves but for Turkey also.

If Turkey do not change her conduct towards Syria, there will happen to her in that country what befel her in Greece some twenty years ago. She will lose that province; she will lose it, and she will have well deserved to lose it. I only hope that before she loses she may not have depopulated it.

It remains for me to speak of the manner in which the honour of France is engaged in this question; for it concerns not only a Christian population, but a population especially confided to the honour of France. You know, Messieurs, who these Maronites are. A race descending from the aborigines of the country, and which renounced the Eutychian heresy in the twelfth century, to embrace the Catholic Faith, which the French Crusaders brought to them.

They have been Catholics, therefore, ever since the time of the Crusades, and they claim the protection of France as a consequence of the protection which the French Crusaders accorded to their ancestors. Now, I ask you, whether, at an epoch like the present, in which men busy themselves so much with historical recollections, and especially of the Crusades (and I am among the first to approve this taste) an epoch in which museums of their history are erected, and statues in their honour; I ask you if it be possible, without the most marked inconsistency, to forget this population, and if a barbarous domination can be permitted to efface the work of the Crusades without repudiating this glorious memory of the exploits of Tancred, Godfrey, and St. Louis?

From that time to the present this tradition has been carefully preserved. You know that Francis I. was the first Christian King who formed an alliance with the Porte. This did not do him much credit at the time, but it had at least the good result of securing to the monarchy of France the privilege of protecting the Christian people of the Orient. This privilege was exerted with the greatest care by Louis XIV., and even by Louis XV., in the midst of the abasement of France, and even by the Republic, which, without being Christian itself, yet nevertheless invoked the rights and traditions of "the most Christian Kings" in the East.

Now, what is it to protest and maintain French interests in the Orient? I believe that the Minister of Foreign Affairs has acknowledged and proclaimed from the tribune, that it is in the very first place to protect the Catholic religion; for, notoriously, to be Catholic in Syria, is to be, if not the subject, at least the client, the protected of France. It is a sympathy universally acknowledged; it is as complete as possible; it exists not only in the minds of the people themselves, but in the mind of the Government, and in the minds also, of other nations. It is also by this sympathy that is to be explained the unhappy influence which other Powers have exercised over the enemies of the Catholic populations whom we, the French, have protected.

Whence comes this tender consideration, that the English agents in Syria are accused of manifesting latterly towards the Druses? Precisely because the Maronites, the rivals and victims of the Druses, have always opposed an obstinate resistance to the attempts of the English missionaries to infuse their Protestantism among them; while the Druses, without becoming Protestants, have, nevertheless, allowed the Protestants to believe that they were not averse from receiving, at least passively, the instructions, and the tracts and books of these missionaries. These facts appear in the correspondence of the English missionaries themselves; for you know that in England publicity is much courted, and people make much use of it. These missionaries have published their correspondence, and we there find the proof of what I have said, the proof that in their eyes there exists a complete identity of interest between Catholicity and the French. We see in this correspondence that the agents of the Bible Society unceasingly endeavour to excite the national feeling of their countrymen in favour of the Druses, and against the Maronites, because the latter are identified with the cause of France. It is, then, not only with the French residents in the Libanus that we are at present concerned; it is not only that their wrongs should be avenged, for which it is the right and duty of France to exact a just reparation. They tell us that this reparation has been obtained. This I will not examine until I shall have heard what the Minister for Foreign Affairs will tell us upon what relates to indemnities granted to the French whose interests have been injured. But, we ought not to stop there; there is more to be done. If we confined ourselves to demanding indemnities for the French who have sustained injuries in their interests, we should do nothing; what it is all in all essential to obtain is, an efficacious protection for the whole Christian population, secured and guaranteed by new, solid, and inviolable stipulations.

Our adversaries, our rivals themselves, push us forward in this way. This is so true, that Colonel Ross, the English Consul at Beyrout, the son of an agent of the Bible Society, an inveterate protector of the Druses, has cited as a fact suited to excite the English against the Maronites, that a band of these unfortunates, who were more or less insurgent, in order to escape from their butchers, had raised the tri-coloured flag. And then, he said: "You see, they do not look upon themselves as the subjects of the Porte, but regard themselves as French." I do not know the truth of this fact; but if it were, what appeal could be more powerful to your sympathies?

Besides, there is another fact, which has been confirmed by a crowd of letters which have arrived here at the same time. That is, that while they were torturing these Priests, these monks, of which I spoke to you just now, they said to them: "You are the *protégés* of France." Well take these blows in honour of France. (Movement.) They went further still. The Dragoman of the Consulate of France at Beyrout, a person named Khalil Medawar, had been charged with interfering to the profit of Christians, in a locality two leagues from Beyrout, to defend a Maronite

village against the excesses of the Ottomans. This dragoman was seized and beaten, and when he made known his Character of Dragoman of the Consulate of France, they administered to him a new dose of baton-blows, and kept him in prison. (More excitement.)

This fact is so positive that the Consul of France at Beyrout was compelled to send the armed boats of the Belle Poule frigate, to bring the Dragoman away. The Minister of Foreign Affairs confirms this fact. It has since been said that this bold step has been disavowed; I cannot believe it.

The MINISTER for FOREIGN AFFAIRS (interrupting)—You are mistaken.

The COUNT (in reply)—I hope so with all my heart; but at present I confine myself to the citation of facts which you cannot dispute. In the mean-while, if I inquire how these very grave facts have come about, I see that they are the results of the mission of Chekib Effendi; that this mission was anti-French; that this Minister in his conduct and his language always thwarted the policy of France and opposed her rights and interests; and I am not surprised at this, when I trace back his history and find that it was this very Minister who signed the treaty of London, against us, 1840. I see that he has been to school to Lord Palmerston, and assuredly no one will assert that is the best school that for the interests of France.

The late hour and the fatigue of the Chamber determine me to pass over in silence many details that I would otherwise have dwelt upon.

From all sides—Speak, speak; Go on, go on!

I only desire briefly to examine what can be the origin of this decreasing of the influence of France in Syria, where she ought to be so strong. I shall say frankly that think I, it proceeds from that system, in an exaggerated submission to, and a blind confidence in, the Turkish Government. This confidence and these condescensions are interrupted from time to time by acts of vigour, like the note of M. Bourquency of the 4th of Oct. last, a note that was much boasted of at the time, but the consequences of which have been nothing; which has not at all prevented what I am about to relate. I don't know what has passed lately in Constantinople; I hope that the Minister for Foreign Affairs will give some explanation and some consolation on the subject. But I observe that too frequently French diplomacy, after having made more or less vigorous demonstrations, falls again into its habitual optimism, into that indifference for the great interests of society, into that repugnance towards the difficulties that these interests engender, which is the peculiar character of a certain school of politics.

To this it is objected that by too much vigour, with too much violence, and by steps such as I have instanced in the case of the armed shallops of the Belle Poule, the dignity of the Ottoman Government is compromised. Messieurs, I have much at heart, in a certain sense, the dignity of the Ottoman Government; but I have much more at heart the dignity of that of France; and when this dignity is compromised, I do not hesitate to say that we ought to sacrifice, with-

out the least difficulty, the dignity of the Turkish Government. I believe this dignity is ill understood and ill placed by many of that Government's defenders.

(To be continued.)

MR. LOVER IN CORK.

Mr. LOVER commenced by a short dissertation in general on music and its effects, from which he proceeded to the history and character of Irish music in particular, and the power of song over the human mind. In this particular, he said, Ireland was indeed left a rich inheritance. He quoted from the venerable BEDE and GIRALDUS CAMBRENSIS on the antiquity and perfection of music in this country, and instanced the fact of DANTE being possessed of a harp of Irish manufacture. This instrument was peculiar to Ireland. Stringing this instrument and a peculiar musical vocabulary were also proper to Ireland, so that she formed in herself an entirely original school of music. He then, before giving his first song, "The Birth of St. Patrick," pre-faced it by a few pertinent remarks. He asked them to exercise their imaginations and gather flowers with him. The rose of England had its birth in Normandy—the thistle of Scotland was time-honoured, but the shamrock was the ancient emblem of Ireland, it, was beyond them all, for it was a type of the triumph of Christian light over the darkness of Heathenism. When St. Patrick preached before the multitude with their chief heading them, he gathered up the trefoil as an exemplification of the sublimity of the truth which he was conveying. It was a simple image and best suited to a simple people, and it had its effect. Why Patrick's day was held on the 17th of March he said he would tell them in a metrical form. He then sung.

THE BIRTH OF ST. PATRICK.

On the eighth day of March it was, some people say,
That Saint Patrick, at midnight, he first saw the day,
While others declare 'twas the ninth he was born,
And 'twas all a mistake between midnight and morn:
For mistakes *will* occur in a hurry and shock.
And some blamed the baby—and some blame the clock;
Till with all their cross questions sure no one could know,
If the child was too fast—or the clock was too slow.

Now the first faction fight in our Ireland—they say,
Was all on account of Saint Patrick's birth-day;
Some fought for the eighth—for the ninth more would die,
And who wouldn't see right, sure they blacken'd his eye?
At last, both the factions so positive grew,
That *each* kept a birth-day, so Pat then had *two*,
Till Father Mulcahy, who showed them their sins,
Said "No one could have two birth-days but a *tramp*."

Says he "Boys, don't be fighting for eight or for nine,
Don't be always dividing—but sometimes combine;
Combine eight with nine, and seventeen is the mark,
So let that be his birth-day"—"Amen," says the clerk.
"If he wasn't a *tramp*, sure our history will show—
That, at least, he's worth any two saints that we know!"
Then they all got blind drunk—which completed their bliss
And they keep up the practice from that day to this.

EXECUTION OF BRIAN SEERY.

(From the Nation.)

MULLINGAR. FRIDAY EVENING.—This saddest agony is completed! Brian Seery has paid the extreme penalty of the law. Let us hope that he is gone “where the wicked cease from troubling;” and hard, indeed, would be the heart that, witnessing the closing scene of this man’s life, or having heard the tones of his voice, would not wish him, where he is gone, the mercy denied to him in this world.

To convey to your readers the impression of this day’s scene, ineffably though it be engraven on my own mind, is beyond the power of human language. More than the mystery of Death hangs round me, and I struggle with the hideous facts of to day, as an unreal vision which I have no strength to break through.

I cannot think of the fearful fact of a man having suffered the most ignominious death that human laws sanction, while the universal and deep-rooted conviction—my own included—that he is innocent, exists, with the distinctness that would enable me to depict a sight so pregnant in meaning—so terrible in its bodements. Let me try to detail the events I have seen—comment is both impossible and unnecessary.

Early in the morning of Friday the sound of the bugle calling the military to parade aroused me from my bed. I went forth with the feeling that I was going to view a pageant—not the hanging of a man by the neck till he was dead. In fact, till *Seery was dead*, I could not believe that the executive, with the slender evidence for conviction, the rumoured remorse of the chief evidence, and the representations of Sir R. Nagle and Mr. Arabin (the foreman of the jury) could have permitted the execution of this man, and so I looked on the unwonted appearance of so many of her Majesty’s troops in the quiet streets of Mullingar as merely a cruel farce. An hour passed, and the heroes, with all their pomp and panoply, had dispersed. But their assembling, and what I had seen while looking at their parade, produced in my mind, indeed, a dreadful reaction with regard to the reality of the scene. It was the hour for business, yet scarcely a shop was opened. Not a being was stirring in the streets. Did not an anxious piercing face present itself to you occasionally from a door, you would have thought the destroying angel had passed over the town, with its vacant streets and death-like look. The military were ordered out at eleven o’clock, and accordingly they arranged themselves about the prison, so as to stop up every approach to it.

The following, we have heard, was a *verbatim* copy of the declaration, witnessed on the previous evening by two magistrates of the county, Father Savage, the deputy governor of the gaol, and Mr. Gunning, Seery’s indefatigable agent:—

COPY OF DECLARATION.

County of Westmeath, } I, Brian Seery, now a prisoner in
to wit. } the gaol of Mullingar, and to be
on this day executed, do most solemnly and sincerely declare, in the presence of that God before whom I must shortly appear for judgment, that I never fired at Sir Francis Hopkins; that I never committed

any act tending to injure him in person or property; and that I never was cognizant of, or a party to, any conspiracy or plot to shoot or injure the said Sir Francis Hopkins; and that I am not guilty, directly or indirectly, of the crime for which I am to be hanged.

Shortly after twelve the Rev. Mr. Masterson entered the prisoner’s cell, and said to him, “the hour is come.” He answered in a firm voice, “I am ready—I follow Christ—I declare I’m an innocent man.” He then moved towards the fatal drop, answering, while the Clergyman repeated the Litany of Jesus, “Lord have mercy on me; Christ have mercy on me.” When he came in front of the gaol, the dress and pale haggard face almost blasted my sight. But never can I forget the conviction I felt of his innocence, as, holding the crucifix in his hand, he said in a clear, full voice, which fell upon the heart in tones which could not be disbelieved.—“I DECLARE BEFORE MY GOD THAT I HAD NEITHER ACT, HAND, PART, OR KNOWLEDGE IN THE CRIME FOR WHICH I AM GOING TO DIE HERE.

I could not remain to see him launched into eternity; escaping by a back passage through some gardens, while I thought that the deed of ——— was being accomplished, I fled in terror.

The consummation had not yet come. To the surprise of every one, the unhappy victim was kept in waiting for his doom for an hour afterwards, Sir Guy Campbell, the district commander, having, it was said, expected a reprieve by the one o’clock Dublin coach for a man whose execution had been appointed for *twelve*.

These “good intentions” of the officials did not move the people to the belief that the overseers of the tragedy were sincere. At one o’clock I ran up to assure myself that the deed was done. Seeing the military in the same position I had left them, and no appearance of the body, I turned to two or three persons—the only standers in the street—to ask an explanation.

“He hasn’t come out said the man. “Why? has he fainted?” “No, he is too strong in his innocence; they want to keep him off and on for a while, to see if he’ll die like a dog.” Is it not fearful to think that suspicions of so hellish a nature are forced by this event into men’s minds? But at about ten minutes to one he saw his native skies for the last time. He died “as a brave man may become.”

All this time not a sound could be heard in the streets—not a footstep broke the awful stillness; and, with the exception of the Clergy in attendance, the law officials, reporters, and the military present, not a human eye, so far as I could observe, was bent to see this *example* of the law’s vindication. All business was suspended; nearly all the shops in Mullingar—those of Protestant as well as Catholics—were closed. Traders who knowing the impression made on men’s minds by the *law’s example*, had come from Dublin to attend the butter market, usually largely supplied on Friday, were disappointed to find not a single pound offered for sale, and the market as deserted as a wilderness.

And surely the angels of heaven might have veiled their faces, and wept over the desolation of that town. As if the Destroying Angel had slain the first born of each home, the shadow of death seemed to haunt each threshold. Deep

grief there was everywhere; but in the clenched hands and teeth, and lowering brows, and faces passion dark, there were the signs of a spirit which law-made *examples* will not allay; and many an earnest but tearful countenance I saw upturned to Heaven in solemn prayer—and I thought that prayer was, “How long, O Lord! how long?”

On Sunday next his remains will be interred in the Chapel-yard of Castletown; and I am assured, by a gentleman most competent to pronounce on the numbers expected, that some hundreds of thousands will attend the funeral. I need scarcely remind your readers that the crime alleged not being actual murder, the gaol authorities are bound to deliver the body for interment to its legitimate claimants. He will be waked on Friday and Saturday nights, in his own house. None will be admitted to the view of the corpse save his immediate relatives, and the members of religious communities in the town or vicinity, who will attend to say Litanies for the repose of his soul.

A subscription list for the benefit of his widow and five orphans has been opened; and I may as well mention here that such of your readers as wish to contribute to this fund may forward their subscriptions to the Rev. Dr. Savage, or Rev. Mr. Masterson, of Mullingar.—*Cork Examiner*.

NOVEL MODE OF PROPAGATING PROTESTANTISM IN IRELAND.

(Communicated.)

It is now some months since we first noticed an issue of ill-written sheets, about “Popery” and the like, to have been sent from England, through the post, to many persons of our acquaintance, lay and clerical, in this country. At the time, we looked upon these as the individual production of some fanatic booby on the other side of the water, who, estimating Irish Catholic intellect by the speeches of Exeter Hall, fondly believed that his incubations, stupid and ignorant as they really were, would dispel the gloom of darkness by which we are, alas! surrounded!! However, another missive came, and another; and latterly, in regular succession has the series been kept up, varied indeed as to the matter, but uniformly dull, stupid, and ignorant, as far as information and style are concerned.

The propriety of making the *Post* the vehicle of ignorant and bigoted anonymous productions, and on the solemn subject of religion too, is not our present object to discuss. We cannot, however, refrain from remarking that the practice of obtruding insulting prints on gentlemen in this way, is, to say the least of it, low and vulgar, and perfectly in keeping with the features of style and of sentiment which these papers exhibit. Nor would we at all have noticed the subject, were it not manifest that these emanate from some “religious” Society in London; and that it is an important part of a machinery by which knaves extract money from the plethoric pockets of the blind bigots of England. What, or who pays for the printing of these papers? What, or who pays the postage? How do the wretched scribblers contrive to support themselves? Poor

John Bull pays the piper, because he is made to believe that this Protestant tune will captivate the idolatrous heart of Ireland, and banish Popery for ever from the land; Gullible creature! does he forget that a most awful amount of ignorance surrounds him at home?

In all likelihood the coal-miners themselves, some of whom are as ignorant as the brutes about religion, have not a few pence extracted from them for this beautiful scheme of enlightening Ireland. Our readers will have recollected the evidences of highly advanced Christian knowledge found amongst them. Take one instance; that in which an Englishman at the coal-pits on being asked, Who is Jesus Christ? replied that “B—his eyes” “he did not know, but that he would ask his wife, Kit, whether he was guiding a horse, or in the mine”!! And it is from a country in which prevails this worse than heathen ignorance of Christianity, that the sun of enlightenment is to shine upon us! Why the attempt thus made is a piece of mental bewilderment, if not of absolutely spiritual blindness. Persons imagining that the faith of the intelligent Irish Catholic can be undermined by such papers as that which has crossed the Channel to us this week, headed:—“A look out of Ireland into Germany,” accompanied by another with the sublime title of:—“A voice from Heaven to Ireland!” It is absolutely insanity: not to mind, at all, the ignorant, insulting impudence evinced by the productions, and by the mode of transmitting them to this country. For the benefit of readers who may not have received these papers, we give a little specimen of the style and sentiment in the last missive. Speaking of the proceedings of the excommunicated Priest, Ronge, and of his riotous followers in Germany, it says—“Oh! If some man in Kerry from the top of Carran-tuel could but have been looking on and on and on, about the month of August, in the year 1844, and had the power to distinguish the objects as his look went forward, what a wonderful story, and a true story, would he have told to his countrymen. Fancy such a look cast from that tip of all Ireland into Germany, and you shall hear what he might have seen.”

This is a specimen of the contemptible stuff by which Catholic Ireland is to be “converted” from her holy faith—that Catholic Ireland is thus to be lectured on the subject of Religion; Ireland which is enlightened as well as religious, and where, perhaps beyond all other countries, the Press is the great propeller of mind among the masses.

Why, we would ask, are not the Oxford converts, lay and clerical, looked after? Why is not this “voice from heaven” brought to bear upon that great movement to idolatry and to Rome? Why are THEY not invited up to the high hills of Albion, to get one saving look at Germany and at Ronge? Ah, the rush-light would not do there, though it will certainly illumine benighted Ireland! To the writers of these wretched productions, and with them modesty and manners are of no consideration, we would say—Go on, old boys, and use your dupes to advantage, while the sun shines!—*Dublin Evening Post*.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 17.]

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[Vol. X.]

THE RULE OF FAITH.

(TRANSLATED FROM ST. FRANCIS OF SALES.)

The Author's Preface addressed to the people of Thonon.

It is certain that if the advice of St. John to Christians,—not to believe lightly all sorts of spirits—was necessary in his time, it is much more necessary in this corrupt age, when so many different and opposite spirits demand, with equal assurance, credence and authority among Christians, under pretext of the word of God, and lead so many astray into the various ways of error, as fancy or humour may direct. In effect, as comets and wandering stars are regarded with admiration by the vulgar, who firmly believe them to be true stars and planets, while the more intelligent know very well, that they are but passing flames which roll and at length lose themselves in the air, being attached to certain vapours only as long as they contain inflammable matter, but which nevertheless are always attended with some disastrous consequence, and have nothing in common with the incorruptible stars, but the glare which they emit; thus the unhappy people of our age, who allow themselves to be led by certain hot-headed innovators, inflamed by their passions, and running in pursuit of human subtleties, are blinded by a false glare, and by the letter of scripture, imagining that they have discovered heavenly truths, and amuse themselves in admiring them; while those who are better informed and directed, know them to be human inventions which shall soon pass away, leaving behind them, no other memorial of their existence, than a sense of the evils which follow them. Oh! how necessary was it, therefore, not to have abandoned yourselves so promptly to the guidance of these spirits. Would it not have been prudent to try, before following them, whether they were of God or not? Alas! there were not wanting true touch stones to detect the base metal by which they cheated the world, for he who says that *we should try the spirits, whether they be good or bad*, condemns your levity, if you have not done so;

for you could not but have known that we have *infallible rules* by which to distinguish what is holy, from, what only appears to be so, and to ascertain the difference between the desolating spirit and the spirit of consolation. Thanks to God, we possess, in the Church, the most sure and unerring rules to discern false from true doctrine, and to establish the truth of our holy faith; and it is to these rules that I now call your attention. I beseech you to pronounce equitably and impartially on my arguments, and I undertake to prove to demonstration, that *Calvin* and all your ministers have violated in their doctrine and teaching all the rules of true religion and Christian doctrine; and as I have already shown that they have stolen you out of the bosom of the Church, so I promise now to show, that they have deprived you of the light of the true Faith, and substituted for it, the illusions of their novelties. Behold the second part of what I proposed to myself from the beginning. Christian Faith is founded on the authority of God Almighty, the sovereign and supreme truth, and it is this circumstance that places it above all other science or knowledge, and gives it the highest degree of assurance and certainty; so that nothing in this world can be compared to it, since it is a Divine revelation. I shall ever keep this truth in mind, in the course of the following discourses, and I beg of you to do the same. I shall show you presently, that the rules which I advance are the true rules of Christian Faith, and I shall afterwards prove that your pretended doctors have violated them; and because it would be too long a digression to demonstrate here, that we Catholics have ever strictly and vigorously observed them, I propose to make this the subject of the *Third Part* of my controversies, which will be the strongest and most solid confirmation of all that I shall advance in the *Second Part* on which I am now about to enter.

The First Rule of Faith.

*Christian Faith then is founded on the revealed word of God; and it therefore possesses the highest degree of infallibility, since it has for the witness of its truth, this eternal and infallible authority,—this first truth, which can no more deceive nor lie, than it can be deceived or deluded. The faith which has not the word of God for its foundation and support, is not Christian Faith;—whence it follows, that the word of God is to Christians the true rule and foundation of faith; for, by a *rule* and a *foundation*, I mean the same thing in this place.

But because this infallible rule cannot measure our belief, if it be not applied to us,—preached, proposed and declared, and because it may be well or badly applied, preached, proposed and declared, it is necessary that we should have, besides, some authority to confirm it; and in effect, how could it be sufficient to know that the word of God is the true and infallible rule of Faith unto Salvation, if I should not also know what this word of God is, and where it is to be found, and who is the person whose duty it is to apply, propose and declare it? I am ready to grant that the word of God is infallible; nevertheless, I shall not be able to believe that *Jesus Christ is the Christ, the Son of the living God*, unless I can be certain, that this is a truth revealed by his Father who is in Heaven; and though I should know for certain, that this is a revelation, my difficulty is not yet over, for I must learn how it is to be understood;—whether I am to understand it of an *adopted Son*, according to Arian belief, or of a *Natural Son*, according to Catholic Faith.

The Second Rule of Faith.

Besides the word of God, therefore, which is the first and fundamental rule of Faith, a *Second Rule* is necessary, by which the first may be duly proposed, applied and declared; and in order that we may not be subject to wavering and uncertainty, it is necessary, that not only the first rule which is the word of God, but the second also which proposes and applies this word, should be infallible;—otherwise we should always remain in wavering and doubt, being never certain that we are rightly directed, regulated, and supported in our faith;—not because the first rule is false or bad in itself, but because it may be badly proposed and applied to us. Now, surely, the danger is the same, whether we go astray for want of a just and proper rule, or are badly regulated and directed by a bad or improper application of a just rule; but this infallibility which is so necessary, as well in the rule as in its application, cannot be de-

rived from any other source than God himself, who is the first and living fountain of all truth. As God, therefore, has revealed his word and preached it by the mouth of the patriarchs and prophets, and finally by his only son; afterwards by the apostles and evangelists, whose tongues served him, as their pens serve secretaries, to write with despatch and fidelity, and thus employed men to speak to men; in the same way, he employs to this very day, his visible spouse, the holy Church, as the expositor and interpreter of his intentions, to propose declare and apply to us this divine word. It is, then, God alone who rules or regulates our Christian Faith, but by the instrumentality of these two rules which are differently applied; first by his word, as by a formal rule; and secondly, by his Church, as by the hand which holds the rule or the compasses. God, if I may use the expression, is a painter, our faith is the picture, the colors are the word of God, and the Church is the brush. Behold, then, the two ordinary and infallible rules of our belief;—the word of God which is the fundamental rule and formal measure; and the Church of God which is the rule of application.

(To be continued.)

BEAUTIES OF HUME'S ENGLAND.

"Hume was certainly a rapid writer, and though we do not join in the recent invectives against him, he was undoubtedly often most inaccurate, and insufficient, and partial, independent of his Stuart bias, three charges of a strong kind against an historian; and to these may be added, though partially included in the above, a want of patient investigation, and an innate disregard of truth."

New Quarterly Review, April, 1845.

To the Editor of the Bengal Catholic Herald.

SIR,—In the hope, that some proofs of the correctness of the character given to the celebrated historian of England in the extract which I have chosen for my motto, may not be uninteresting to your readers,—I will with your permission submit for their consideration a collection of the most glaring *contradictions* contained in Hume's History: I will endeavour to convict him of falsehood, not from the evidence of other authors but from his own writings. Let it be borne in mind, that it is an *English Protestant Reviewer*, that has denounced Hume for inaccuracy, insufficiency, partiality, want of patient investigation, and an *innate disregard of truth*: these are charges of a grave nature—charges that peculiarly disqualify an individual for the office of historian, and deprive him of all claim to the title of an

honest man. And yet the New Quarterly Review in thus branding the character of Hume, refuses to "join in the recent invectives against him;" what can *these* invectives be? Is he caused by others of aught even worse than an *innate disregard of truth*? And this is the man, whose authority is so often adduced to misrepresent the transactions of Catholic England, and to depreciate the merits of those, whose exalted virtues an *innate disregarder of truth* is capable of neither imitating nor even conceiving! Now let me proceed to collate some of the contradictory statements contained in Hume's History, beginning with those on the subject of.

The Pope's Supremacy in England.

We read in the 1st vol. 1st chap. 51st page of Hume's History of England, that "Augustine was consecrated Archbishop of Canterbury; was endowed by Gregory with authority over all the British Churches; and received the Pall a badge of ecclesiastical honour from Rome. * * * * And as Augustine, proud with the success of his mission, seemed to think himself entitled to extend his authority over the Bishops of Gaul, the Pope informed him that they lay entirely without the bounds of his jurisdiction." There we find the Pope endowing Augustine with authority over all the British Churches, and prescribing the bounds of his jurisdiction. This happened in the 6th century, and the Saxons whom St. Augustine had converted yielded to this exercise of the papal power. Hence at the very introduction of Christianity among the Saxons, the Pope's authority over the British Bishoprics was acknowledged.

Now let us turn to the 74th page of the same vol. and chap. wherein it is stated, that "Wilfrid, Bishop of Lindisferne, the sole prelate of the Northumbrian kingdom, increased this subjection in the eighth century, by his making an appeal to Rome against the decisions of an English synod, which had abridged his diocese by the erection of some new Bishoprics. Agatho, the Pope, readily embraced this precedent of an appeal to his court; and Wilfrid, though the haughtiest and most luxurious prelate of his age, having obtained with the people the character of sanctity, was thus able to lay the foundation of this papal pretension." What can be the meaning of *this* papal pretension? The style is obscure, perhaps purposely so; but the only possible meaning, which can be attached to the words, is the pretension or right of changing or prescribing the bounds of the British Bishoprics. But this right was, as before stated, exercised by the Pope at the time of Augustine; how then was its *foundation* laid now. Either this power

was exercised by Pope Gregory with regard to Augustine, or it was not; if it was, then Agatho could not have laid the *foundation* of this right in the case of Wilfrid; but if it was not, then the statement in page 51 is untrue. The assertions in the two extracts cannot possibly be both true; a right or pretension could not have existed in a period antecedent to that, in which its *foundation* was laid.

In the foregoing extract we have an instance of an *appeal* to the Pope in the Saxon times, and of a papal decision superseding that of a local synod. We will soon see this flatly contradicted.

In the same page (74) Hume describes the existing state of religion, thus.—"Another inconvenience which attended this corrupt species of Christianity, was the superstitious attachment to Rome, and the gradual subjection of the kingdom to a foreign jurisdiction. * * * The Saxons, receiving their religion from Roman Monks, were taught at the same time a profound reverence for that see, and were naturally led to regard it as the capital of their religion.

There we have an unequivocal declaration of the Saxons' attachment and subjection, to, and reverence for the Roman see.

Let us advance to the Norman reigns, and we will see our ingenious historian proclaiming the spiritual independence of the Saxons and laying for the *third* time the foundations of the Pope's supremacy.

"Pope Alexander, who had assisted William in his conquests," writes Hume, in vol. 1st. chap. 4th, page 258, "naturally expected that the French and Normans would import into England the same reverence for his sacred character with which they were impressed in their own country; and would break the spiritual as well as the civil independency of the Saxons, who had hitherto conducted their ecclesiastical government with an acknowledgment indeed of primacy in the see of Rome, but without much idea of its title to dominion or authority." There then is the *third* foundation of papal supremacy about to be laid by means of the Normans! The Saxon Church forsooth, although nominally dependent, was *de facto* independent of papal authority! Was it a proof of merely *nominal* dependence, when Pope Gregory appointed St. Augustine Archbishop of Canterbury and endowed him "with authority over all the British Churches"? Did the Saxon Church display its real independency, when the decision of an English Synod was over-ruled by the decree of Pope Agatho? Did the Saxons exhibit their spiritual independency by their "superstitious attachment to Rome, and the gradual subjection of the kingdom to a foreign jurisdiction"; and by

entertaining "a profound reverence for that see," and regarding "it as the capital of their religion." Do all these facts show, that the Saxons had not "much idea of" the pope's "title to authority"? In speaking of this independency how dexterously Hume has mingled truth with falsehood, by coupling the civil with the spiritual part of the question! a superficial reader, having no doubt whatever of the *Civil* independence of the Saxons, might be insensibly led to confound it with their alleged *Spiritual* independence.

In the 260th p 4th ch. 1st vol., that Lanfranc, Archbishop of Canterbury, "was rigid in defending the prerogatives of his station; and after a long process before the pope, he obliged Thomas, a Norman Monk, who had been appointed to the see of York, to acknowledge the primacy of the Archbishop of Canterbury." This happened in William the Conqueror's reign and is an instance of an appeal to Rome, in Ecclesiastical Matters. The Court of Rome, "says Hume in speaking of the wars between Stephen and Matilda, (vol. 1st ch. 7th p. 366,) "was also permitted, during those civil wars, to make further advances in her usurpations; and appeals to the pope, which had always been strictly prohibited by the English Laws, became now common in every ecclesiastical controversy." If making appeals was an innovation and had previously been *always* prohibited by the English Laws,—how had Wilfrid appealed to the pope and enforced his decision *against an English Synod*? How had Lanfranc by a process before the pope, established his primacy over the Archbishop of York? Could such appeals have been publicly made, and the papal decrees enforced in spite of the existing laws? Or at least is it not strange, that in describing these two appeals, Hume does not at all refer to their illegality.

Having thus given some specimens of the *pleasing variety*, which characterizes Hume's accounts of the introduction of the papal supremacy into England, I will in my subsequent letters, (for I intend to write a series, if you have no objection to publish them,) furnish on other subjects some further instances of that *inaccuracy, insufficiency, partiality, want of patient investigation, and innate disregard of truth*, for which Hume is distinguished.

I remain, Yours obediently,
Calcutta, April 19th, 1846, N. H. Y.

DARJEELING.

We, publish to-day with great pleasure the Prospectus of Branch Schools of the Loretto House, which, it is proposed, to establish at Darjeeling. This important undertaking originated with three Gentlemen, who happen

to have, their families residing there, at present. In what relates to Climate, we subjoin for the satisfaction of those, who are interested in the projected enterprise, an extract from the Darjeeling Guide for 1845. The testimony supplied by the work just referred to, is rendered of great value, from the circumstance, that it is grounded on the official Reports made to Government by Dr. Pearson, for nearly three years formerly a resident Surgeon of the Station, and now attached to the Presidency, and one of the Professors of the Medical College Hospital.

We are glad to learn that the plan now announced has so far met with good encouragement. We trust, that when next referring to it, we shall be able to mention the date fixed upon, for opening the valuable Institutions we now speak of. The great advantages to be expected from it by all Classes of the Community, without Religious Distinction, are so clearly pointed, out in the Prospectus, that, it is unnecessary for us to enlarge upon them. In effect, those advantages include, especially for British Families residing in Bengal, benefits of the greatest moment, in all that regards domestic happiness, health, economy, and education.

PROSPECTUS.

Darjeeling Branch Schools of the Calcutta Loretto House,

The want of Schools for the education of their children, in a more salubrious climate than that of the plains of Bengal, has been deeply felt and lamented by parents residing in that Province.

At present, parents are obliged to send their children home, for education, with great expense and danger, and thus deprive themselves for several years of the happiness of their Society. Often times also, one of the parents has to accompany the children, in order to watch over their welfare during the voyage, and make satisfactory arrangements for their education at home.

To remedy these grievous disadvantages, and secure, all the benefits of an excellent climate, and of education of the highest order, it is proposed to establish at Darjeeling, Branch Schools of the Calcutta Loretto House.

A preference is given to this plan, because it will secure a PERMANENT SUCCESSION of Ladies, eminently qualified for the office of Education; an advantage in India of paramount importance, and one, which does not seem to be attainable in any other way, than that now suggested.

The following is an outline of the mode, in which it is expected to accomplish the object, which has been just explained.

Sufficient funds to be Subscribed in shares of say, 200 Rupees each, to provide for the following expences: 1st, of sending to Darjeeling, maintaining there for two years, and adding back to Calcutta, if the project should not succeed in that time, a party consisting of two Choir Nuns, a Lay sister, a respectable Matron to take charge of the younger boys in the Boys' School, a Chaplain who would conduct the latter, in a separate building, in the immediate vicinity of the Girls' School, the domestic arrangements of both Schools being under the control of the Nuns. 2nd, of building or procuring and furnishing suitably two houses, with suitable grounds; one for the Girls' School, the other for the residence of the Chaplain and the Boys' School.

One third of the receipts of the Schools, provided the remaining two thirds be sufficient for the current expences of the Institutions to be appropriated at the end of each year to the repayment of the outlay, with interest, at a rate not exceeding 4 per cent, the Subscribers understanding, that they are to rely for repayment, solely on the receipts exceeding what is required for carrying on the Establishments respectably; as neither his Grace the Archbishop, nor the Nuns can incur any pecuniary obligations.

When the repayment is completed, the property to belong to the Loretto Ladies wholly, without any interference whatever.

If after two years, the Bishop, or Superior of the Catholic Mission, should recall the Nuns, (the undertaking having failed,) the premises to be then sold, for the benefit of the shareholders, the Nuns being in the first instance reimbursed from the proceeds, for any outlay they may have made in improvements on the premises.

The houses and grounds chosen (supposing it to be resolved on, to rent or purchase,) to be approved of by a Committee of Lay Gentlemen, the same Committee to determine whether to rent, purchase or build, and to lay out the funds in the manner they may deem most consistent with the objects in view.

The system of education in the Girls' School to be equal to that of the Calcutta Loretto House Establishment. The plan of education for the Boys' School to be that adopted in St. John's College, Calcutta, which comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Mathematics, &c. &c. &c. With regard to religion, the pupils not Catholic, will not be expected to attend Catholic prayers or worship, and will be always permitted to attend on Sundays, at any public place of worship, fixed upon by their Parents or Guardians.

The terms of admission to both schools will be left to the determination of a Committee of Lay Gentlemen.

The expence of carrying out the plan on the Building scheme may be roughly estimated as follows:—

Clearing two allotments of land for the sites.	Rs	120	0
Building Girls' Schools and Nuns' Residence of ten rooms, in two stories, the upper with sloped roof to contain the sleeping apartments, partitions to be of lath and plaster as far as possible, walls of brick and pucca work.		9,000	0
Boys' School, Bungalow of brick and kucha Plaster, lath and Plaster partitions.		5,000	0
Furniture expences of the party to and from Darjeeling and subsistence there for two years.		5,000	0
House rent for one year, at 200 Rs. per mensem, to enable the Shareholders to open the Schools immediately.		2,400	0
Contingencies.		480	0
Total Co.'s Rs. 22,000 0			

Reference for further inquiry, may be made to R. J. Loughman, Esq. B. C. S.; or W. Moran, Esq. Darjeeling; and to Messrs. J. Laekerstee and Brothers, Calcutta.

DARJEELING CLIMATE, &c. &c. &c.

A place situated like Darjeeling, at an elevation which secures it the temperature of a high latitude, yet within the full influence of the tropical rains, may well be supposed to possess a peculiar character of climate; such is the case, for although at the great height of 7,218 feet above the sea, yet owing to its nearness to the tropics, the winter is not to be compared for cold to that of England; while, from the fall of rain at that season, the summer is much colder; its mean temperature is thus produced, which is about, or but little exceeds, that of England, or the north of France.

It has been ascertained, in India at least, that as we ascend in elevation the temperature falls at the rate of about 1° for every 300 feet; Major Herbert therefore argued, that the mean temperature of Darjeeling below that of Calcutta might be confidently reckoned at 24°, or lower, on account of its having a northern aspect, and having a higher latitude, by 5°.

Metereological observations, since Herbert's time, shew that the general depression of the thermometer is about 30° degrees below that of Calcutta. At the rate of 1° degree for every 300 feet, Calcutta being on the level of the Sea and Darjeeling having an elevation of 7,200 feet, we should have a depression of 24° degrees only; but with 5° degrees of higher latitude, and a country clothed in evergreen, 6° degrees of temperature are added to the number we looked for as the probable fall below the mean heat of the metropolis.

The following table shows that of the several Sanatoria, Simla is the only one which has the advantage of a superior elevation, and this scarcely amounting to a single degree of temperature. As to the higher latitude of those stations the difference is only 30, and it is probably more than counterbalanced by the northern aspect, which is wanting at Simla, Landour and Mussoorie.

Comparative elevations of Sanatoria within the mountains. Simla, 7,486; Darjeeling, 7,218; Landour, 6,500; Almora 5,520.

In short, all, without exception, who have visited Darjeeling, agree in this at least, that it is scarcely possible to speak too favorably of the climate, as it affects the health of Europeans.

The beneficial effects of its climate on European children is most striking and remarkable. During five years that it has been the resort of children from Bengal, in all stages of weakness from fever, teething, &c., there has not been a single instance in which recovery did not follow residence of one hot season. We are perhaps liable to be considered as over estimating the value of this climate to Europeans in Bengal, when we give it as our firm and deliberate opinion, that it is quite equal to that of Europe, in general healthiness for children, and superior to it in many respects, viz:—that when it is coldest it is most dry, whereas in England the coldest weather is generally the wettest and dampest.

THE COLD WEATHER.

The cold weather is divided into three portions. The first, at the conclusion of the rains, is mild and pleasant, the atmosphere clear, the ground covered with flowers and sweet scented herbs, and the prospect, for the most part, clear and open; this is the autumn, if autumn there be, at Darjeeling. In November the hoar frosts begin, and the cold weather comes on at the latter part of the month. The ground is frozen in December and January, sometimes almost all day; the weather feels very cold, the atmosphere is cloudless, dry and sparkling, giving a sensation like that felt in

a frosty morning at home. All vegetation has now ceased; the little grass there is, the herbs, and flowers, and frost bitten and dried up; ice stands in the little pools of water in the morning, and in shady places it lasts all day. At early morning it is very cold, but as the sun rises it becomes agreeable, and at midday warm, with bright sunshine; as the evening comes on it is cold and chilly, and the night is clear and starlight.

About Christmas the weather is cloudly, as in the plains at that time, and rain sometimes falls. On the 14th January, 1839, there was rain followed by snow which continued to fall till 3 a. m. on the 16th, when it lay on the ground to the depth of ten inches. On Christmas day, 1842, there was a heavy fall of snow, and on the 2d and 3d of February, 1844, about six inches of snow fell at Darjeeling, and upwards of a foot lay on the road to Puchcem for more than a week. On the 17th February, 1845, there was a fall of about three inches at the Station.

TEMPERATURE.

We have a mean daily temperature for the year of $54\frac{3}{4}^{\circ}$ *Fah*; which is that of the most favorite climates of Europe.

CONVENIENCE OF SITUATION.

Darjeeling is 371 miles, or about five days' Dawk travelling from Calcutta. Water carriage, from June to September, to Dinajepore, or, to Titallyah, on the Mahanunda, a distance of only 28 miles from the foot of the hills; and during the remainder of year, Dulolgunge, also on the Mahanunda, about 50 miles from Titallyah, or 80 miles from the foot of the hills, is the place where boats, are obliged to stop.

For all stations below Allahabad, Darjeeling will be preferred to the Sanatoria, in the north western mountains, the distance of Allahabad being in a direct line from Darjeeling, and Debra, as nearly as possible equal. Even from Allahabad, the invalid's preferable course will be to Darjeeling; for this simple reason, that he will have the advantage of water carriage as far as Malda with the stream, and for this same reason even to stations above Allahabad, it might admit of question whether the western or eastern station of health be the preferable. It is true that as the invalid has also to return, it may be said he will in either case have the stream in his favor once, and only once, but to the invalid it is often, perhaps always, of more consequence to reach his destination quickly, than to return, he having it always in his power to choose his time for the latter.

The following list of stations with their dak route distance from Darjeeling, will give a better idea of the advantages which the establishment of a Sanatorium at that place is attended with, in this respect:—

	Miles.
Backergunge,.....	340
Bancoorah,.....	364
Barrackpore,.....	356
Beanlah,.....	264
Beerbhoom,.....	465
Benares,.....	468
Berhampore,.....	274
Bhaugulpore,.....	206
Bogra,.....	223
Burdwan,.....	329
Calcutta,.....	371
Comercolly,.....	304
Dacca,.....	348
Dinajepore,.....	133
Dinapore and Patna,.....	301
Ghazepore,.....	420
Garuekpore,.....	445
Gya,.....	432
Hooghly,.....	374
Hazereebaugh,.....	502
Jolasore,.....	360
Kishnagur,.....	315
Malda,.....	205
Midnapore,.....	520
Monghyr,.....	230
Mymensing,.....	302
Pubna,.....	330
Purneah,.....	137
Rungpore,.....	141
Tirhoot,.....	267

DARJEELING.

The following are the Names of those, who have kindly consented to take shares in the proposed Branch Schools of the Loretto House; to be established at Darjeeling.

	Shares.
R. J. Loughnan, B. C. S., ...	8 0
Mr. W. Moran, ...	5 0
Capt. Bishop, ...	2 0
Count Lackersteen, ...	2 0
Chevalier C. R. Lackersteen, ...	1 0
Chevalier W. R. Lackersteen, ...	1 0
Mr. A. Lackersteen, (London,) ...	1 0
Mr. G. F. Lackersteen, ...	1 0
E. McDonald, M. D., ...	2 0
Mr. J. Curnin, ...	2 0
Mr. P. S. D'Rozario, ...	1 0
Mr. F. Samler, ...	1 0
Capt. Gordon, ...	1 0
Madame Gonsalves, ...	1 0
Mr. J. Dalton, ...	1 0
Very Rev. Dr. Kennedy, V. G. B.	
St. John's College, ...	1 0
Rev. Mr. Formosa, S. T. P. St.	
John's College, ...	1 0

Rev. D. Egan, St. Thomas' House, ...	1 0
Rev. J. R. Kenny, ...	1 0
Mr. Grantzer, ...	1 0
Mr. J. Hayes, ...	1 0
Mr. Bentley, ...	1 0
Mr. Stephens, ...	1 0

Donations for the same purpose.

Mr. J. Hayes wishes that the amount of his Share should be received as a Donation.	
J. W. Grant, B. C. S.,...	Rs. 100 0
Mrs. Col. Forbes, ...	50 0
Mr. P. J. Paul, ...	50 0

BENGAL CATHOLIC ORPHANAGE.

Mrs. Hopwood, ...	100 0
J. G., ...	2 0

Collected at Fort William,

THROUGH SERGT. JOHN PIERCY.

Mr. Appoty. James Heffernan, ...	Rs. 2 0
" " John Considine,...	2 0
Sergt. John Piercy, ...	1 0
John Keane, ...	1 0
Michael Shanahan, ...	2 0
William Kennedy, ...	1 0
Frederick Rowe, ...	1 0
Oliver Priest, ...	1 0
Denis Heher, ...	1 0
Patrick Hammond, ...	1 0

THROUGH MR. N. O'BRIEN.

J. J. L. Hott,...	5 0
A Friend, ...	16 0
W. H. L. Frith,...	16 0
J. S. ...	5 0
W. F. L. ...	5 0
F. W. B. ...	5 0
E. C., ...	2 0
A European, ...	1 0
M. Thomas, ...	1 0
C. Blake, ...	5 0
Captain Crump, ...	5 0
" Smith,...	5 0
A Friend to the Orphans, ...	1 0
A Chester-man, ...	1
T. P., ...	1
H. W. Hamilton, ...	1
J. T. Crable, ...	1
R. Hatson, ...	1
F. C. Sandes,...	16
J. Fegrado, ...	4

MONTHLY SUBSCRIBERS.

A. Markham, ...	5
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IRISH RELIEF FUND.

THROUGH MR. N. O'BRIEN.

Hugh Spiers, Esq., ...	Rs. 100 0
Antonie Jago Camarotte, ...	100 0
Mrs. Hopwood, ...	Rs. 100 0

KISNAGHUR CHAPEL.

F. S. through Mr. David John, ...	Rs. 5 0
M. A. H. through the Same, ...	2 0

SUBSCRIPTIONS.

FOR THE SUFFERING CHRISTIANS OF MOUNT
LEBANON.

THROUGH MR. DAVID JOHN.

Archbishop Carew,	Rs. 25	0
F. H. Asphar,	200	0
John F. Asphar,	200	0
Madame De Souza,	50	0
Messrs. Thomas De Souza,	100	0
Countess Dowager Lackersteen,	50	0
Mrs. Gonsalves,	200	0
St. Xavier's College,	25	0

CHITTAGONG ORPHANAGE.

The Misses Carberry, a Pious Offering of 5 Rs. each, on occasion of their first Communion, ... Rs. 10

Selections.

THE ELM TREE.—By T. HOOD.

With silent pace as shadows come,
And dark as shadows lie,
The grisly Phantom takes his stand
Beside the fallen tree,
And scans it with his gloomy eyes,
And laughs with horrid glee—

A dreary laugh and desolate,
Where mirth is void and null,
And hollow as its echo sounds
Within the hollow skull—

"Whoever laid this tree along
His hatchet was not dull!"

"The human arm and human tool
Have done their duty well!
But after sound of ringing axe
Must sound the ringing knell!
When Elm or Oak
Have felt the stroke
My turn it is to fell!"

"No passive unregarded tree,
A senseless thing of wood,
Wherein the sluggish sap ascends
To swell the vernal bud—
But conscious, moving, breathing trunks
That throb with living blood!"

"No forest Monarch yearly clad
In mantle green or brown,
That unrecorded lives, and falls
By hand of rustic clown—
But Kings who don the purple robe,
And wear the jewelled crown.

"Ah! little reck the Royal mind,
Within his Banquet Hall,
While tapers shine and Music breathes
And Beauty leads the Ball,—
He little reck the oaken plank
Shall be his palace wall!"

"Ah, little dreams the haughty Peer,
The while his Falcon flies—
Or on the blood-bed-dabbled turf
The antler'd quarry dies—
That in his own ancestral Park
The narrow dwelling lies!"

"But haughty Peer and mighty King
One doom shall overwhelm!
The Oaken cell
Shall lodge him well
Whose sceptre ruled a realm—
While he who never knew a home,
Shall find it in the Elm!"

"The tatter'd, lean, dejected wretch,
Who begs from door to door,
And dies within the cressy ditch,
Or on the barren moor,
The friendly Elm shall lodge and clothe
That houseless man, and poor!"

"Yea, this recumbent rugged trunk,
That lies so long and prone,
With many a fallen acorn-cup,
And mast, and firry cone—
This rugged trunk shall hold its share
Of mortal flesh and bone!"

"A Miser hoarding heaps of gold,
But pale with ague-fears—
A Wife lamenting love's decay,
With secret cruel tears,
Distilling bitter, bitter drops
From sweets of former years—

"A Man within whose gloomy mind
Offence had darkly sunk,
Who out of fierce Revenge's cup
Hath madly, darkly drunk!
Grief, Avarice, and Hate shall sleep
Within this very trunk!"

"This massy trunk that lies along,
And many more must fall—
For the very knave
Who digs the grave
The man who spreads the pall,
And he who tolls the funeral bell,
The Elm shall have them all!"

"The tall abounding Elm that grows
In hedge-rows up and down;
In field and forest, copes and park,
And in the peopled town,
With colonies of noisy rooks
That nestle on its crown.

"And well the abounding Elm may grow
In field and hedge so late,
In forest, copes, and wooded park,
And 'mid the city's strife,
For, every hour that passes by,
Shall end a human life!"

The Phantom ends: the Shade is gone;
The sky is clear and bright;
On turf, and moss, and fallen Tree,
There glows a ruddy light;
And bounding through the gilded form
The rabbit comes to bite.

The thrush's mate besides her sits
And pipes a merry lay;
The Dove is in the evergreens;
And on the Larch's spray
The Fly-bird flutters up and down,
To catch its tiny prey.

The gentle Hind and dappled Fawn
Are coming up the glade;
Each harmless lurr'd and feather'd thing
Is glad, and not afraid—
But on my sadden'd spirit still
The Shadow leaves a shade;

A secret, vague, prophetic gloom,
As though by certain mark
I knew the fore-appointed Tree,
Within whose ragged bark
This warm and living frame shall find
Its narrow house and dark.

That mystic tree which breathed to me
A sad and solemn sound,
That sometimes murmur'd overhead
And sometimes underground;
Within that shady Avenue
Where lofty Elms abound.

ON PURGATORY.

The Catholic belief of Purgatory is confined to the existence of a state of purgation antecedent to the day of Judgment, wherein imperfect souls, not defiled with mortal sin, are detained until God is pleased to admit them into his glory. Luther in the dispute at Leipzig said: "Since I believe firmly, yea, I venture to say, I know that there is a Purgatory, I am easily persuaded that mention is made of it in Scripture." Afterwards, however, he denied it. Some Protestant writers of great celebrity have renewed the error of Vigilantius, and maintained that the saints are not received into heaven until the general Judgment, and that in the mean time they are in a state of repose, awaiting their beatitude. This is equivalent to a general Purgatory for all, since Catholic faith does not oblige us to admit any positive punishment or suffering, but the temporary privation of the Divine vision, which is to be imparted to all the saints after the day of Judgment. The words of the Council of Trent are that "there is a Purgatory, and that the souls there detained are aided by the suffrages of the living, and especially by the acceptable sacrifice of the Altar."* Detention is itself a punishment, and verifies the words of the Canon wherein mention is made of a debt of temporal punishment to be discharged in Purgatory.† The difference between us and the Protestant divines of whom we have spoken, regards rather the lot of the saints, whom we believe, when perfect, to pass immediately to bliss, while imperfect souls are detained in that middle state. Universalists have rendered this Protestant Purgatory still more general, by admitting the worst sinners, to happiness, after a temporary detention in suffering. The Oxford divines have availed themselves of the opinion above referred to, in order to recommend their sentiments in regard to the remission of sin after Baptism, without seeming to adopt the Catholic faith. "Who can tell," writes Mr. Newman, "but in God's mercy, the time of waiting between death and Christ's coming, may be profitable to those who have been his true servants here, as a time of maturing that fruit of grace, but partly formed in them in this life, a school time of contemplation, as this world is of discipline, of active service. Such surely is the force of the Apostle's words, that 'He that hath begun a good work in you, will perform it, until the day of Christ—not stopping at death, but carrying it into the Resurrection—as if the interval between death and His coming, was by no means to be omitted in the process of our preparation for heaven.'‡ The Tract No. 79, says, in regard to the doctrine of the Council of Trent, "taken in the more letter there is little in it against which we shall be able to sustain formal objections." The Roman Church holds that the great majority of Christians die in God's favour, yet more or less under the bond of their sins. And so far we may unhesitatingly allow to them, or rather we ourselves hold the same, if we hold

that after Baptism, there is no plenary pardon of sins in this life to the sinner, however penitent, such as in Baptism was once vouchsafed to him."** Mr. Newman has subsequently endeavoured to reconcile this sentiment with the Articles of the Church of England, and says that the doctrine concerning Purgatory which they condemn is that the punishment of unrighteous Christians is temporary, not eternal, and that the purification of the righteous is a portion of the same punishment, together with the superstitions, and impostures for the sake of gain consequent thereupon.††

The Catholic belief on this point, as on all others is immediately derived from the constant tradition of the Church, whereof an authentic evidence is found in the ancient and Apostolic practise of offering prayers for the departed.§ It is supported by several passages of the Old and New Testament; as for instance, by the fact recorded in the second book of Macchabees, wherein we learn that Judas Macchabous had sacrifice offered in the temple of Jerusalem for the soldiers who had fallen in battle;§ and by the testimony of the Apostle, that some shall be saved yet so as by fire,|| suffering some loss, and enduring some affliction. Two classes of imperfect souls are believed to be detained in Purgatory: those who have not fully satisfied for the temporal punishment due to mortal sin, after its forgiveness, and those who have not previously to death obtained pardon of venial sin. We do not hold, as the Tractarians seem to maintain, that there is no plenary pardon for sin committed after Baptism until the day of Judgment.¶ We believe that, this plenary pardon is not generally granted immediately on repentance, because sorrow is seldom perfect, and the Divine Wisdom and Justice require a temporal satisfaction to restrain the penitent, and make him mindful of the grievousness of sin. The martyr by his death, obtains the full remission, on account of the ardor of charity, and the union of his individual sacrifice with the great victim of salvation: the penitent may attain to the same happiness by tears, and prayers, and works of penance, inspired by contrition: but the tepid Christian, who neglects to manifest and increase compunction by such acts, cannot reasonably be supposed to obtain the same abundant forgiveness. Therefore it is that the Divine Justice detains him for a time from the enjoyment of God, and makes him feel the weight of his transgressions. St. Cyprian, extolling the happiness of the martyrs, who immediately after death pass to the vision of God, whilst most Christians need purification by suffering for sins which they had not sufficiently atoned for, says: "To await pardon is different from attaining at once to glory: to be put into prison, and not be liberated therefrom, unless the last farthing is paid, is different from receiving immediate reward due to ardent virtue and faith: to be tormented with a long continuing

* Tract 79.

+ Tract 90.

‡ Tract 79. § 2 Mach. xii. 40. || 1 Cor. iii. 15.

¶ Macknight denies that there is any justification in this life, and explains all the Scriptural texts of justification at the second coming of Christ. Esai. vi. on justification, v.

* Sess. xxv. Decr. de Purg.

† Sess. vi. Can. xxx de Justificat.

‡ Parochial Sermons. pp. 411, 412.

pain for sins, to be cleansed and purified by fire a long time, is different from expiating all one's sins by martyrdom."* This saint, with the African Fathers generally speaks of positive punishment inflicted on imperfect souls in that state of detention, a sentiment, which though not of faith, has always widely prevailed in the Church. The Oxford divines admit that it "is found from an early age in the African Church."†

The other class of imperfect souls, whom we believe to be detained from the vision of God, is formed of such as die guilty of venial sin, unrepented of, and unforgiven. The facility wherewith even just men fall into venial sin, the suddenness of death, in numberless cases, and the imperfection of the dispositions of many, who are aware of its approach, leave no doubt that many die without detesting venial sin, and obtaining its pardon. To suppose it remitted without any sorrow, or other preparation of mind, is inconsistent with the general economy of God in the remission of sin; and to say, with the Bishop of Exeter, that the sin "which we may deem the least will be deadly enough, if unrepented, to work our perdition," is opposed to our sense of divine mercy. When the servant of God has departed from this life with faith, hope and love, conscious to himself of no grievous prevarication; and yet in an imperfect state, because he listened to the whisperings of vanity and self-love, or clung with too much fondness to life, or loved in death with too great tenderness the wife of his bosom, or indulged too anxious a solicitude for the future condition of his loved children,—we cannot persuade ourselves that these imperfections and venial offences when unrepented of, work his perdition: nor can we hope that a soul thus clinging to earthly objects shall at once be admitted to the embrace of divine purity, equally as the seraphic lover, who, detached from every thing of earth, longs to be dissolved, and be with Christ.

(To be Continued.)

DEMISE OF THE DUKE OF MODENA, FRANCIS IV., AND ACCESSION OF HIS SON, DUKE FRANCIS V., TO THE CROWN.

(From a Correspondent.)

On the 21st January last, at half-past seven in the evening, the Duke of Modena, Francis IV. closed his mortal career, in the 67th year of his age, after a malady of only seven days; having been attacked on the 14th by a violent inflammatory fever, which it was found impossible to subdue. He was born the 6th October, 1779.

In the TABLET of September 6, 1845, an interesting account was published detailing the principal features of the public and private life of this excellent and truly Catholic Prince, showing his great wisdom in the government of his states; his solicitous care for the religious, moral, and intellectual education of youth; his edifying piety, and that of his family, in practising the duties,

and keeping always in view the interests of religion; his unbounded charity, and beneficence, &c., &c. Whoever has read those statements with attention will not fail to look upon the Duke, whom Almighty God has just summoned to his presence, as a true model of a Christian man, a Christian-head-of-family, and a Christian Sovereign. The correct account I am going to give of this Prince's last days, is one more solemn instance of the truth of the short, but awfully ponderous maxim—*Talis vita, finis ita* ("Such as life, such is death.")

Feeling his illness growing worse every day, the Prince soon asked for the comforts of confession and communion, which were administered to him on the 18th; but his truly royal mind, not content with satisfying his own conscience and wishing to edify by the influence of good and solemn example, he asked to receive anew, as a *viaticum*, the Most Holy Eucharist, with great formality, on the morning of 21st, and the last of his worldly existence, the most Holy Sacrament having been brought in grand procession from the Royal Parish Church of St. Dominic. At the large gates of the royal palace waiting to receive this most august of visitors, their Royal Highnesses, the present Sovereign Duke Francis V., and his august Consort the new Sovereign Duchess Adelgonda Augusta Carolina, with the Royal Princesses, Donna Maria Theresa, and Donna Beatrix, surrounded by all the Court; they first accompanied the sacrament to the bed-chamber of the Sovereign patient, and then to the royal parish Church. On witnessing the most edifying deportment in these awful moments of this Prince, who always lived like a good Christian, one could not forbear admiring the fortitude and resignation in death of the just man.

From the moment the dangerous illness of Francis IV. was known, not only the natives of these happy states, but the strangers also informed of such calamity, were incessant in addressing to Heaven the most fervent prayers for his recovery; in all the churches, two and three solemn *Tridui* were being celebrated, to implore God, and invoke the intercession of our Lady, and other Saints, for the preservation of the beloved Sovereign. Almighty God, however, designed not to listen to so many supplications, having appointed their term to those precious days.

The Duke, seeing his end approaching (always in his perfect senses to the last, and even predicting his own death for that day, the 21st,) asked for the Extreme Unction, and, whilst receiving it, answered himself, and with the greatest presence of mind, to the prayers of the assisting minister of God. When exhorted by his Confessor, the Venerable Bishop of Modena, Monsignor Louis Reggianni, and by the Court Parish Priest, Father Celle, to resign himself entirely to the Divine Will that was calling him to a better life, the illustrious Sovereign, showing in all the effects of true religion, responded most piously to these holy ministers. Only a few moments before breathing his last, he exclaimed, amidst the greatest agonies, "I unite all my sufferings to those through which Jesus Christ our Saviour expired on the Cross."

* This, however, is in manifest opposition to the obvious meaning of so many passages wherein it is spoken of as a past action. See Tract No. 67, p. 126. Ep. liii, ad Anton.

† Tract 79.

RELIGIOUS MOVEMENT IN GERMANY.

(From the Standard, Feb. 21.)

The rapid progress of the secession from the Romish Church, and the formation of a new, and as yet imperfectly constituted community, called German Catholics, have suggested to several Clergymen and laymen of the Church of England, that it was their duty to consider whether any aid could be properly afforded to those who, having cast off the domination of darkness, and, as we may hope in many cases, come to the light, can be scarcely supposed as yet to have learnt how to use it, after dwelling so long in the bondage of error and corruption. A committee was therefore formed, in which we find the names of Dr. Bernays, of Powis-place, Bloomsbury; the Rev. George T. Cameron, Curate of St. Peter's Saffron-hill; D. Coates, Esq. and the Rev. R. Davis, Salisbury-square; the Rev. William Goode, Rector of St. Antholin's, Watling street; Edward P. Hathaway, Esq. Lincoln's-inn; the Rev. John C. Miller, Minister of Park Chapel, Chelsea; the Rev. W. Niven, Incumbent of St. Saviour's, Walton-place, Chelsea; the Rev. John Patteson, Incumbent of St. Jude's, Chelsea; the Rev. F. Webb Smith, Curate of St. Jude's, Chelsea; the Rev. Vores, perpetual curate of St. Mary's, Hastings; the Rev. H. Venn, Incumbent of St. John's Holloway. The first step of this committee was to obtain more extensive and accurate information than that which was already accessible to the public at large; and with this view its early meetings were directed to the choice of a gentleman who should undertake a visit of inquiry among the German Seceders. This mission was confided to one of the members of their committee, Mr. H. Smith, of Morden College, Blackheath, the editor of the 'Apostolical Christians,' a gentleman possessing admirable qualifications for the task assigned to him. The results of the information thus obtained are given by Mr. Smith in a highly interesting report. One fact he places beyond doubt, namely, that the German Catholic party, headed by Ronge, has most unhappily taken a rationalistic direction; and that they have rejected the Apostles' Creed as unsuited to the spirit of the times.

SYRIA.

SPEECH OF THE COMTE DE MONTALIMBERT.

(Continued from Page 222.)

There are in Turkey as the Minister of Foreign Affairs admirably said last year, you cannot have forgotten it, there are two schools, one of reform, of progress, of civilization, and the school of the old Turkish fanaticism. The school of reform is represented by him whom many of us know, and whom it is impossible to know without loving and admiring him, by Reschid Pasha—(marks of agreement)—who has just been placed at the head of the Ottoman Government; who possesses all that is necessary to inspire confidence; if he were master of affairs, he could act freely; but, as the Minister for Foreign Affairs said, he has around him and he has had for

predecessors men animated with an entirely opposite spirit men animated by the spirit of fanaticism and oppression, and who avenge themselves for the numberless humiliations that Turkey has undergone, and still undergoes every day between certain very neighbouring Powers, by making the old yoke weigh with all its heaviness upon the Christian subject of the Porte.

This detestable policy found a too skilful and ready representative in Chekib-Effendi. This policy, barbarous as it altogether is, is, at times, very cunning and most perfidious. Its ambition has evidently been to console itself in Syria for its misadventures elsewhere, by throwing contempt upon the name of France and disparaging the Catholic religion; its object has been, in some way or other to deny or belittle the civilization and the influence of Christianity. The hope has been to compel this Syria population to say: "We no longer desire the protection of France, it no longer suffices to guard us from our dangers, from misfortunes, from tortures; we consent to be governed by a Turkish Pacha, like the other portions of the empire." Such is the victory this Turkish policy hopes to win from us from civilization, from France, from the national honour, from the prospects of the world. Who is it that desires these things, who use this policy! Not the entire Ottoman Government, but this school of retrograde fanatics, so correctly characterised last year by M. Guizot,

This state of things cannot be tolerated any longer. The representatives of this school have evidently duped and deceived the European Diplomacy at Constantinople; they have persuaded that diplomatic body that the Ottoman Government was disposed to make concessions, which, however, it has not made. There were probably among them voluntary dupes; there were certainly those who were duped involuntarily, and I hasten to declare that I range the representative of France in this latter category.

It is time that there should be no more dupes, voluntary or involuntary; it is time to impose on the Ottoman Government, in the name of its own honour or its own interests, as well as in the name of the dignity of France, a radical change in what concerns Syria.

For myself. I am convinced that we can only reach this end by escaping from that unfortunate European concert, so fatally formed and so fatally restored. I do not intend to reopen the Eastern question; do not fear it, Messieurs; I only say, that whenever the agents of France have consented to act in common with their colleagues, they have been deceived and duped by this policy. I hope that in order, to arrive at a different result, they will have recourse to a different method of proceeding.

Everybody understands, and everybody has said, that at Beyrout the Consuls of the other Powers have acted precisely as the Ambassadors of these Powers had acted towards us, in London, in 1840; that they had continued on a small scale at Beyrout, the affair of London in 1840; that they had intrigued against us, and that they had agreed with the Ottoman agents to play with the French agent, and place in a position as compromising as possible.

I do not know, for (of course) I have not read, the correspondence between the Minister and our agent, up to what point this assertion is correct; I only affirm that it is an opinion that has acquired the force of an incontestable fact in Syria and elsewhere. During this time, while our influence was decreasing in Syria, England and Russia were augmenting theirs. England does all she can to increase her influence and by all manner of means, even by means of her "Bishop" who is nothing more than a *Mitred Consul*, at Jerusalem Prussia herself intervenes; these two powers which we have never heard spoken of as protectors of the Christians of Palestine, England and Prussia, nevertheless take up this position by our side, and to our detriment; they claim to partake this mission with France, hoping, of course, sooner or later, to exclude her from it altogether. It also happens very naturally, that Russia, who is allied to these people by the community of creed, says, to the numerous schismatics: "It is to me that you should look, and if you wish to be effectually protected, you can only be so by me;" and to the Catholics she says: "Embrace my religion. The differences are few and trifling; externally it is the same worship. Come with me come with your brethren, who profess my religion, and you shall see that I will be able to protect you very differently from the French mode of protection."

We have been reproached with bringing to this tribune rumours devoid of foundation; we are obliged to draw our observations from well-accredited report. Well, it is said that the Emperor of Russia, in his recent journey to Rome, did not neglect to make full use of this consideration, important as it is in the sight of the Sovereign Pontiff, that he deplored with the Pope the frightful condition of the Christians in the East, and that he had offered to His Holiness to take under his protection those Catholics who are so grievously oppressed through the default of France. So true is it that, without as well as within, the influence of France depends on the liberty and prosperity of the Church.

Now, what is the remedy to which recourse must be had in these deplorable circumstances?

I would not waste the time of the Chamber; but I should have something to say on what would be, in my opinion, the most efficacious and most salutary means of arriving at a better state of things. It would be by the restoration of the Emir Bechir, or at least of a prince of the Seheab family. If after the reply of the Minister for Foreign Affairs, it is possible to say a few words, and if he do not render them useless by his explanations, I shall ask permission of the Chamber to tell it something of this prince and this family.

In conclusion, I beg of the Chamber, and of the King's Government, to restore the honour of France in Syria. It is known that I am a member of the Opposition, but not of any systematic opposition, God keep me from desiring to exhibit the miseries of this desolated race, merely to make of them a question of Parliamentary tactics. I am not of those who say: "Before all things, let us overthrow the Ministry; we shall then see what there is to be done." I am

of opinion that any Minister may do much good. I believe that M. Guizot, whom I have so often combatted, is as well qualified, and in as good a position as any of his probable successors would be, to repair the mischief which has been done in the East, whether by himself or by his predecessors. I believe Admiral Mackau is in a condition to send a Squadron to the coasts of Syria, and to give all necessary instructions to fulfil towards the Christian populations of that land, the generous part which our sailors formerly played in behalf of the Greeks. But I ask them not to deny the evidence, not to dispute for the sake of an ill-understood self-love—a fact only too palpable—the decay of French influence in the Orient. The French name is discredited in the East; the interests of France are compromised, are lost in Syria. There, as elsewhere, we are no longer in the position which we maintained fifteen years ago, under General Guilleminot. For my part, if I had the honour and the misfortune to have any part whatever in the management of the public affairs in this country, I could not sleep through one tranquil night until I had wiped out this stain, and repaired this ruin. (Marks of agreement and approval.—*Tablet*.)

REVIEW.

Annals of Virgin Saints. By a Priest of the Church of England. London: Joseph Masters. Cambridge:—J. T. Walters, 1846.

If you wish to know what is the Church's perfection of the feminine character, if you wish to see it in all its softness, its firmness, its repose, its loveliness, go into a quiet country church at twilight, and stand before a female effigy of the thirteenth century. There should be just light enough to reveal the chiselled purity and heavenliness of the eye and mouth, the trustfulness and prayer of the clasped hands, the resignation and self-repose of the whole figure. It is an idea, which it would have been morally impossible for a Grecian sculptor to conceive; and which only the exaltation of woman, by means of the Blessed among women, could have rendered possible.

And now I am going to lay before you the lives of some of the more illustrious among the glorious band of Virgin Martyrs and Confessors. It is a lovely task; and yet, even as I begin it, I shrink from it. To write unworthily of them is not only to do them dishonour, but to dishonour Him also whose Brides they were. To paint ill their heavenly beauty, is to speak lightly of him who gave them that beauty, yea, who is Himself Beauty, as well as Truth. May He so teach me what to say. May He so teach me how to say, that I neither dishonour Him, nor do wrong to the memory of His Saints!

And of you who may read these pages, I would earnestly entreat, that you would, in return for them, raise one prayer for the writer, that, himself undeserving to write of the pure in Heart, he may yet, through the merits of our Saviour Jesus Christ, find mercy of the Lord in That Day!

Of the spirit in which these acts and legends are to be read we find an illustration in the introductory remarks to the life of St. Thecla:—

It is a mark of the age in which we live, that it refuses to believe in the truth of any historical account unless time, place, persons, and circumstances are explicitly and accurately stated. The slightest anachronism, real or imagined, which in the course of years may have insinuated itself into an ancient story, throws it into disrepute, and exposes its believers to the charge of credulity. Hence popular traditions, which almost always contain much that is true, and are hardly ever free from something that is false, are disregarded and despised;—hence ecclesiastical legends more especially when they involve the miraculous, are laid aside with a smile of pity and contempt. It was not so in by gone days. Our fathers were content to derive edification from the sum of a tale, sundry details of which were, perhaps, falsified or corrupted: they did not reject the whole because of its parts, but they gave honour to the parts because of the whole. The world has long since declared which is the wiser habit of thought:—true wisdom, more especially true historic wisdom, is now-a-days made to consist in doubting everything. An Apostle has taught us otherwise: love,—and what is true love but true Wisdom?—If she beareth all things, She believeth all things also.

The following is evidently intended for the reading of Protestant ladies:—

It has ever been the end and aim of Holy Church to symbolise the Heavenly by the Earthly; to use the beauty and majesty of this world, in leading on her children to the yet unseen glory of the many mansions prepared for them in the next. She has pressed into her service the precious things of land and sea; she has hallowed that which had otherwise been abused to worldly pomp; “she has dared to ‘inherit the earth.’” She leaves not the snowdrop, in its spotless loveliness, to return with a smile from its laurel hedge shelter the faint caresses of a February sun; it must deck the High Altar of the gray Chancel, when we commemorate her purification, who was herself pure beyond the daughters of Eve. She will not allow the budding softness of the palm to give life and joy to the April hedge; it must be for the solemn procession of those, who go forth with the *Gloria, laus, et honor*, to celebrate the last entrance of our Lord into Jerusalem. The lily may not hide itself in the modest garden bed; we need it when we hold High Festival on St. Margaret’s Day; it is the flower of virgins, the symbol of the pure in heart. The rose, that at morning peeped from the rustic trellice, ere noon helps to deck the choir, wherein the deeds of the Prince of Apostles are chaunted by the full band of priests.

So with gold and silver, and the gems of the mine: they blaze in the Chalice and the Paten, they are curiously wrought in the mitre and the clasped cope; they glitter in the pastoral staff and the processional Cross. So with the work of the needle: the hanging of the frontal, the corporal, and the veil, all exercise the patient skill of

the artist, all occupy the quiet hours of the convent. The deep forest gladly gives up its treasures: the oak, that might have battled with the waves, or carried some royal armament to conquest and worldly glory, receives a more peaceful and more happy lot in the high roof of the minster. The cedar and the pine, the chesnut and the beech, the beauty of Lebanon and the pride of Carmel, all come up to the sanctuary, and make glorious the resting place of the Lord’s feet. The mountain delights to yield block after block for the rising wall; the spice-tree its sweetness for the lighted censer: the silk-worm its labours to deck the altar; for that the elephant gives up his ivory spoils; for that the bee toils all day long in the recesses of summer flowers, well deserving thereby the care bestowed on it by the inhabitants of the Western Ocean loveliest island, who will not destroy the insect that labours for Holy Church.

And the following pretty thought takes the same direction:—

Not, it would seem, without a special reason, were the names of so many of the Virgin Martyrs given them at their baptism. Whether the piety of their parents sought, in those names, to express what their characters ought to be, or whether God so ordered it that they should point out that which they really were to become, the fact is the same. For was not St. Lucy a burning and a shining light? Was not St. Margaret so true a seeker after the One True Pearl, that she laid down her life to gain it? Was not S. Agnes the very model of lamb-like patience and purity, that she might follow the Lamb whithersoever He goeth; Is not S. Perpetua held in everlasting remembrance by the Church,—her name occurring in the Canon of the Mass? Was not S. Agatha indeed a good Soldier and servant of Jesus Christ? And S. Theodora, was she not the true Gift of God to the Church, that is, her we might see how powerful is grace to remove the dread of punishment, and even the fear of dishonour? The case is the same with the Blessed Martyrs of whom we now tell. For S. Agape showed forth the greatness of her love to Him that had so loved her as to die for her; S. Chionia was the model of most undefiled and snow-white purity; and S. Irene, having her heart filled with the peace that passeth all understanding, has long since entered into that rest and peace which remaineth for the people of God.

On the subject of Mediæval miracles, and the spirit in which they are now read, we find a passage in the life of St. Genevieve which we cannot refuse ourselves the pleasure of quoting.

To disbelieve Mediæval miracles is to reject Mediæval history; for whether we excuse our incredulity by asserting that the Biographers of saints fabricated their actions, or were so grossly credulous as to attribute not once only, but thousands and thousands of times, supernatural agency to every-day occurrences; whether, in short, we impugn their veracity, or deny their common sense, we equally affect their credit as historians. It may be, indeed, very possible that, in several instances, phenomena, explicable to us by our

superior knowledge of second causes, may be attributed by them to the direct interference of the First; but in myriads of cases, a miracle cannot be denied but by the supposition of an intentional falsehood. And whether then is it more likely that the laws of Nature should have been, in confirmation of our Saviour's promise, suspended at the prayer of faith, or that men famous in the Church should have lied to the Holy Ghost, whose assistance they often begin by invoking?

Nevertheless, as we said, we shall not dwell much on Mediæval miracles. In the first place, there is a general sameness in them, which renders their recitation, especially in a series of Lives of the Saints, unprofitable. In the second, it behoves us to be mindful of the woe that is pronounced on him that shall offend one of these little ones. Now as a matter of fact, the miracles to which we refer are generally, and most unhappily, disbelieved among us. To dwell on them, far from adding to, would depreciate, the reputation of the saint, of whom they were related. We must argue not from Mediæval miracles to Mediæval holiness, but from Mediæval holiness to Mediæval miracles.

A miserable thing that we should have to argue the subject at all! A heartless consideration that works written in the spirit in which we endeavour to write must so soon become valueless, as saying either too much or too little! Till better days come, we would earnestly pray that the eyes of both those for whom we write, and of all others, may be opened to see the Majesty and the loveliness of the Mediæval Church; so to see it as, each for herself, to endeavour as far as may be to restore it.—*Tablet*.

DR. PUSEY'S SERMON.

(From the Sun.)

Dr. Pusey, who has raised such a commotion in the English Church, and given his name to a new Protestant sect professing Roman Catholic doctrines, made his first exhibition on Sunday as a preacher, since his suspension in 1843, before the University of Oxford. Many of the young clergymen whom he had led astray during the period intervening between his suspension and the present time have acted an honest part, carried out their convictions like upright men, and openly enlisted themselves under the banner of Rome. They are still going over to the Catholic Church in considerable numbers, and if any doubt could exist as to the tenets and doctrines, and conversion of Pusey himself, the secession of his disciples puts it entirely at an end. But strange to say, the original offender, the cause of all this lamentable back-sliding from the Protestant faith, the enemy of the Established Church and the Reformation, not only still remains in the University to pollute the sources of mental instruction, but is allowed to display in all their naked deformity some of the most obnoxious and mischievous pretensions of the Church of Rome in her worst days. In his sermon on Sunday, so far from manifesting repentance or any contrition for acts which the university in its mildness only considered deserving of suspension he boldly appealed again to the authority of the Fathers

of the Church, and seemed anxious to place their authority above that of the sacred scriptures.—St. Paul, and St. James, and St. John are only second or third rate personages—the great favourites, the guides of truth, and the pillars of the Church, are St. Patian, St. Cyril, St. Ignatius St. Chrysostom, St. Augustine, and perhaps also an other St. Ignatius, sur-named Loyola. These are the men to whom this Canon of Christ church looks up to as examples, and holds forth as models and instructors to the clergy of a Protestant Church.

(From the Daily News).

We are told that the Reverend Doctor “slowly, and with very grave aspect and downcast eyes, “passed on to the pulpit, where however instantly “he was lost sight of, owing to his kneeling on the “very floor of it for his “private devotions, during “the entire time while the congregation sang the 147th Psalm.” In this we recognise a solemn preparation of soul for the great task of the hour: an awful spiritual communion with Heaven, beseeching of it strength and light for the carrying out of a great mission; for the preaching of truth in its best fulness and simplicity. Such, we are fain to believe, was the devout purpose of the reverend gentleman. He was there to render up an account of his three years’ meditation: to reveal to his congregation the workings of his soul, in its search of what he deemed the truest manifestation of faith. Sorry are we to say, that in no part of his discourse do we discover any approach to such spiritual candour. All is vague, timid, and double; worthier of the House of Commons than the House of the Lord. We can fancy Sir ROBERT PEELE himself delivering such a discourse; and should hardly be surprised if—out of pure admiration for a kindred spirit—the Minister should make the Doctor, time and circumstance according, a Bishop.

The whole of the sermon smacks of Rome. Its burthen is the saving efficacy of confession, the arguments, or innuendoes rather—for the Doctor has not the courage to speak out—but, tressed up by quotations from the Fathers CHRYSOSTOM, ST. CYRIL, and ST. PATIAN, are the great helpers of Doctor PUSEY. They are the shining lights—the great Roman Candles—by which he would have Protestant Oxford read the New Testament.

We learn by a private letter per the Express, which arrived yesterday afternoon, that the *Great Liverpool*, (homeward bound) was lost in the Bay of Biscay. All the passengers were saved, among whom were Sir T. E. M. Turton’s two sons. Two or three servants drowned. The passengers were landed at Cape Finisterre. It is reported that only part of the letters were saved, and those much damaged.—*The Englishman*.

Singular Circumstance.—We have often heard of the old adage of sending coals of Newcastle, but no one ever dreamt or thought that the following would take place,—viz., a cargo of railway iron being sent from France to Newport, Monmouthshire. Such however, is the fact and the vessel is now discharged at Messrs. Bailly’s wharf.—*Welshman*.

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"One body and one spirit—one Lord, one Faith, one Baptism."

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[Vol. X.]

THE DECLARATION OF MAKRENA MIECZYSLAWSKA.

(Concluded from page 213.)

The Rev. Mother then related the treatment and the hard labours to which herself and her religious were subjected.

"Before six in the morning, we had to wash down the whole house, to warm it, to prepare the wood, to carry it, to draw the water, to distribute it, and to establish order and decency after the orgies of the preceeding evening.

At six o'clock, we were conducted to our hard labour, which varied according to the season. At first, we were made to break stones and to carry them in wheel-barrows to which we were chained. After mid-day, we were allowed one hour's repose: the remainder of the day until dark night was employed at hard labour.

Then we had to arrange the kitchen, to look after the cattle and to prepare wood and water for the following day. The Czernice sought every means to render our labours the most difficult and painful: they purposely soiled the kitchen and the house, spilt the water which we had drawn, and every moment they savagely scolded and beat us without mercy.

The labours of the day being terminated, we were shut up in our prison, without having our fetters removed. In this prison, there was not a single article of furniture, save some soiled straw which was our only bed; but the ornament of our prison, the joy of our hearts, the strength of our souls, was our dear crucifix, which we had brought from Minsk; this was our Church, our altar, our Master, our Father, our All! At his feet we spent the nights in watchings and prayer. We commenced with the prayers and the exercises of our rule, as we had no opportunity during the day; we never slept more than two hours during the night; such was our habit during the seven years of our martyrdom. We always commenced our prayers with our

faces prostrated on the ground, begging from God, the conversion of the Emperor Nicholas.

Our diet was so wretched, that we were frequently compelled by hunger to eat the weeds of the field during the summer, and eat even the food of the cattle and swine during the winter. On these occasions the Czernice would beat us and brutally say: "you deserve nothing but the food of the swine."

During the winter, despite the excessive rigour of the cold, we were never allowed a fire; our limbs were often frozen, and our wounds became most painful.

In the year 1838, they commenced to flog us; we were flogged regularly twice a week; Siemaszko ordered thirty lashes at each flagellation, but Michalewicz had added twenty by his own order. There were some weeks when there was no flogging; but at the instigation of Michalewicz, Siemaszko ordered that this punishment should be more frequently adopted. We were flogged for our fidelity to our Holy Church.

On every occasion, I required to be shown the order of Siemaszko, which I read with a loud voice to all my sisters.

We prepared ourselves for the flagellation by meditating on that of our Lord Jesus Christ; his passion was our strength, our support, our consolation and our remedy during the period of our martyrdom, which we endured with fidelity and constancy.

We were flogged in a yard, under the roof of a cart-house open on all sides, in the presence of Michalewicz, the Czernice, the Proto-popes, the deacons, the singers, the children and of all who lived and blasphemed in this house once consecrated to the retirement and piety of the spouses of Jesus Christ.

After the reading of Siemaszkos order, I presented myself first to receive the stripes; there was no necessity to tie us up; the cross

of Jesus Christ was sufficient to prevent us from refusing the lashes which mangled our bodies. During the time of the flogging, we thought of the punishment of our Heavenly Master, and this gave us courage. There was only one circumstance which afflicted us, it was that of our being flogged quite naked! But we united this grief to the sorrows of our Lord.

"O Jesus save my soul by your cross and passion!" This was the only sigh that escaped us whilst the flesh was being torn off our bodies. To aggravate the punishment, we were forced to witness the punishment of one another, whilst the Czernice rejoiced, blasphemed, clapped their hands at the sight of the blood streaming down our bodies: when the flagellation was ended, we chaunted the *Te Deum*, and our executioners drove us to hard labour, without allowing us an instant of repose. The traces of our foot-steps were marked with blood, and we often perceived on the ground pieces of our flesh which the rods had torn off our furrowed backs; when the weakest of us had fallen down, we were forced to arise with the blows of a heavy stick.

After one of these floggings, one of our sisters, Colombe Gooska fell down fainting. Michalewicz struck her violently: she was dragged to her wheel-barrow, it was loaded; at the first effort which she made to lift it, she expired.

Baptiste Downer was roasted alive in a large oven in which the Czernice had shut her up, when she entered it to light the fire.

Nepomucene Grotkowska died of a terrible blow given her by the abbess of the Czernice. She broke her head with a billet of wood, for having dared to use a knife to scrape off some tar which stained the ground ceiling.

After their flagellation terminated the martyrdom of two other sisters, Suzanne Bypiuska and Colette Sielawa; the latter died on the day of her punishment and under the following circumstances.

She was tortured by hunger; but God supported us, having inspired some of the poor inmates to throw to us the fragments of their coarse bread. On this day, Sister Colette was approaching to receive this scanty alms, when being seen by one of the Czernice, she struck her to the earth with a blow of a stick (these unhappy women, never go without a stick which they wear like a sword at the side; and with which they were wont to beat us, whenever they met us.) Having knocked her down, she gave her several blows, she tore her cheek, she dragged her by the hair and then dashed her head violently against a bullet of fire-wood. The good Sister offered no resistance, we never did, and that night she expired with her head on my knees."

To these sufferings was added a worse prison than the one in which we had been confined: we spent in this prison many happy moments, I will even say, joyous moments, our prayers were unceasing, and we sung a canticle of praise to God which gave us peace and consolation.

"My God! it is thy will, that we should carry these heavy fetters, accept our sufferings and support us! Driven from thy house, where our labour was sweet, we are now suffering in thy cause, we suffer slaves of the Lord! Oh! if we suffer patiently, our tears will be turned into joy on beholding the triumph of our faith! Oh God! remove all schism: have compassion on our poor country: this is our only prayer! Let thy will be done on earth, as it is in heaven.

Our imprisonment at Bitesk had now exceeded two years. At Polock our punishments were increased. Hitherto, we never could believe that the Emperor could sanction such cruelties, but the following fact proves that he was not only aware of them, but that he had ordered them.

Siemaszko arrived in the autumn of 1841, after our removal to Pollock. He saluted us in these words: "How are you now?" seeing our resignation, he asked us to renounce our faith and accept the *benefits of the Orthodox Religion*. I answered: who has asked you here to tempt us? "you yourself" I? "if it be not you, one of your sisters has asked me." which of them? at these words, my sisters raised a cry of indignation, and turning towards Siemaszko, I said to him. Apostate? you mean to surprise us pharisaically; but you will not succeed; God has given us the courage to die for the faith, as our sisters have died. "Dare you speak to me so? know you to whom you speak?" yes, I do know: to an apostate, to a traitor to the Church and to Jesus Christ.

Siemaszko struck me on the face, "Our Lord commands us when struck on one cheek, to present the other, I offer it you. Strike, if you dare." He did dare.

Every day that he visited us, he struck me, and broke nine of my teeth!!

"I will let you see who I am," he said in a threatening tone, "I will let you see that the Emperor and I, are one."

He then drew from his pocket a paper which he carefully unfolded, and placing it in my hands, he commanded me to read in a loud voice, in order that my sisters should hear the *Ukase* of the Emperor couched in nearly the following terms.

"All that the Arch-Arch-Archbishop Siemaszko has done, and all that he will do for the propagation of the *Orthodox Religion* I

approve, I confirm and declare it to be holy, holy, thrice holy, and I ordain that no person will presume to resist him; I also ordain that in case of any resistance, the military authorities at the mere instance of the thrice Archbishop Siemaszko will be prepared, at all times, to furnish him with an armed force, and this Ukase I sign with my own hand—*Signed Nicholas 1st.*"

Whilst I was reading this Ukase, Siemaszko continued saying: "read it well, read it well, look at it with both your eyes, and not with an eye and a half: do you understand? look at it well with both your eyes."

When I read it, he shewed us a memorial which we had forwarded to the Emperor on our arrival at Polock, and in which we protested that we would forfeit to the government all our possessions, and the pension which had been promised us on leaving Minsk, but which was never paid to us (this pension was about *three sous* a week. We renounce, I said, every thing provided we are allowed the free exercise of our religion.

Siemaszko unfolded the petition as he had the Ukase, and with the hand in which he held the paper, gave me a violent blow on the face, so that for nearly a year I could not speak distinctly, the cartilages of the upper part of the nose being entirely broken.

"I will teach you, he said menacingly. I will teach you how to write to the Emperor."

We recognized our petition and read these words written on the margin: *Their demand will be heard, when they change their religion.* "You now see, added the apostate, that the Emperor and I are one?" and again he struck me violently, so that my whole person was covered with blood. He then seized me by the shoulders, dashed me to the ground and kicked me—At this sight, my sisters bitterly cried, and my assistant, sister Warvozecka said. "My mother permit me to reason with him." I told her not to do so, and she obeyed me.

Siemaszko vented his rage on me alone, not daring to strike sister Warvozecka, although she placed herself before me, and provoked the blows against herself. Tired from beating me, he asked me: "who has written this petition?" I answered, "I have," we all said the sisters, "who gave you the stamped paper?" The poor bought it for us, "who composed it?" We ourselves.

His rage then knew no bounds, "when I shall have peeled off three skins from your body, you will tell me the truth."

Then he departed blaspheming. They then flogged us without counting the stripes.

This same night, sister Basilisse Holynska died from the flagging: like the others, she

expired on my knees. We were then cast into prison, bathed in blood, where we were left until the noon of the following day, when we were dragged to hard labour.

We never afterwards were allowed to hold any conversation with the poor and were deprived of even to the poor consolation of partaking of their bread. The Rev. Abbess after recounting her long and frightful sufferings at Polock and Miodzioly, mentions her escape and concludes in these words: "I must add a word concerning our respected and beloved Mother General, the Princess Euphrosine Giedymin, descended from the Grand-dukes of Lithuania. Her piety, her spirit of penance and her charity were exemplary. Besides the great riches which she had brought to the order of St. Basil, she daily fed at her own table forty poor people. The spirit of God with which she was filled, manifested itself in her conduct, and she communicated it to the entire order committed to her care. Aged more than eighty years, when the persecution commenced to rage, she supported and animated her sisters by her example. The torments they suffered, soon diminished their number. Sent into Siberia with those whom death had spared, she died on the way, her feet being fettered with heavy irons.

Without doubt, her prayers obtained from Heaven, the grace of perseverance for the entire order of the Basilians, persecuted under the sceptre of the Emperor Nicolas. The 245 religious who composed this order, have all, without one exception, sealed with their blood, their inviolable attachment to the faith and the church, and their fidelity to Jesus Christ and His Vicar.

May God alone be praised!

"MAKRENA MIECZISLAWSKA."

We the undersigned declare to have read the present deposition of Mother Mierine, written in her presence, and we certify that it is entirely and all its details, conformable to what we have heard from her own mouth.

S. Maximilien Byllo, *Rector of Propaganda*,
Abbé Alexander Jelowiecki, *Rector of St. Claude*
Abbé Aloys. Leitner, *Theologian of Propaganda*.—*Journal des villes.*

KAMPTÉE.

The subjoined extract, from a letter of Rev. Mr. Murphy, Kamptee, to the Archbishop, Vicar Apostolic, will be read with pleasure by those who take an interest in the welfare of Religion.

"The Holy Season of Lent passed over here, thank God, admirably well. Numbers assisted every morning at the Holy Sacrifice

of the Altar and the Devotions, in honor of our Saviour's Passion, called "*Via Crucis*." In the evening they again returned to join in the prayers and pious offices appointed for evenings in Lent. Four Protestants embraced the Catholic Faith, and about one hundred Europeans approached devoutly the Holy Communion, on Easter Sunday morning.

SUBDIVISION OF THE RULES OF FAITH INTO FORMAL RULES AND RULES OF APPLICATION. *

TRANSLATED FROM ST. FRANCIS OF SALES.

(Continued from our last.)

These two rules of Faith, viz. the word of God and the Church of God, shall be the entire subject of this second part of my Controversies, but in order to render this treatise more clear and practical, I have subdivided these two into many. See how it is done.

The word of God (the formal rule of our Faith) is of two kinds, for it is either concealed and preserved in the letter of the sacred scriptures, or it is preserved and conveyed by the hand of tradition. I shall therefore speak first of Scripture, and afterwards of tradition.

Four Ordinary Rules of Application.

The Church which is the Rule of Application, declares the meaning of the word of God, either in her corporate capacity, by the general belief of all her members, or in her principal and more noble parts, by the unanimous consent of her pastors and doctors; and again in this latter way, she speaks either by her pastors assembled together in one place, and at one time, in a general council, or by her pastors united by identity and correspondence of Faith, though separated by time and place; and finally this same Church speaks by the mouth of her ministerial head or chief. These are the four rules which explain and apply the articles of our Faith, viz. the entire body of the Church, a general council, the consent of the holy fathers, and the Pope, the Bishop of Rome and Vicar of Jesus Christ, besides which we need not seek any others, nor seek them elsewhere, for these are sufficient to give solidity and fixity to hearts the most inconstant.

Extraordinary Rule.

But God who is pleased to bestow a superabundance of favors, does not fail, in order to fortify human weakness, to add often to these ordinary rules (when the Church is to be founded and established where it did not before exist) an extraordinary rule which is as unerring as important; and that is, the proof of miracles,

an extraordinary and unexceptionable testimony of the true exposition and application of the word of God.

Natural Rule.

Faith, although superior to natural reason, does not disdain its aid, and it may be therefore called a rule of Faith, not however an affirmative, but a negative rule of Faith; for if any one should infer that, such or such a proposition is an article of Faith, because it is agreeable to natural reason, this affirmative conclusion would be badly deduced, because our Faith is altogether above our reason. But if I should say, this or that proposition, being an article of Faith, cannot be contrary to natural reason, the inference would be just, because natural reason and Faith having emanated from the same source, and being derived from the same author, cannot, though in different orders, be opposed and contrary to each other.

Eight Rules of Faith, taken collectively.

Here then, it appears to me, are eight good rules of Faith; —*Scripture, Tradition, the Church, a General Council, the Fathers, the Pope, miracles, and natural reason.* The first two are formal rules, the next four are rules of application, the seventh is extraordinary, and the eighth is negative. But if any one wishes to reduce all these rules to one, he can say very well that, *the only and true rule for believing well unto Salvation, is the word of God, as it is preached and expounded by the Church of God.*

I now undertake, gentlemen, to make it as clear to you as the sun at noon, that your reformers have violated and falsified all these rules, though it would be sufficient to show that they have violated one; for they are so linked together and interwoven, that whoever injures one must injure all. As you must have been convinced by the preceding discourses, that your ministers have withdrawn you from the bosom of the true Church by a manifest schism, so you will be persuaded by the arguments, I am about to produce in this second part, that they have robbed you of the light of the true Faith by heresy, to lead you in pursuit of their illusions. I always stand in the same position and maintain the same ground; for, first of all, I propose to show that the rules pointed out by me are most sure and infallible, and after that, I shall make you feel, as it were, with your finger, that your doctors have violated them. It is to this proof I now invite you on the part of God Almighty, and I implore you, in his name, to judge justly.

BEAUTIES OF HUME'S ENGLAND.

No. 2.

"Hume was certainly a rapid writer, and though we do not join in the recent invectives against him, he was undoubtedly often most inaccurate, and insufficient, and partial, independent of his Stuart bias, three charges of a strong kind against an historian; and to these may be added, though partially included in the above, a want of patient investigation, and an innate disregard of truth."

New Quarterly Review, April, 1845.

To the Editor of the Bengal Catholic Herald.

SIR,—In continuing to point out the contradictions in Hume's England, I have deemed it proper to repeat the extract from the *New Quarterly Review*, inasmuch as it deserves to be firmly impressed on the minds of my readers. The subject to which I will now solicit their attention, bears reference to the conduct and character of

ARCHBISHOP CRANMER.

Let us then examine, whether the panegyric pronounced by Hume on this celebrated luminary of English Protestantism accords with several facts, related by Hume himself.

In the 4th vol. 37th chap. 391st page Hume, thus delineates the character of Cranmer. "He was undoubtedly a man of merit, possessed of learning and capacity, adorned with candour, sincerity, beneficence, and all those virtues, which were fitted to render him, useful and amiable in society." If this portraiture were correct, then Cranmer must have been endowed with all the good qualities that grace human nature; he must have possessed not only *all* those virtues, which were fitted to render him useful and amiable in society,—but *also* candour, sincerity, beneficence, which three, it is to be presumed, belong to that class of virtues which are *not* fitted to render one useful and amiable in society. Let us consider some few of the acts of this *more than perfect* man.

In the 34th chap. of the 4th vol., we are informed, that one Joan Bocher in the reign of Edward VI., inculcated some new opinions on the subject of the Incarnation, not conformable to the *legal* notions on the subject; she was in consequence convicted of heresy by men, who had themselves changed their own religion more than once, but as the boy-head of the Church refused to sign the warrant for her execution, "Cranmer," says Hume, in the 289th page, "was employed to persuade him to compliance; and he said, that there was a

great difference between errors in other points of divinity and those which were in direct contradiction to the apostles' creed; these latter were impieties against God, which the prince, being God's deputy, ought to repress; in like manner as inferior magistrates were bound to punish offences against the king's person. Edward overcome by importunity, at last submitted, though with tears in his eyes; and he told Cranmer, that if any wrong were done, the guilt should be entirely on his head. The primate, after making a new effort to reclaim the woman from her errors, and finding her obstinate against all his arguments, at last committed her to the flames." Is not this a delightful specimen of the exercise of those virtues, *that are fitted to render men useful and amiable in society*? Is it not highly useful to society to make the refined distinction between innovations, that militate *directly* against the apostles' creed, and those that do not or do so indirectly, and to sanction the former by the laws and destroy the latter by fire? Is it not amiable in a man grey with years to teach his youthful sovereign the bloody lessons of intolerance? Is not our admiration of this man enhanced, when we reflect, that he himself had already twice changed and did afterwards change twice more his religion—professing first Catholicity, then the mongrel creed of old Harry, then protestantism under Edward, then Catholicity under Mary, and last of all Protestantism?

But let me now adduce some instances of his candour or sincerity.

We read in the 159th page 32nd chap. of the 4th vol., that one Lambert, who denied the doctrine of the real presence, was accused "before Cranmer and Latimer, who, whatever their private opinions might be on these points, were obliged to conform themselves to the standard of orthodoxy established by Henry." It is of course a sign of candour and sincerity to profess a doctrine without inwardly believing it! But not only did this candid man profess his belief in the *real presence*, but also publicly argued in its favor; for on the occasion of the solemn and public disputation between Henry and Lambert, after the royal theologian had endeavoured to establish the truth of this doctrine. "Cranmer," says Hume page 161, "seconded his proofs by some new topics." Is not this matchless sincerity? And was it not very *amiable* too for Cranmer to contribute in this instance to the death of a fellow-creature, who had the honesty openly to maintain, what Cranmer secretly believed?

From the 98th page, 31st chap. of the 4th vol., we learn, that "Cranmer, Archbishop of Canterbury, had secretly adopted the Protestant tenets; and he had gained Henry's friend-

ship by his candour and sincerity. * * * Cromwell and Cranmer still carried the appearance of conformity to the ancient speculative tenets; but they artfully made use of Henry's resentment to widen the breach with the see of Rome." With what matchless effrontery, with what unbridled audacity does the spirit of lying display itself in this short passage! Would any one, save a wretch who entertained an innate and indomitable hostility to truth, venture to extol the sincerity and candour of a man and at the same time to acknowledge, that in the most important concern of human life he carried on a system of artful, habitual, abandoned hypocrisy? If to believe one thing and profess the contrary be consistent with candour and sincerity, then and only then can it be admitted that Cranmer, as well as Hume himself, was remarkably *candid* and sincere?

I cannot better close this letter than by quoting the opinion of Cobbet, an Englishman and a Protestant, on the character of Cranmer. "Of the 65 years," says Cobbet, in the 251st paragraph of his history of the reformation, "that he lived and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which for wickedness in their nature and for mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course, made an engagement (as the fellows do to this day,) not to marry while he was a fellow, he married secretly, and still enjoyed his fellowship. While a married man he became a Priest, and took the oath of celibacy; and, going to Germany, he married another wife, the daughter of a Protestant saint, so that he had now two wives at one time, though his oath bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself kept his German frow in the palace at Canterbury, having as we have seen in paragraph 104, imported her in a chest. He as ecclesiastical judge, divorced Henry VIII. from three wives, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he declared the marriages to be valid: and, in the case of Anne Boleyn, he, as ecclesiastical judge, pronounced, that Anne had never been the king's wife: while, as a member of the house of Peers, he voted for her death, as having been an adulteress and, thereby, guilty of treason to her husband. As Archbishop under Henry (which office he entered upon with a premeditated falsehood on his lips) he sent men and women to the stake because they were not Catholics, and he sent Catholics to the stake, because they would not

acknowledge the king's supremacy, and thereby perjure themselves as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles, for the professing of which he had burnt others, he now burnt his fellow—Protestants, because their grounds for protesting were different from his. As executor for the will of his old master, Henry, which gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two daughters of their right, and to give the crown to lady Jane, that Queen of nine days, whom he, with others, ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes merely to the palace of Lambeth, he, in requital of the Queen's lenity, plotted with traitors in the pay of France to overset her government. Brought, at last, to trial and to condemnation, as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time, he signed six different forms of recantation, each more ample than the former. He declared that the Protestant religion was false: that the Catholic religion was the only true one; that he now believed in all the doctrines of the Catholic Church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the people, the Queen and the Pope, to have pity on, and to pray for his wretched soul; and that he had made and signed this declaration without fear, and without hope of favor, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's Council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let him escape; to which might have been added, that it could have done the Catholic Church no honour to see reconciled to it a wretch covered with robberies, perjuries, treasons, and bloodsheds: brought, therefore, to the public reading of his recantation, on his way to the stake; seeing the pile ready; now finding that he must die, and carrying in his breast all his malignity undiminished, he recanted his recantation, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which only nine hours before, he had called God to witness that he firmly believed!"

Apologizing for the length of this quotation,

I remain,
Your's obediently,

N. H. Y.

Calcutta, April 26th, 1846.

CHITTAGONG.

To the Editor of the Bengal Catholic Herald.

SIR,—The little branch of the Loretto House, Calcutta, planted in this station, is already hopefully sprouting. On Easter Sunday the Religious Ladies received two Postulantes, one of whom is a respectable widow of Chittagong. Yesterday a Novice, formerly in Loretto House, made her Profession, and a Postulante received the white veil. Merciful Providence knew well, that such an increase was much wanted, the Ladies being already surrounded by 89 girls! You observe of course, that "*Bethlehem*" is not the "*least*" among the daughters of Israel.

The affecting ceremonies of the Reception and Profession were the first of the kind here, and a large congregation of our Christians proved by their attention and patience for more than two hours, that their hearts are not of stone.

The poor and hungry flock was well fed, also during the holy week. Although his Lordship the Bishop preaches every Sunday, during that week he delivered no less than seven Sermons, and these quite appropriate to the occasion.

For many a month, no Sunday has passed without some holy communions. They say, that this was never here seen before. On two days lately the number of communicants in particular was unusually great. I should however not be worth credit, if I omitted to mention, that this large number is a mere trifle in comparison with the many hundreds of Christians, who have not yet come round. Thus we, are only at the commencement: a happy beginning however.

Nor should I also omit to mention, that the Boys' School is thriving. Above four scores are now on the list, and seventy attending regularly.

This short report is certainly an *evangelium*. But, if some few compassionate Samaritans of Calcutta would kindly continue to lend us their aid, no doubt, we shall have more good tidings to give you by next Easter.

Your's obediently,

TESTIS.

Chittagong,
April 20th, 1846.

PHILADELPHIA.

Extract from a letter to the Archbishop, dated Philadelphia, September 1st 1846. Bishop Kenrick, of St. Louis, has been here lately, I am sorry to inform you that his health has not been good for the last year. Having passed a few days with his brother, our Venerable Bishop, Doctor Kenrick returned home, accompanied by the Right Rev. Dr.

Barron, V. A. of Guinea. Every thing goes on well here at present. Many respectable converts have joined our Holy Church. No compensation has yet been granted by the County for the two Churches burned last year. I hope the Verdict of the Court and Jury will be favourable.

DINAPORE.

One of the very many good Catholics of H. M. 39th Regt. sends the following gratifying statement to Rev. Mr. Egan, formerly Catholic Chaplain to that Gallant Corps, when it was stationed at Kamptee. "Our officiating Clergyman here is mild, pious, and attentive to every thing that concerns the salvation of souls. Mass is every day celebrated, and every evening we have prayers and spiritual reading also. The Children of the Regiment are well instructed in their Religious Duties and join together in singing Vespers. The men and women are most regular in attending at Divine Worship.

Rev. Father, I feel highly pleased and am proud to have to communicate to you about the Members of the Temperance Society. They have faithfully kept their pledge and have continued most attentive to their Christian duties. I hope and expect that your Reverence will be kindly pleased to send me the Temperance Medals, as that will greatly encourage the Members; who will gladly pay all the expense of your doing so, and feel moreover most grateful to you for the favor.

BENGAL CATHOLIC ORPHANAGE.

The Directors of the B. C. Orphanage gratefully acknowledge to have received donations of Clothing for the Orphans from Mrs. Doctor McClelland, Mrs. O'Brien, Mrs. Donaghoe.

ST JOHN'S COLLEGE, AND THE LORETTO HOUSE.

Mrs. O'Brien has presented to St. John's College and the Loretto House, that portion of the Valuable and very Select Library of her late much lamented Son, Mr. J. O'Brien, which consists of Books on Science, and of others in the Greek, Latin, German, French and Italian languages. In return for this benefaction, the Archbishop has ordered that Prayers be offered up in the above-named Institutions, for the eternal Repose of Mr. J. O'Brien's Soul.

DARJEELING.

It has been already intimated to the Archbishop, that eleven children are to be sent by their Parents to the Darjeeling Schools as soon as these shall have been opened.

DARJEELING.

ADDITIONAL SHARES.

Mrs. Hopwood, ...	...	...	2	0
Mr. Simpson, ...	...	...	2	0
Mr. Daly, ...	...	...	1	0
Mrs. Creighton, ...	...	...	1	0
T. Scallan, ...	...	...	1	0

DONATIONS.

Mrs. S. and Mr. C. ...	...	...	300	0
Mrs. R. L. ...	...	...	100	0
J. McKilligin, Esq. Sheriff of Calcutta	...	...	50	0

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

Captain Boodle, ...	...	Rs.	5	0
Francis Baily, Esq. ...	...	...	16	0
A. K. Marinett, ...	...	...	5	0
Charles Hogg, Esq. ...	...	...	16	0
Charles Martin, Esq. ...	...	...	8	0
J. S. B. Scott, Esq. ...	...	...	8	0
A Friend, ...	...	...	1	0
A. R. ...	...	...	2	0
T. F. ...	...	...	2	0
A Friend, ...	...	...	1	1
W. Dunlop, Esq. ...	...	...	10	0
Alexander Porteous, Esq. ...	...	...	16	0
A Friend, ...	...	...	1	0
R. Dodd, Esq. ...	...	...	8	0
W. Elliot, Esq. ...	...	...	4	0
W. C. Currie, Esq. ...	...	...	4	0
J. B. ...	...	...	5	0
W. W. Ward, Esq. ...	...	...	5	0

BOW BAZAR CHAPEL.

Mr. James Rideout's Subscription for the Month of April last,	5	0
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Donations for Ornamenting the Altar or Repository on Maunday Thursday.

THROUGH MRS. CAROLINE RODRIGUES.

Mrs. F. Phillips, ...	...	Rs.	2	0
Mrs. F. George, ...	...	...	2	0
A. Poor Widow, ...	...	...	1	0
A. Poor Widow, ...	...	...	0	8
Mr. Jos. Abred, ...	...	...	5	0
Mrs. E. Gill, ...	...	...	1	0
Mr. A. Mendes, ...	...	...	1	0
Mrs. Gasper, ...	...	...	1	0
Mrs. F. Guzman, ...	...	...	1	0
Miss M. Gonsalves, ...	...	...	8	0

Selections.

The late Miss Mary Flaherty bequeathed to the Rev. N. Conway, chaplain of the Benedictine Convent of Hammersmith, £500; and to the Associated Catholic Charities, £500;

Two sermons have just been published by Dr. Pusey, entitled "*Comfort to the Penitent in Absolution*," and "*The Holy Eucharist*."

CHARNWOOD FOREST IN 1845.

(From the *Athenæum*.)

The inclosure of this forest of Leicestershire has by no means taken away its poetical or historic interest; and the mineralogist and antiquarian, the botanist and the churchman, may still roam over it with unabated enthusiasm; though the plough and trim fence have invaded its glens, and though the smoking obelisks, raised by utilitarian enterprise, are seen from its lonely summits. From Ashby, nearly to Leicester, stretches a long irregular limestone ridge across the great plane of Leicestershire for nearly twenty miles east and west, while its spires and combs run away north and south to a breadth of from six to ten; and the western extremity of Charnwood is terminated by the bold wooded hill of Bardon, not twenty miles from the borders of Needwood, while its eastern limits embrace Bradgate, Grooby, and Martinshaw—historic woodlands; but little more distant from the Northamptonshire forests of Selby and Whittlebury. The long line of forest through the heart of the island was thus connected; over all which one stringent *charta de foresta* extended, encroached upon, as it may have been by Robin Hood and his merry men, the wondering swordsmen of the wars of the Roses, or the poor serfs dependent on free warreners and verderers. The Norman settlement of our island soon peopled the edges of our fruitful plains and the woodlands with barons and monks; for the necessities, of their simple lives were more easily supplied where alluvial valleys met the copses and rocky hills; the one giving an open field for the labour of the serfs, and the other affording pasture for cattle, sheep, and goats; while fish and game gave amusement, health, and occupation to the higher orders, both secular and ecclesiastical, amidst the brooks and wilds around their houses. Thus in Charnwood many an honoured name continues, and many an ancient site of abbey or of hall is found, some still held by the descendants of Norman settlers, as the Heyricks of Beaumanour, and the Greys of Grooby. Ruins of cells and chapels are frequent among the hills—and of these the chief are the abbey of Ulverscroft and the convent of Grace Dieu, at the eastern and western extremities of Charnwood. The ruins of Bradgate and its chapel, where Elizabeth Woodville and Lady Jane Grey passed their early lives, of which such touching recollections remain, must not lead us away from the details of a visit to another part of the forest, which we lately made in "gentle compaigne;" nor the granites and hornblends of Mount Sorrel or Markfield seduce us from the contemplation of men who have reproduced an era long passed away.

In the 13th century ancient characters show that a Cistercian convent of note stood in the little plain of Garendon, nestling under the north-western heights of Charnwood; and the Lord abbots had high words with the Greys, barons of Grooby, touching hunting the harts and priekets. For centuries, however, the Lord abbots and barons have been at rest, and their homes but masses of ruins, while the jovial horn of the hunter descended to Tom Smith and his

famous pack at Quarndon, and the echoes of the forest have of late years been awakened only by the Meltonians running a fox to Louthborough out-woods, or Robert Thurlow following the Athirstone hounds to the main earth in Martinshaw. The abbey of Grace Dieu is an obscure ruin; but on a rising knoll above it has been erected an Elizabethan manor-house, and adjoining it a handsomely adorned chapel for Roman Catholic worship, by Mr. Ambrose Philips, a convert to the ancient faith, and a gentleman whose taste and studies have been directed by his piety into the channel of antiquity. The result has thus been the restoration of the outward signs of worship in their old locality. But a more striking instance of this exists in the convent of Mount St. Bernard, lately erected (1838) among the highest crags of Charnwood. About three miles from Garendon Park, their ancient site, marvellous as it may seem, the Cistercian monks of the Reformed order, commonly called Trappists, have re-appeared, and seem to be permanently located. There is a plain not far from the Leicester and Ashby road, though far remote from the busy hum of men, gently inclining towards the north, containing in its little basin some one hundred and thirty or one hundred and fifty acres, and surrounded with pointed masses of granite. The entrance to it has been formed through one of these masses; like the classic schist of *Bæotia*, or the *Breche de Roland* in the Pyrenees. The rock is cloven down on each side; and the traveller, in catching through it, the first view of the simple towers of the monastery, seems to have left at once the world, "its buying and its selling," and entered into a solitude peopled now indeed, but peopled only by those "who wait." No great crime, like that of *Ædipus*, has handed this down to posterity—no fabulous exaggeration of the prowess of a hero commends it to our romantic imaginations. The cutting through the rock an outlet, as it were, from the world, has been a deed of charity and piety, and the work going on within these sacred precincts is one of earnestness and of love. We were, as I said, a "gentle company," fair ladies and travelled gentlemen, who passed the barrier of St. Bernard; and it was with a feeling of something between shame and modesty that we marked the contrast between our well-appointed equipage and the simplicity of the convent gate. There was something out of character in a gay landaulet, fine horses and liveried servants, which seemed to have just left the Ring in Hyde Park, drawing up to a grey stone gate-house, which might have belonged to the fourteenth or fifteenth century, and under the arch of which stood a cowed monk bidding us enter. Amidst a storm of wind and rain the poor friar stood bare headed and smiling, we almost imagined him beckoning us to another world, as the churchyard welcomers of *Leonora* bid her alight and join them. Hospitality is a part of the vow of these Cistercians. If any thing were wanting to the poetry of "the Convent gate," it was supplied, not, indeed, as *Landseer* has done it, with wild fowl and venison, ladies, lordlings, dogs and palfreys, but by a real reproduction of the old scene, "*La Carità degli Frati*." There were in flesh and blood, cold and

hungry, twenty-four Irish reapers, village children, and old crones, sheltered in the open arch of the gate-house or the porter's lodge, pale and dripping. Father John, with kindly eye and ruddy cheek, a ladle in his hand, moved among them with cheerful gravity, dealing out hot soup and brown bread; while in his inner lodge a seething cauldron, redolent of leeks, and a dresser covered with vegetables and condiments, showed that this was no holiday scene, but an habitual and daily alms-giving. Indeed, we were told that sixty or seventy came in a day in harvest-time; and there is an adjoining building, where those who wish pass the night.

The hospitality of the monks is not, however, confined to the absolutely poor. Our party was admitted into a small, but decent room, on the other side of the arched gateway, and subsequently, by a winding stair, to the long chamber which runs the whole length of the gate-house. The good prior, who now received us with simple courtesy, explained that these were the accommodations for guests of a more refined description, together with a couple of neat sleeping rooms over Brother John's apartment, before described. The long chamber was plainly furnished; but a blazing fire on the hearth soon rewarded the labours of a lay brother; and we were regaled with delicious bread, butter and cheese. Father Bernard, the prior, seemed a man of the middle class, and endowed with a large share of paternal kindness and good sense. He had been very long a member of the order, and narrated the wanderings of the friars from Lulworth to France, to Ireland, and finally to Leicestershire. The whole family, he said, amounted to nearly forty; but this included novices, lay brothers, and serving-men; the monks were not more than a dozen or so, of whom four were Priests. Their rule is severe: early rising, silence, no animal food, and labour on the farm, or in making clothing, &c. for the house, are its chief peculiarities; the usual masses and chauntings in the choir, and the charge of hospitable entertainment to strangers, are duties which belong to all, but the latter is performed by those appointed.

The male portion of our party were now invited to see the monastery, and were led across the court by the prior. At the entrance were two parlours or sitting-rooms, and when we entered the cloister, around which the building is raised two stories high. One part only of this cloister was closed with glass, and formed a kind of sitting and reading-room for the monks, but without tables or any apparent comforts; open, unglazed windows round the other three sides, gave a view of the court, part of which is a burial-ground. Communicating with the cloisters are the lavatory, the kitchen, and the refectory; the latter was a room, with a long table and reading-desk, unwarmed and unadorned. During their frugal repast (which is the only one during the twenty four hours,) a serious book is always read—not that in this case there seems any danger of too great attention to the creature comforts, but by way of making the time profitable in a spiritual sense; possibly, too, of combating the very natural appetite for a little more nourishing food. We were assured, however, that the

dietary (even that reduced by fasts) in no way injured the health of the monks, but, on the contrary, that it was excellent, and the good prior gave himself as an example. On the floor above, we were shown to the work-shop for clothing, and the modest library, oddly enough combined in one chamber; but separated by an elegantly-formed screen of the commonest wood—a trifling but convincing specimen of the power of taste over even the commonest materials. The chamber, indeed, conveyed a moral in its double appropriation: that mental tastes, even if turned towards, theology, should not be indulged, without the labour of the body for the things necessary to it; in fact, that the false indulgence of refinement cannot be pleasing to the Divinity, though not so degrading to man, as the abandonment of his mind to base desires, or his person to sensual pleasures. The next room was a long gallery, the ceiling running into the roof, like the old galleries of the time of Henry the Seventh. This was the dormitory, where all slept, without distinction (as in the great sleep hereafter), “each in his narrow bed,” separated by wooden screens, across the ends of which a slight curtain concealed the sleeper from the centre of the room—thus forming a corridor. In this order the monk, though a solitary and silent being, has never (except when working in the fields) the luxury of being completely alone; he is always in that middle state between social and solitary life which possesses the consolations of neither.

We were conducted to the chapel, which, though indeed complete, is so formed that the present edifice may, at some future time, become only the nave of some larger one by the addition of a transept or choir. The end wall is, therefore, temporary, with lancet windows, and the altar stands in the nave itself: the side aisles are separated from the centre by massive columns supporting pointed arches. A wooden screen, with tasteful Gothic open work, dividing the public from the monastic part of the chapel; and here are two simple altars,—the Virgin and St. Joseph—which seem to stand in lieu of side chapels. The fine taste of Mr. Pugin, and his happy art of working with the simplest materials, is displayed throughout; a decent attention to the adornments of the altars and two small pictures are not out of character with the poverty of a monastery; and the silent hope of greater things in the arrangement for enlargements displays a principle of zeal and forethought worthy of imitation. In these days of church-building, how often does an impatient zeal raise tasteless and slight edifices, with little care for their support, or the means of rendering them really subservient to the cause for which they are built!

Thus was closed our internal inspection. Without, besides the grey stone walls of the convent, flanked with small round towers and covered by a high pointed roof, in the style of the old French chateaux, a few low ranges of buildings in the form of offices completed the structure. The little plain was most of it assiduously cultivated; the rocks round its edge most romantically placed, and the views between them of the great plain of the Soar and the wild hills of Charnwood, contrasted with the convent and chapel, formed a scene of great novelty and peculiarity; this was

peopled too by monks. A long past age seemed suddenly revived, and a period of the history of our country and its religion reproduced which one has been taught to think had passed for ever. Whatever the grave Protestant may fear, there is a poetry in the re-appearance of the Cistercians of Mount St. Bernard in Charnwood Forest, not without its charm. Monastic life may here be seen without passing the Channel, and whatever Protestant zeal may suggest, the contemplation, by those who live amidst refinement and luxury, of a life of extreme simplicity, divided between religious observances and labour, and supported on the commonest fare, is not without its use. It is like the fall of the curtain after a noisy opera, when the mind is brought back to the realities of life, the primitive necessities of our being, earth, air, light, &c.: and however much the superstitions of monastic life may be condemned and the meritorious self-sacrifices of the Roman faith held to be dangerous as opposing the great principle of the great Apostle, still the negation of worldly luxury and ambition, the restraint of evil passions, and the attempts to reduce the carnal being to due subjection to its spiritual nature, is a spectacle which it cannot but be good to behold with attention. Nor let the good English Churchman fear that the monkish cowl is likely to triumph even in this English Engaddi, or Leicestershire become another Thebaid; Protestant zeal is studding the environs of Charnwood with chapels, which might never have arisen except for this stimulus, and a more awakened clergy are fast supplying the wants of an increasing population—The light troops of Protestantism, the Dissenters of various denominations are equally energetic in the towns and villages around, and there is little fear of the masses returning to the Pope now that they can travel for a penny a mile, and buy a New Testament for a shilling.

POLAND.

The subjoined Manifesto of the insurrectionary government, with the succeeding paragraphs, we have copied from a Second Edition of the *Morning Herald*, which that journal received by special express:—

MANIFESTO OF THE POLISH GOVERNMENT OF THE GENERAL POLISH CAUSE.

“POLES!

“The hour of insurrection has sounded. All dismembered Poland arises and greatens. Already our brothers of the Grand Duchy of Posen, of Russian Poland, and of Lithuania, have risen, and in Russia combat against the enemy: they combat for their most sacred right, taken from them by force and fraud. You know well what has passed and is passing. The flower of our youth languishes in dungeons. Our fathers, whose councils sustain us are subjected to contempt. Our clergy is reviled. Whoever desires to live or die for Poland is destroyed, or pines in a dungeon, or is liable every moment to be thrown into one. The groans of millions of our brethren, who perish under the knout in subterranean dungeons, and are sent away to the remotest ends of the countries of our oppressors, submitting to all the sufferings which humanity is capable of endur-

ing, have deeply struck and moved our hearts; they have taken away our glory prohibited our language; interdicted the profession of the faith of our fathers: They oppose insurmountable barriers to the amelioration of our social state, arm brother against brother, and calumniate the most honoured children of our country. Brothers, one step more, and Poland exists no longer. Our grand-children will curse our memory for having left them nothing, in one of the finest countries of the world, but deserts and ruins; for having left our warlike people in irons, for having forced them to profess a foreign faith, to speak a strange language, and for having reduced them to be slaves of our oppressors. The dust of our fathers, martyrs of the rights of the nation, cries from the tomb to avenge them. Children at the breast implore us to preserve for them the country that God has confided to us. The free nations of the world invite us not to allow our nationality to be destroyed. God himself invites us; he who will one day demand an account of our stewardship. We are 20 millions! let us rise as one man, and no force on earth can crush our power.

"We shall have such liberty as never was enjoyed on this earth. Let us endeavour to conquer a focus for liberty of a community, where each shall enjoy the goods of the earth according to his merit and his capacity. Let there be no more privileges, but each Pole find full security for himself, his wife, his children, and let him who is inferior in mind or body find, without humiliation, the infallible aid of the nation, which shall have the absolute property of the land which to-day is only enjoyed by some. Interests (class interests:) thus cease, as well as *corvees* and similar rights and those who shall fall with arms in their hands for the national cause, shall obtain an indemnity in land or national goods. Poles! from this moment we recognise not any difference. Let us henceforward be as the children of one mother, of justice; of one father, the God who is in Heaven. Let us invoke his aid; he will bless our arms, and give us victory; but in order to draw down his blessing, we must not sully ourselves by the vice of drunkenness, or any other infamous action; let us not treat despotically those who have been confided to us; let us not kill those who are without arms, nor such as do not think with ourselves, nor strangers, for we fight not with people but with their oppressors. In token of friendship let us mount the national cockade, and take the following oath:—

"I swear to serve Poland, my country by council, word, and action. I swear to sacrifice to her my opinions, my life, my fortune. I swear absolute obedience to the national government, which has been erected in Cracow the 22nd of this month, at eight o'clock in the evening, in the house of Krystoforz, and to all the authorities instituted by the government. And may God assist me to keep this vow."

"This manifesto shall be inserted in the government journals, sent into all Poland, and notified in all the churches from the pulpit, and in all the communities by placards in public places.

LOUIS GORZKOWSKI.

"Cracow, Feb. 22, 1846.

DECREE.

"1. The government of the revolution being absolute for all Poland, and responsible towards the nation:

"2. Whoever is charged by the government, or by an authority of the government, or provisional functions, must exercise them under pain of death.

"3. Whoever is capable of bearing arms, does not, within 24 hours after the proclamation of insurrection, place himself under the local authority, shall be taken as a deserter before the Council of War.

"4. Pillage, violence, however merited, extortion of interest or *corvee*, active resistance, espionage, misapplication of the public funds, or their employment by any other than the government, shall be punished with death.

"5. Whoever without authority of government shall establish clubs or societies will be considered as a traitor to his country.

"6. Each district shall establish signals of communication, to be arranged with its neighbour. The signals are to be composed of long rods with straw steeped in pitch. The destruction of a signal will be punished with death. The national flag is white and purple. A white eagle upon a purple ground, with outspread wings, and the head turned to the right claw a crown of oak and in the left a crown of laurel. This eagle is the seal of all the tribunals and authorities of the country.

"LOUIS GORZKOWSKI.

"JEAN LISSOWSKI, and

"ALEXANDRE GOZLORZEWSKI.

"CHARLES GOZGORZEWSKI.

"Secretary of the Government.

"Cracow, Feb. 23, 1846"

Krystoforz was the residence of Joseph Poniatowski during the campaign of 1809, and is held in respect by the Cracovians. Cracow itself was the cradle of the old Polish monarchy, and capital of the kingdom under the Jagellen race.

In addition to the decree above given, it is stated by the *Paris Debats* that other decrees were issued on the 24th, and among the names attached to them appears that of Count Potulicki, one of the richest citizens of Poland. Count Wodzicki, an old soldier, has been named, it is said, Commander of the Guard of Safety of the Republic.

The provisional government has taken the most urgent measures of defence, for on all sides Prussian, Austrian, and Russian forces were marching to crush the insurrection. The Austrian Colonel Hanfeldt, with 400 of the old Cracow militia, have passed over to the new government. It was said that desertion had manifested itself in the regiments Mazadulla, and Bertotilli, and that they had been sent away from Galicia. It was the attempt to destitute this Colonel by the Austrian General, De Collin, which caused the militia to rise, and forced De Collin to retreat to Podgorze.

The three Consuls of the Protecting Powers had retired into Galicia and Silesia. Their houses were plundered during the first explosion. The insurgent force was said to be 12,000, armed with scythes; but the scythe is the national weapon of

the Poles, and it was with this arm that they beat the Russians at Radavia, under Kosciusko. In 1830, at the battle of Grochow, a Polish regiment, armed only with scythes, bravely sustained a charge of Russian Cuirassiers.

The town of Cracow, is an open town, without any defence but an old castle on the Podgorze side. In Galicia it was said, on the faith of travellers, that the insurgents were well armed and furnished with cavalry.

Prince Adam Czartoryski has addressed the *Paris Debats* a letter, calling in question the grounds of M. Bouttenieff's note to the Pope, contradicting the alleged persecution of Polish nuns.

With the foregoing, we have received a lot of German journals—they speak of various partial rencontres in Galicia. It is asserted positively that the Austrians have been driven from Podgorze. It is mentioned that the insurgents treat the Prussians with marked respect, reserving their hatred for the Austrians and Russians,—*Standard, March 7.*

CATHOLIC INTELLIGENCE.

CONVERSIONS TO THE CATHOLIC CHURCH.

(From the *Dublin Evening Post*, a Protestant Journal.)

We have long wished to be enabled to present our readers with a complete Catalogue of the recent conversions of the members of the Anglican Church to the Roman Catholic Communion. We do not mean, of course, the multitudes who may have conformed from the inferior classes of the community, for, an exhibition of these, except in round numbers (and we have no means of obtaining the statistics), would be useless. They are, however, we understand, very considerable, as may be proved by the rapid multiplication of edifices dedicated to the Catholic religion in Lancashire, Yorkshire, Staffordshire, Cheshire, and in the West of Scotland. We have reason to believe, too, that the conversion is in very steady progress in Ireland—a result which may, in part, be attributed to the insane conduct of the Church and Methodist Missionaries.

But, after all, the great curiosity—the great interest—and, perhaps, we might add, the great importance—of the present Rome-ward movement, is the extraordinary fact that it began in the highest ranks—amongst the most distinguished Ministers of the Church, and many of the first families of the land. In the years 1841-2, there are only three or four notable converts. In 1843, the increase was considerable—in 1844 it was still greater—but, last year, the number and the importance of the converts has surpassed the most sanguine calculations of the Catholics.

We have obtained the following list from a quarter in which we have the most thorough confidence, and we believe that the reader will find it perfectly correct:—

PERSONS OF NOTE WHO HAVE LATELY EMBRACED THE CATHOLIC FAITH. MINISTERS OF THE ESTABLISHED CHURCH.

A.D. 1841 and 1842.

A. D. Wackerbarth, B.A. Received into the Church at Grace Dieu Manor, Dec. 2, 1841.

Bernard Smith, M.A., Rector of Leadenham, Lincolnshire, and late Fellow of Magdalen College, Oxford. Received at Oscott, Dec. 15, 1842.

A.D. 1843.

George Talbot, M.A., Vicar of Evercreech and Chesterblade, Somersetshire. Received at Oscott, June 10.

Daniel Parsons, M.A. Received at Prior Park, July 31.

Charles Seager, M.A. Formerly Scholar of Worcester College, Oxford. Author of several works, and Assistant Hebrew Lecturer. Received at Oscott, Oct. 12. (Married.)

A.D. 1844.

Thomas Burton, M.A., Curate to Trinity Church, Brompton. Received at St. Edmond's College, July 13.

William Goodenough Penny, M.A., Student of Christ Church, Oxford. Perpetual Curate of Dorton and Ashendon, Bucks. Received at Oxford, Oct. 18.

A.D. 1845.

John Campbell Smith, M.A. Received at Oscott, March 27. (Married.)

John Moore Capes, M.A., Incumbent of St. John Baptist's Church, Bridgwater. Received at Oscott, June 27. (Married.)

George Montgomery, B.A., Curate of Castlenock, county Dublin. Received at Oscott, June 27.

Wm. George Ward, M.A., Fellow of Balliol College, Oxford. Author of "The Ideal of a Christian Church," and other controversial tracts, &c., &c. Received in London, Sept. 3.

Brook Chas. Bridges, B.A., Deacon. Received in London, Sept. 25.

Ambrose St. John, M.A., Christ Church College, Oxford, late Curate of Walmer, Kent. Received at Prior Park, Oct. 2.

John H. Newman, B.D., Fellow, and formerly Tutor of Oriel College, Oxford. Late Vicar of St. Mary the Virgin's with Littlemore. Author of "The Church of the Fathers," "The Arians of the Fourth Century," "The Prophectic Office of the Church," "Newman on Justification," eight Volumes of Sermons, an "Essay on Ecclesiastical Miracles," "A Translation of the Select Treatises of St. Athanasius," "Tract No. 90," "An Essay on Development in Christian Doctrine," some of the Lives of the English Saints, &c., &c. Received at Littlemore, Oct. 9.

Fred. S. Bowles, B.A., Deacon. Received at Littlemore, Oct. 9.

Richard Stanton, B.A., Deacon. Received at Littlemore, Oct. 9.

John Walker, M.A., author of the "Life of St. German," one of the Lives of the English Saints. Received at Oxford, Oct. 21.

Fred. Robert Neve, M.A., Rector of Pool Keynes, Wilts. Received at Prior Park, Oct. 27.

Fred. Oakelcy, M.A., Senior Fellow of Balliol College, Oxford, Prebendary of Lichfield Cathedral, late Preacher at Whitehall Chapel, and Minister of Margaret Chapel, London. Author of one Volume of Sermons, a Life of St. Augustine, being one of the Lives of the English Saints, some Controversial Tracts, and books of devotion &c., &c. Received at Oxford, Oct. 29.

Charles H. Collyns, M.A., Student of Christ Church College, Oxford, and late Curate of St. Mary Magdalen's Parish, Oxford. Received at Prior Park, Oct. 29.

William F. Wingfield, M.A., author of a book of devotion called "Prayers for the Dead." Received at Stonyhurst College, Nov. 1. (Married.)

Fred. W. Faber, M.A., late Fellow of University College, Oxford, Rector of Helton, Huntingdonshire, author of the "Cherwell Water-Lily," "The Styrian Luke," "Sir Launcelot," "The Rosary," "Sights and Thoughts in Foreign Churches," "Life of St. Wilfrid," and other Lives of the English Saints, &c., &c. Received at Northampton, Nov. 17.

J. W. Marshall, B.A., Incumbent of Swallow Cliffe and Ainstey, Wilts, author of "Notes on the Catholic Episcopate," &c. Received at Oscott, Nov. 25. (Married.)

John Melville Glenie, B.A., Perpetual Curate of Mark, Somersetshire. Received at Oscott, Nov. 26. (Married.)

Henry George Coope, M.A., Deacon. Received at Oscott, Nov. 26.

B. Henry Berks, B.A., Curate of Arley, Northwich, Cheshire. Received at Oscott, Nov. 28.

Michael W. Russell, M.A., Rector of Bencfield, Northamptonshire. Received at Northampton, Nov. 28. (Married.)

Robert Aston Coffin, M.A., Student of Christ Church College, Oxford, and Vicar of St. Mary Magdalen's Parish, Oxford, author of the "Life of St. William," one of the Lives of the English Saints. Received at Prior Park, Dec. 3.

Henry Johnson Marshall, B.A., Curate to Archdeacon Robert Wilberforce, received Dec. 7.

Edgar Edward Estcourt, M.A. Received at Prior Park. Dec. 19.

Edward Brown. Received at St. Malo, on Christmas Day.

A.D. 1846.

James Spencer Northcote, M.A., First Class Litteris Humanioribus, late Scholar of Corpus Christi College, Oxford, Curate of Ilfracombe, Devonshire. Received at Prior Park, Jan. 17. (Married.)

John B. Morris, M.A., Fellow of Exeter College, Oxford, author of "Nature, a parable," a Translation of St. Chrysostom on the Romans, and the "Rhythms of St. Ephraem," &c., &c. Gained the Indian Prize in 1842. Assistant Hebrew Lecturer and Lecturer in Syriac. Received in Birmingham, Jan. 16.

Henry Formby, M.A., Vicar of Ruardean, Gloucestershire, author of a work called "Visit to the East." Received at Oscott, Jan. 24.

George Burder, M.A. Received at Oscott, Jan. 24.

MEMBERS OF THE TWO UNIVERSITIES.

I.—LAY MEMBERS OF THE UNIVERSITY OF OXFORD.

Johnson Grant, St. John's College, Under-graduate. Received at the Episcopal Seminary at Bruges, Dec., 1841.

Edward Douglas, B.A., Christ Church College. Received at Rome, Easter, 1842.

Peter Le Page Renouf, Scholar of Pembroke College. Received at Oscott, Easter, 1842.

Wm. Lockhart B.A., Exeter College. Received at Loughborough, August, 1843.

Thomas H. King, Under-graduate, Exeter College. Received at Birmingham, Jan., 1844.

Charles R. Scott Murray, B.A., Christ Church College, M.P. Received at Rome, 1844.

William Liegh, Brasenose College, Oxford. Received at Leamington, March, 1844.

George Tickell, M.A., Fellow of University College. 1st Class in Litteris Humanioribus. Received at Bruges in the Autumn, 1844.

Thomas Meyrick, B.A., Scholar of Corpus Christi College. 1st Class in Litteris Humanioribus. Author of the "Life of the Family of St. Richard," one of the Lives of the English Saints. Received at Hendred during Lent, 1845.

John Dobrec Dalgairns, M.A., Exeter College, late Scholar. Author of the "Life of St. Stephen Harding," "St. Helier," "St. Gilbert," "St. Aelred," and other Lives of the English Saints. Received at Aston Hall, Sept., 1845.

Albany Christie, M.A., Fellow of Oriel College. 1st Class Litteris Humanioribus. Author of several works of devotion, "Holy Virginity," &c. Received in London, Oct., 1845.

John T. Calnon, B.A., Worcester College. Received at Prior Park, Nov., 1845.

Robert Simpson, Under-graduate of St. John's College. Received at Oscott, Jan., 1846.

II.—LAY MEMBERS OF THE UNIVERSITY OF CAMBRIDGE.

William Simpson, Trinity College. Received at Oscott, 1843.

James Augustus Stothert, Trinity College, Cambridge, and Edinburgh University. Author of "Justorum Semita," &c., &c. Received at Edinburgh, July, 1844.

Benjamin Joseph Butland, Trinity College. Under-graduate. Received at Oscott, Sept., 1844.

James Boone Rowe, St. John's College. Under-graduate. Received at Birmingham, Nov., 1845.

E. Fortescue Wells, Trinity College, Under-graduate. Received at Birmingham, Nov., 1845.

J. A. Knox, B.A., Trinity College, Scholar. Received at Northampton, Nov., 1845.

Scott N. Stokes, B.A., Trinity College, Scholar, Secretary to the Camden Society. Received at Birmingham, Dec., 1845.

William Hutchison, Trinity College, Under-graduate. Received at Birmingham, Dec., 1845.

Henry Mills, Trinity College, Under-graduate. Received at Birmingham, Jan., 1846.

J. B. Walford, Under-graduate, St. John's College. Received in London, Jan., 1846.

Henry Bacchus, B.A., Corpus Christi College. Received in London, Jan., 1846.

OTHER PERSONS OF NOTE.

The Countess of Clare. Received 1842.
 Miss Eliot. Received 1842.
 Miss Gladstone, sister of the Minister of State. Received 1842.
 Miss Young, and her sister, Miss Isabella Young. Received 1842.
 Captain Lawrence. Received 1842.
 Mr. Sankey, of Trinity College, Dublin. Leader of a Religious Sect in Edinburgh, with his wife, four children, and many of his followers. Received 1842.
 Mr. William Turnbull, Advocate. Secretary to the Antiquarian Society of Scotland. Received 1843.
 Mr. Charles DeBarry, and his wife. Received 1843.
 Mr. Charles Hemaus, son of the celebrated Poetess. Received 1843.
 Miss Emily Bowles. Received at Rome, 1843.
 Miss Warner, daughter of an Anglican Minister. Received 1843.
 Mr. Bosanquet, Barrister, Received 1843.
 Miss Towushend, daughter of an Anglican Minister. Received 1843.
 Mrs. Scager, wife of the Anglican Minister who has become a Catholic. Received 1844.
 Mrs. Parsons, wife of the Anglican Minister who has become a Catholic. Received 1844.
 Miss Marriott, daughter of an Anglican Minister. Received 1844.
 Miss Hext. Received 1844.
 Miss Harriette Pigot, received 1844
 Mr Isaac Twycross, MD, of Oxford, received 1845
 Hon Mrs Heneage, and daughter, received at Paris, 1845
 Mr Clements, received at Rome, 1845
 Mrs J Campbell Smith, wife of the Anglican Minister, who has become a Catholic, received 1845
 Mrs Ward, wife of the Anglican Minister who has become a Catholic, received 1845
 Mr J Ruscombe Poole, Lawyer, his wife, and two unmarried daughters, received 1845
 Mrs Anstice, daughter of Mr J Ruscombe Poole, authoress of several works, received 1845
 Mrs Spencer Northcote, daughter of Mr J K Poole, and wife of the Anglican Minister who has become a Catholic, received 1845
 Mr Matthias Woodmason, wife, two daughters, and a son, received 1845
 Mr F W Tarleton, Lawyer, his wife, and her sister, received 1845
 Mr George Talbot Bridges, Barrister, received 1845
 Lady Annabella Acheson and Lady Olivia Acheson, daughters of the Earl of Gosford, received 1845
 Mr Edward T Hood, Barrister, received 1845
 Mrs and Miss Wood, the wife and daughter of the Rev Mr Wood, the author, received 1845
 Mr Leicester Buckingham, Secretary to the British and Foreign Institute, received 1845
 Mrs Watts Russell, and Miss Watts Russell, wife and sister of the Anglican Minister who has become a Catholic, received 1845
 Miss Munro, daughter of Lady Doherty, received 1845

Mrs Marshall, wife of the Anglican Minister of Swallow Cliffe, who has become a Catholic, received 1845

Mr J Capes, Proctor of the Prerogative Court of Canterbury, received 1845

Mr James Robert Judge, Lawyer, received 1845

Mrs Capes, wife of the Anglican Minister who has become a Catholic, received 1845

Mr Grenville Wood, received at Antwerp, 1846

Mr Henry Poley, Lawyer, received 1846

Mr Gilbert Plomer, Lawyer, received 1846

An anonymous Correspondent sends us the following:—"In the list of Converts to the Catholic Faith, which appeared in the *Herald* of Friday, and which was copied from the *Dublin Evening Post*, there are several trifling inaccuracies, and also the omission of some names—one or two of whom have, indeed, suffered most severely for "conscience sake," and have been enabled to sacrifice their dearest and best friends rather than not become members of Christ's Catholic Church. I give you a few of those whose names are omitted, in case you like to insert them in your excellent paper:—Hon H Montague, 1839—Miss Harriette Baiche, 1845—Mrs Lucas, 1846—Mrs W Wingfield, wife to the Anglican Clergyman lately become a Catholic, 1845—Miss Spencer, 1844—Miss Agnew, sister to Sir A Agnew, Bart., 1837—Mrs E Dorville, doubtful—E Brown, Esq., of Shrewsbury, 1845, several more are wavering.

RIGHT REV DOCTOR MURPHY

We have at length the great satisfaction of being able to say, that our revered Bishop is pronounced, for the present, to be out of danger, and that his Lordship is progressing rapidly towards final restoration. It is expected that he will be able to spend some part of this day in his drawing-room.—*Cork Examiner*.

CHARITABLE BEQUESTS BILL.

(From the Telegraph.)

"A bill for remodelling the statutes relative to bequests for charitable and pious purposes, has been brought in by Lord John Manners, and is ordered for the second reading on the 16th instant. The bill commences by repealing the act at present in force (9 George II, c. 36,) and proceeds to enact that it shall be lawful for any person, not being under natural or civil disability, to grant property, whether real or personal, for purposes above mentioned, either by deed of gift; but with the following provisions;—If the gift shall exceed the moiety of the donor's property, the deed or testament must be attested by three witnesses, one of them being a medical practitioner, who shall certify that the grantor is of sound mind, and acts of his own free will. The deed is to be enrolled in the Court of Chancery within three months of its execution. And it is not to operate to the injury of creditors of donor's estate. There is a power also reserved to the Lord Chancellor to order reasonable allowance out of property so given for religious or charitable purposes, to any "parent, wife, child, or grandchild," of the donor, who may have been left destitute, or insufficiently provided for."

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 19.]

CALCUTTA: SATURDAY, MAY 9, 1846.

[Vol. X.]

THE HOLY SCRIPTURES ARE THE FIRST INFALLIBLE RULE OF CHRISTIAN FAITH.

(Translated from St. Francis of Sales.—Continued from our last.)

It must be admitted, as undeniable, that *tradition* existed before any portion of the Scriptures, since the greater part of Scripture is nothing else than tradition committed to writing by the infallible aid of the Holy Ghost who has preserved it to us; but because the authority of Scripture is better received than that of tradition by the reformers, I shall speak first of the former.

It is therefore admitted that the Holy Scripture is, beyond all doubt, the true rule of Christian faith, and I add that it is a rule to such an extent, that we are bound, by all manner of obligations, to believe, with the greatest exactness and accuracy, all that it contains, and that we should believe nothing which is ever so little opposed to it; for if our Lord himself sent the Jews to the Scripture to rectify their faith, it follows that it is a sure and safe foundation of faith.

The Sadducees erred, grossly, because they did not know the Scripture; they should have done better, had they been attentive to the Scripture, as to a light shining in the dark, according to the advice of St. Peter, who having heard himself the voice of the eternal Father, at the Transfiguration of his son, believed, nevertheless, more firmly in the testimony of the Prophets, than in his own personal experience. When God said to Joshue; "*Non recedet volumen legis hujus ob oro tuo.*" "*Let not the book of this law depart from thy mouth;*" he clearly taught him to keep it always in mind, and never to admit into his belief, any persuasion opposed to it. But I lose time in making these observations: an argument of this kind would be proper against infidels, but not between Christians. In my opinion, we are agreed on this point, it is right however, to observe how zealous we should be for the integrity of the Scriptures.

When a Will or Testament is confirmed by the death of the Testator, it should not be

altered in the smallest degree, by addition or subtraction, or any change whatever; and he who should attempt any thing of this kind, would certainly be regarded as a falsifier. Are not the Scriptures the true Testament of the eternal Father, well sealed in his son, by whose blood they are signed, and by whose death they are confirmed? But if this be so, how careful should we be not to change or alter any thing in it?

A Testament or Will, says the great Vulpian, is a just and last expression of the will, touching what the Testator wishes to be done after his death. Our Lord, by the holy Scriptures, teaches us what he wills us to believe, to hope,—to love and to do, and this, by a just decree of his immutable will;—if we add to it, or take from it, or change any thing in it, it will be no longer the true expression of the will of God. The Son of the eternal Father has himself chosen the words of Scripture and adapted them to his will; and if we, therefore, add any thing of our own, we shall make the decree more extensive than the will of the Testator; if we take away any thing, we shall make it less extensive; if we change it, in any way, we shall bend and pervert it, and it will no longer agree or coincide with the will of the author or be its true sentence and decree. By what right, or under what pretext could we be justified in altering it?

Our Lord sets a value on the smallest *iota* in the sacred Scriptures—(Matt. 15) and what punishment then, do they deserve who violate their integrity? "Brethren, says St. Paul (Gal. 3. 15) (I speak after the manner of man) yet a man's Testament, if it be confirmed, no man despiseth, nor addeth to it;" and to show the importance of giving the Scripture its true, natural, and original sense, he cites this example. "To Abraham were the promises made and to his seed. He saith not, *and to his seeds*, as of many; but as of one, *and to*

thy seed, which is Christ." You may observe, therefore, how the change of the singular into the plural, would have destroyed the sense. The people of Ephraim said, Sibboleth, without omitting a single letter, but because they did not pronounce the word properly, the people of Galaad put them to the sword on the banks of the Jordan.—(Judges, 12. 6.)

A slight difference of pronounciation made this word equivocal in speaking, and the transposition of an accent by substituting one letter for another, made it equivocal in writing; so that instead of an ear of corn, it was made to signify, a weight or charge. Thus he who changes or varies even an accent of the words of Scriptures, is guilty of Sacrilege and deserves death, no less than the man who would mix and confound, what is sacred with what is profane. Thus the Arians, as we learn from St. Augustine,* corrupted this sentence of the first Chapter of St. John; "*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum;*" Instead of which, they read; — "*et Verbum erat apud Deum, et Deus erat: Verbum hoc erat in principio apud Deum;*" thus changing the sense of the text, by a slight change in the punctuation; and this they did, lest they should be forced to acknowledge that the Word was God. This is sufficient to show, that the smallest change or alteration is capable of changing the meaning of the Scripture. He who loses some grains of glass, by handling them carelessly, sustains no great loss; but if they were so many oriental pearls, the loss would be very considerable. The flavour of the best wine is most easily spoiled by any admixture, and exquisite paintings are robbed of their effect and beauty, by the slightest additional touch or colouring: such is the discretion with which we should treat and study the sacred deposit of the holy Scriptures.

CHRISTIAN ZEAL.

From truth, the prolific mother of happiness and wisdom, springs zeal. This virtue in her most perfect acceptation, is a combination of every Christian virtue. In other words, she is virtue in action. Through her the passions show forth that sublimity of deed, for which alone they animate man. Through her the perfections of Christianity make their most winning display, and Infinite Power and Infinite Goodness their most sublime manifestations.

Reason raises man above the brute, but zeal elevates him to the seraph. The great object of her ardour is to advance on every

side the best interests of her neighbour, and to make the dominion of Jesus Christ as universal as his creation. Yet, her ardour is not tumultuous as the warriors in the battle's roar, but an equal, continued and effective effort, as that of the flowing stream, which, in time, widens its fertilizing channel, notwithstanding the most stubborn obstruction. Nor is her temper morose or vindictive, but, like her Divine Model, she can repose with serenity and affability among sinners, and among enemies. Unmindful of herself, she will unhesitatingly burst through incircling bands of deadly diseases, to succour the prostrate and the enfeebled, whatever may be their clime or their creed. Nor will she shrink from transferring the sufferings of others to herself by bestowing her all among the necessitous, though the hands that close upon her resuscitating charities shall have been employed in laying snares for her feet, or in hurling destruction upon her labours. Vice and crime may inflame her, but in this fire virtue and innocence have always found their best safeguard and protection. Power may keep her off from some shores for centuries, and bigotry in other lands may imprison her for ages; but she who achieved more than the valor of the legions of Rome or the wisdom of her philosophers will eventually triumph over every human power, and furnish undeniable evidence to every sect. No syren voice can lull her into slumber. No bribe can induce her to compromise with duty. No danger can appal her from her noble purposes. Nature, in her most terrific form clothed in lightnings and making her own dominions to shake with her thunders, is equally impotent as the arms of man in checking her progress. Hunger and thirst—heat and cold—disease and suffering cannot subdue her energies. During their greatest severities she has exulted and rejoiced, when man, left to himself, would have wept and despaired. She it is that has so often bade the persecuted piety that has lived for generations in the midst of solitude and tears of wretchedness and devastation again bravely to exert herself for her who gave her truth; again to pile from the moss-grown ruins the mystic altar, which priestly power can ever make the Sinai of the Omnipotent; again to spread the hallowed roof beneath which the repentant voice can ever hush the accusing cries of conscience, and the ignorant ever learn how Infinite Mercy has interposed, and how Infinite Goodness has been a father. She it is that has so constantly strove to stimulate piety to ornament the temple as well as the palace with the best that ingenuity could devise or art could execute. Such is Christian zeal, to whom the near approach of death

* Lib. 3, de doctr. Christ. c. 2.

gives additional life, and in its most agonizing throes her last efforts will be cheerfully given to advance the sacred cause, for which Heaven is her solicitude, and for which sea and earth have warred. Such is Christian zeal, which has won nations for Christianity, makes kings the auxiliaries of virtue, and forms heroes of those whom nature had never dignified with courageous hearts. It was this invincible zeal that first introduced into England, as well as into the most polished and barbarous lands, the religion of the Augustines, the Jeromes, the Ambroses, the Justins, and the Apostles; the religion which has now for these eighteen centuries preserved her characters of authority uninjured from the numerous blows that have been so fiercely levelled at them, and which have shone brighter from the collisions of contending heresy; the religion which for many ages prescribed to the titled, to the learned, and to the wise of this land their faith and their morality. The religion which has sacrificed kingdoms and empires to the integrity of her unity, yet has ever had a rich compensation in the immediate acquisition of fervent thousands; the religion which "is all fair and without spot," and which, as a great writer says, "does not fear the most profound discussions, dreading only prejudice and passion, being well assured of triumph, provided that people bring to the examination uprightness and good faith." This religion is the Catholic religion, for the sincere profession of which we return our grateful thanks to Him, who, by his assisting graces, has enabled us so to do.

UMBALLA.

*To His Grace,—The Most Rev. Dr. Carew,
Archbishop of Edessa, &c. &c. &c.*

MY LORD ARCHBISHOP.—Your kindness, and your wishes, to hear the good news according as it may happen to come, in the course of human events, but especially the forbearing heart of your Grace towards my importunity, encourages me to enclose a letter directed to me, from one of the inmates of the monastery of Agra. In order that your Grace may fully know who this inmate is: it is enough to say, that this good creature was an Orphan; and I sheltered her for, about ten months in Ghazee-pore, sending her every day, for almost that time to learn something from a Virtuous Lady, Mrs. Willard, until the Nuns came to establish their Institution. Happy I am indeed My Lord, of the progress which this child has made in the School of Perfection. I cannot express my feelings, no, I have not words enough to give thanks to God for such a blessing. I am in need of help to do it, as convenient as human strength can afford,

and it is therefore, that I enclose to your Grace this letter addressed to me. So far that, if your Grace consider it to be of some edification to all our Congregation at large; God will be glorified, and receive thanks for ever, from the mouth of every Christian, to whom I earnestly beg to pray, for the perseverance in the Holy calling of this Anglo-Indian Girl.

Forgive My Lord, the trouble I give, and may the Lord pour down on your Grace his choicest blessing, for the consolation of your dearest Flock, and in the end, to Crown your Grace with the Crown of Glory. Those are the earnest wishes of your Grace's.

Humble Son and Servant,

In Jesus Christ,

F. VINCENT, A. M.

Umballa, }
April 19, 1846. }

AGRA.

To Father Vincent, Apostolic Missionary.

MY DEAR, AND REV. FATHER.

I am convinced that the happy intelligence, which I am going to communicate to you, will plead in my behalf for the long silence, I have kept. Can, you guess, what this joyful news may be, but I will not leave you in anxiety. No, for I am aware that it will cause you as much joy as it does me, and that you, will unite with me in thanking God for this great blessing.

It is Dear Father, that I am received as a Postulant. It seems impossible to express to you what I feel. Ah? I can scarcely believe it to be true. It is to you my indefatigable benefactor with His Lordship, and Dear Reverend Mother, that I am indebted under heaven, for the joy and peace which my now happy soul enjoys. O that my letter could reveal to you, the secret feelings of love, or rather of gratitude which I owe you, but my heart is too full to manifest by words, what it feels. Dear Father, I beg you will unite your prayers with mine, to beg of the Almighty to grant me perseverance, and to bestow on me those graces which I will require to perform the duties of my future state of life, and that I may in all things be conformable to the will of God, and be always ready to make those sacrifices which he will require of me. I also, hope, by the Grace of God to correct all my defects, and to become obedient and docile, and a devoted spouse of my Dear Jesus, who out of his infinite mercy, has chosen me for himself, God grant that I may be ever attentive to his Holy Inspirations, and be careful, not to abuse his Graces. Dearest Father, permit me to beg of you to accept my sincerest thanks for all

the kindness you have ever shown to me, as it is all I am able to do, in return for your tenderness. It is with these sentiments, that I will ever beseech of you, to beg of God, to bless me,

Your ever affectionate,
and respectful child,

April 13, 1846.

MARY GLORIACK.

THE VICARIATE APOSTOLIC OF CEYLON.

We are glad to be able to announce the appearance of a new *Catholic Periodical*, in March last, at Colombo, entitled ;—“*The Colombo Catholic Magazine*.” It consists of 20 pages stitched, half English, half Cingalese, and is to be published once a month, at the moderate price of *six pence* per number. By the merest accident, we have been favoured with a peep into the first No., from which we have the great pleasure of extracting an account of the Episcopal Consecration of the Right Rev. Dr. *Bettachini*, Bishop of Torona and Coadjutor Vicar Apostolic of Ceylon, as well as the Prefatory Address, in which our welcome cotemporary introduces himself to his readers, explains his objects, and the plan of his future operations. We hail this valuable and ominous accession to the ranks of Catholic Literature and Journalism, with the sincerest pleasure, and we hope the Catholics of Ceylon are prepared and determined to give it (as they are certainly bound to do) all the support in their power. We say, therefore, from our hearts ; “*Proceed and Prosper.*”

THE CONSECRATION

Of the Rt. Rev. Bishop of Torona and Coadjutor Vicar Apostolic of Ceylon.

We are happy in being able to announce to our friends at the outstations, the gratifying intelligence of the Episcopal Consecration of His Lordship the Rt. Rev. ORAZIO BETTACHINI, which took place at (St. Lucias.) The Catholic Cathedral of Colombo, on the 8th ulto. Our city was put into a sort of joyful anxiety, if we may use the expression, on Sunday morning the 8th ulto. by both the Catholics and Protestants hastening towards the Cathedral, to witness the solemnity of the functions.

The Cathedral and the vicinity was so densely crowded that thousands were prevented from even getting a sight of the interior of the Cathedral during the performance of the function—His Lordship the Bishop Elect, entered the Cathedral attended by the Rt. Rev. J. CERETTI, Bp. of Antinopolis and Vic. Apost. of Ava and Pegu, and the Rev. ABBE,

A. RENAUD, *Missionary Apostolic of the Central provinces*, as assistant Prelates and Rev. Fathers Bravi and Oruna as assistant Priests and took his seat before the High altar—When the Consecrating Bishop the Rt. Rev. C. Antonio, *Bishop of Usula and Vicar Apostolic of Ceylon*, attended by the Rev. Fathers M. Caetano and N. Cassimir made his appearance. The Consecrating Bishop having vested himself took his seat at the foot of the High Altar, facing the Bishop Elect—Dr. Ceretti, the first assistant then got up, and presented the Bp. Elect to the Consecrator in these words. “Most Rev. Father, our Holy Mother, the Catholic Church demands of you to promote this Priest whom we present, to the heavy office of Bishop.

Consecrating Bishop then asked, “Have you an Apostolic injunction?”

First Assistant Bishop. “We have.”

Consecrating Bishop. “Let it be read.”

The Apostolic Brief being read and the Elect sworn as to his fidelity to the Holy See, to his preserving and promoting the authority of the Holy Roman Church, and his observing the rules of the Holy Fathers, as well as the Apostolic mandates, the Consecrating Bishop proceeded to the examination of the Elect.

THE COLOMBO CATHOLIC MAGAZINE.

INTRODUCTION.

In presenting the first number of the COLOMBO CATHOLIC MAGAZINE to the public, we feel ourselves called upon to say something by way of an Introduction ; which, we shall do very briefly. We have been though silent, yet attentive spectators of the state of both Religious and Political affairs of this far-famed Island. We have heard of, and seen the numerous blessings, which the Almighty has been showering down upon it almost daily in rapid succession—But among all these blessings, the light of True Religion, which the Divine Dispenser has, in his great mercy caused to shine unquenchably in this land, amidst the darkness of ignorance, superstition and sin, call forth our admiration and gratitude—From the time of its introduction to this Island, Catholicism has had to contend with difficulties of such a nature, that had it not been of divine origin, it would have sunk under their weight never more to rise—But *that* faith that has ever been protected by the *all powerful* arm of Him, to whom, *nothing is impossible* ; *that* faith, that has planted the standard of the Cross in every part of the known world, and has emitted its salutary rays to the utmost boundaries of the Earth ;

that faith that has preserved unsullied all that is holy, noble, and valuable in its bosom; nurtured science and dispensed happiness to surrounding nations, proved too powerful to be undermined by the skill and artifice of vain man! The Kandian tyrant, the Dutch persecutor, and the blind Hindu have equally felt its power and equally admired its divine origin. Were we to take a retrospective view of the time past, and reflect, how, in spite of all the persecutions its professors have undergone, and the calumnies and aspersions that have been thrown upon it by its enemies, it rears giant-like its head to the heaven like another ladder of Jacob, shall we not be forced to exclaim *Vere Dominus est in loco isto et ego nesciebam: quoniam terribilis est, locus iste! non est hic aliud nisi domus Dei et porta celi*—

But notwithstanding this, the Religion of Christ, was, as its founder had been, doomed to misrepresentation;—it has been reviled at—its holy doctrines and ceremonies were scoffed and jeered at—its professors were misnamed idolators and enemies to enlightenment and Education—We have silently borne these and many other falsehoods that have been thrown upon us. But lest our silence be misconstrued by those, who entertain erroneous opinions of our Religion—and, that we may not be culpable before God for not dispelling the dismal gloom, under which these deluded fellow creatures are groping and leading them, by the hand as it were, to the centre of Catholic Unity on earth, and finally to the heavenly Jerusalem, of which it is a type, we have commenced the COLOMBO CATHOLIC MAGAZINE. And we propose through the medium of it, to elucidate for the instruction of our separated brethren and the edification of the Catholics, the true and faithful doctrine of our Holy Church, which, must only be known to be loved and embraced—But though the promotion and defence of the Catholic Religion be the main object we have in view in this undertaking, a large portion of its columns will be devoted to Scientific subjects as concomitants with Religion Catholicism it is, that has, as an affectionate mother, preserved in her bosom, the learning of the past ages and erected those noble monuments of art that command the admiration of the Antiquarian and the Scholar.

Diffident of our own strength but confident in the Catholic talent of this Colony, we have undertaken this task and hope that those Catholic Gentlemen in the Island, who feel interest in the dissemination of True Religion and knowledge, will render us their valuable support and co-operation.

To accomplish the two fold objects we have expressed above, we shall devote our paper

1st. to Articles on RELIGION.

2ndly. to those on the ARTS, SCIENCES, and GENERAL LITERATURE.

3rdly. FOREIGN and LOCAL INTELLIGENCE.

and shall be thankful to our Catholic friends, if they would be pleased to furnish us with interesting communications on any of these subjects—Accounts of the different Catholic missions in this Island, their history, &c. shall be very desirable to us.

Having thus given our Readers, a brief sketch of our views in establishing, this paper, on foot, we earnestly call for their co-operation and aid, on which, in part, depends its future success; and humbly relying that, he, who from “nothing” has brought every thing into existence will bless this undertaking, we shall commence our labours.

DARJEELING CONVENT.

	Shares.
Mrs. O'Brien,	Rs. 1 0
Mr. P. Bonnaud, an offering of gratitude to God, for his First Child, ...	1 0

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Mrs. A. Goard, candles for the Altar, ...	Rs. 5 0
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THROUGH MR. N. O'BRIEN.

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J. W. F.	1 0
G. G.	2 0

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Mr. F. Deshruslais,	5 0
„ Z. Garrett,	4 0
„ D. W. Madye,	2 0
„ J. D'Silva,	1 0

MONTHLY DONATIONS,

Mr. J. DeCruz, for February and March,	Rs. 4 0
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„ E. Botelho for ditto,	1 0
„ C. A. Pereira, for March,	1 0
„ F. Guillerong, for ditto,	1 0
„ C. Jarcinuno, for ditto,	1 0
„ G. Steeven, for February,	3 0

Selections.

VERY REV. JUSTIN FOLEY M'NAMARA.

WE understand, from a respected correspondent, that no language could describe the horror and dismay that pervaded the town of Kinsale, as the fatal intelligence of the death of the beloved Pastor of that town, the Very Rev. JUSTIN FOLEY M'NAMARA, was circulated by the *Examiner* of Monday. The inhabitants were literally stupified by the announcement; it was so terrible, so unexpected—a horrible reality, of which no one could have had the most remote conception. Leaving them in the vigour of manhood, seeing him full of strength and activity—how could they have imagined, that the crushing intelligence of his death would so soon have reached them? As if by one impulse, the people rushed to the Chapel, which they filled with their lamentations; and there, on their knees, before the Altar, they sought for consolation amidst tears and prayers. This sacred edifice was soon hung in black, while a darker gloom overshadowed every house and heart. The shops of all the town, without distinction of creed or party, were shut all day yesterday, during which the Chapel continued to be thronged.

It is said that the body of the revered Pastor will not be suffered to remain in a foreign land, but that it will be brought home, to Ireland, to mingle with the native soil—so loved and served by the noble spirit that lately animated it with life.—*Cork Examiner*.

THE RIGHT REV. DR. BRADY,
BISHOP OF PERTH, WESTERN
AUSTRALIA.

The Catholic people of Ireland will naturally feel deep interest in the progress of religion in Western Australia. Many of them have sons or brothers in those distant regions. Many of the zealous missionaries who are in Australia, the heralds of Faith, and the guardians of the fold, stand to them in those endearing relations, and have fulfilled amongst them the not less endearing duties of the priest. It is therefore with a full sense of the anxiety entertained for the missionaries who recently took their departure from this country under the guidance of the Right Rev. Dr. Brady, Bishop of Perth, that we place the following extract from a private letter of the good and zealous prelate, to a clerical friend in this city, before the Catholic people of Ireland:—

“ You will feel happy, I am sure to hear something about the little colony of missionaries to Western Australia.

“ We have had a very fine passage to the Cape, are all well, thanks be to God, for all his blessings.

“ Our little barque resembles a floating temple, I mean the interior of it, and is divided into a chapel, a convent, and a seminary. I had the happiness to celebrate mass every day for my little flock, on Sundays high mass, with a sermon and vespers, in the evenings our young men prosecute their studies with great activity; they seem to have all a true missionary spirit.

“ I need not say any thing about our good Sisters of Mercy. You know their piety, zeal, and love for good must necessarily be increased a hundred fold, having left and abandoned all for the love of Jesus, their divine spouse; you would be no less edified than astonished to see and witness their courage and fortitude. During nine long weeks at sea they have never omitted to be present at the holy sacrifice of the mass, and to nourish their souls with the Bread of Life. They observe the rules of their excellent constitution with increased fervour and piety on board, let the sea be ever so rough, and the state of the weather ever so inclement. They are always in their little chapel at half past five o'clock, a.m., and manual labour fills up and completes all their hours not devoted to spiritual exercises. See and admire the happy effects of Divine grace—that which would appear impossible to nature, is become not only easy but even delightful. I have every reason to bless and praise the Lord, because he has done great things for his most unworthy servant, and you my, dear friend, may congratulate, and believe.”—*Freeman*.

DERRY—THE NEW BISHOP.—The late ceremony—the consecration of the Right Rev. Dr. Maginn—has not yet ceased to be the theme of general conversation. The Protestants who were present on the occasion speak of the beautiful and magnificent scene in terms of rapturous praise. Catholics talk of nothing but the new Prelate, whose elevation has created among them a joyous sensation, which could spring from nothing less than a union of affection, confidence, and enthusiasm.—*Belfast Vindicator*

ST. MARTIN OF TOURS.

(From the Athenæum, February 7.)

This illustrious saint has never been so great a favourite in Italy and Germany, as in France—the scene of his life and Miracles: we find him, consequently, less popular as a subject of art than many saints who may be considered as comparatively obscure.

St. Martin was the son of a Roman soldier, a tribune in the army, and born in the reign of Constantine: his parents were heathens; but for himself, even when a child, he was touched by the truth of the Christian religion, and received as a catechumen, at the age of fifteen, and before he could be baptized he was enrolled in the cavalry and sent to join the army in Gaul. Notwithstanding his extreme youth and the licence of his profession, St. Martin was a striking example that the gentler virtues of the Christian were not incompatible with the duties of a valiant soldier; and from his humility, his mildness of temper, his sobriety, chastity, and, above all, his boundless charity, he excited at once the admiration and the love of his comrades. The legion in which he served was quartered at Amiens in the year 332, and the winter of that year was of such exceeding severity that men died in the streets from excessive cold. It happened one day that St. Martin on going out of the gate of the city was met by a poor naked beggar, shivering with cold, and he felt compassion for him; and having nothing but his cloak and his arms, he, with his sword, divided his cloak in twain and gave one half of it to the beggar covering himself as well as he might with the other half. And that same night, being asleep, he beheld in a dream the Lord Jesus, who stood before him, having on his shoulders the half of the cloak which he had bestowed on the beggar; and Jesus said to the angels who were around him, "Know ye who hath thus arrayed me? my servant Martin, though yet unbaptized, hath done this!" And St. Martin after this vision, hastened to receive baptism, being then in his eighteenth year.

He remained in the army until he was twenty, and then, wishing to devote himself wholly to a religious life, he requested to be dismissed; but the Emperor (Julian the Apostate, according to the legend) reproached him scornfully, saying that he deserved to be dismissed because he wished to shun an impending fight; but St. Martin replied boldly, "Place me naked and without defence in front of the battle, then shalt thou see, that, armed with the Cross alone, I shall not fear to encounter the legions of the enemy." The Emperor took him at his word, and commanded a guard to be placed over him for the night; but early the next morning, the barbarians sent to offer capitulation; and thus to the faith of St. Martin, the victory was granted, though not exactly as he or his enemies might have anticipated.

After leaving the army, he led for many years a retired and religious life, and at length, in 371, he was elected Bishop of Tours. When invested with this high dignity, he was not less remarkable than before for his exceeding charity and humi-

lity. One day when preparing to celebrate mass in the cathedral, he beheld a wretched naked beggar, and desired his attendant deacon to clothe the man; the deacon showing no haste to comply, St. Martin took off his sacerdotal habit and threw it himself around the beggar—and that day, while officiating at mass, the consecrated wafer, in form a globe of fire, was seen above his head, to the great astonishment and admiration of the spectators. At another time, the son of a poor widow having died, St. Martin, through his prayers, restored him to his disconsolate mother. He also healed a favourite slave of the proconsul, who was possessed by an evil spirit; and many other wonderful things did this holy man perform, to the great wonder and edification of those who witnessed them. The devil, who was particularly envious of his virtues, detested above all his exceeding charity, because it was the most inimical to his own power, and one day reproached him mockingly that he so soon received into favour the fallen and the repentant; and St. Martin answered him sorrowfully, saying, 'O most miserable that thou art! if thou also wouldst cease to persecute and seduce wretched men, if thou also wouldst repent, thou also shouldst find mercy and forgiveness through Jesus Christ!' What peculiarly distinguished St. Martin was his sweet, serious unflinching serenity; no one had ever seen him angry, or sad, or gay; he was greatly honoured by the Emperor Valentinian and his Empress, and also by the Emperor Maximus, and after a long life of religious self-denial and active charity, died about the year 397.

Single figures of St. Martin are not common; he is either in the garb of a Roman soldier, or (which is much more frequent) he wears the mitre and stole, as bishop, and he has no peculiar attribute by which he may be distinguished.* The famous subject called 'La Charité de Saint Martin'—or, in English, 'St. Martin dividing his cloak,' has been treated in some celebrated pictures. I will mention two, as offering a signal contrast to each other in style and conception. Every one knows the famous Van Dyck, at Windsor, in which St. Martin, a fine martial figure wearing a cap and feather, brilliant with youth and grace, and a sort of condescending good nature, advances on his white charger, and turning, with his drawn sword, is in act to divide his rich scarlet cloak with a coarse squalid beggar, while a gipsy-looking woman, with black hair streaming to the winds, holds up her child to receive the benediction of the Saint. It is said that Van Dyck has here represented himself, and his favourite white horse; certainly the whole picture glows with life, animated expression and dramatic power, and strikes one like a scene.

How different, how infinitely more true in feeling, a picture by Carotto, which I remember over one of the altars in the Church of St. Anastasia at Verona! The Saint in military attire, but bare-headed, and with a pensive pitying air, bends down towards the poor naked beggar, who

* I believe there are instances in old French ecclesiastical sculpture of St. Martin standing as Bishop, with a goose at his side, but I have not yet met with such.

has, in his extremity, already wrapped one end of the mantle around his naked shivering body—while St. Martin prepares to yield it to him by dividing it with his sword. There is nothing here of the heroic self-complacency of the Saint in Van Dyck's picture; but the expression is so calm, so simple—the benign humility of the air and countenance is in such affecting contrast with the prancing steed and panoply of war, that it is impossible not to feel that the painter must have been penetrated by the beauty and significance of the story, as well as the character of the Saint. Of the same subject, there is a little woodcut by Albert Durer, containing only the two figures, very expressive.

The other scenes from the life of St. Martin are less peculiar and attractive. The miracle of the globe of fire, called "La Messe de Saint Martin," was painted by Le Sueur for the abbey of Marmontier. It is a composition of fifteen figures. St. Martin stands before the altar; he is characteristically represented as of low stature and feeble frame, but with a most divinely expressive face; the astonishment in the countenances of those around, particularly of a priest and a kneeling woman, is admirably portrayed, without interfering with the saintly calm of the scene and place. This picture is now in the Louvre. "St. Martin raising the dead Child," by Lazzaro Baldi, is in the Venetian Gallery. "The Slave of the Proconsul healed," is the subject of a coarse but animated composition, by Jordans: St. Martin is in full episcopal robes—the possessed man writhing at his feet—the lord of the slave, attended by his followers, is seen behind, watching the performance of the miracle.

Among the innumerable stories related of St. Martin, there is one which ought to be noted here, as an admirable subject for a picture, though I am not aware that it has ever been painted. On some occasion, the Emperor invited him to a banquet, and wishing to show the Saint particular honour, he handed the wine cup to him before he drank—expecting, according to the usual custom, that St. Martin would touch it with his lips, and then present it respectfully to his imperial host; but equally to the astonishment and admiration of the guests, St. Martin turned round and presented the brimming goblet to a poor priest who stood behind him. Thus showing that he accounted the least of the servants of God, before the greatest of the rulers of the earth. From this incident, St. Martin has been chosen as the patron Saint of drinking, and of all jovial meetings. His festival, called *Martinmas* (Nov. 11th) used to be solemnized like the last day of carnival, as a period of licenced excess.

A SAVANT A PRIEST.—A noble French *Savant*, dear to Bretagne, and well-known in the highest Society of Paris, M. le Comte du Guille, being at Rome on a tour of amusement, felt within himself a strong desire and a great devotion to a religious life. He followed with great strictness the course of studies at the College of Rome, and on the Festival of the Epiphany he entered on his ecclesiastical career, wearing the habit in public. His family is greatly surprised at his noble and benevolent resolve.

DREADFUL PERSECUTION AND ESCAPE FROM SIBERIA OF POLISH PRIESTS.

The *Brussels Journal* publishes some details of the cruel treatment to which the Catholic Priests were subjected in Russia in the autumn of 1842; nearly 8,000 families of the diocese of Podlachia in Poland embraced the Greek schismatic religion; some being constrained—by the lash of the knout, others yielding to the temptation of gold, for it is thus that in unhappy Poland conversions to the religion of 'Russia' are effected. Soon however, these sad victims to the intolerance and machiavelian arts of the "Popes" or Greek Priests, obeying the voice of their former pastors, returned to their primitive belief, which most of them had preserved intact at the bottom of their hearts. But knowing the dangers to which they exposed themselves by braving the anger of their new masters, many sought safety in exile, and took refuge in Hungary, Galicia, and Posen. Unable to avenge themselves on the fugitives, the agents of the Emperor fell on the ecclesiastics who had influenced the return of their flocks to the true faith, and on the night of Jan. 8, 1843, 243 Catholic Priests, who had contributed to these re-conversions were seized, and chained hand and foot like a troop of bandits, and hurried under the guard of a numerous escort, to Minsk. Here they passed six months condemned to the most severe and repulsive labours, watched by pitiless scolds (Russian soldiers) and unceasingly a prey to the attacks of vile sectaries, who had recourse to both violence and trickery to obtain their abjuration. All, however, preferred the most cruel tortures to apostacy, and among them might be seen renewed those admirable instances of devotion to their faith which signalised the martyrdom of the nuns of St. Basil. This resistance to the attempts of their converter was a crime which merited severe chastisement and accordingly they were punished by exile to Siberia! The order soon arrived to transport all the rebels, without exception to these icy deserts. They were bound hand and foot and confined in cellular carriages lighted day and night by a lamp suspended from the roof of each cell, and in these gloomy moving prisons they traversed the immense distance which separated them from the horrible regions to which Muscovite despotism had banished them, perhaps for ever. Scarcely had they arrived at Tobolsk (1,500 miles from Minsk,) when death swept away one hundred and forty three of these unhappy ecclesiastics, whose perseverance in the faith of their fathers had dragged them into exile in those frozen deserts. Those who survived their companions were placed in the fortress of this city along with the most abandoned criminals under the same discipline and at the same labours. Water and black bread such was their common food. They were condemned to saw timber and cut down the trees in the neighbourhood of the citadel, and when their fatigued arms refused to continue this hard toil, the knout was speedily applied to stimulate their limbs stiffened by cold and lassitude. This horrible captivity would probably have endured till the present moment had not Providence, who had hitherto sus-

tailed the courage of his faithful servants, and inspired them with resignation, furnished them the means of breaking their chains sooner than they had dared to hope. On the 8th of May last a nobleman of Tobolsk, rejoiced that on that day a son had been granted him, to perpetuate his name and race, believed he could not better evince his joy than by distributing an extraordinary ration to each of the prisoners in the citadel of 7 pounds of meat (which these unfortunates had not tasted since their captivity,) 16 pounds of bread 3 pounds of honey, and 4 quarts of brandy. This was an unusual festival for these poor Priests, who for two years had lived on black bread and water. They gratefully accepted the present of the nobleman, but refused the brandy. This refusal saved them. The officers and soldiers under whose guard they were, less sober than their captives, seized with avidity the drink destined for the latter, and mixing it with honey, compounded a liquor well known in Siberia. This liquor intoxicated them, and while buried in profound slumber, caused by their excess, the 97 ecclesiastics (all who survived) resolved to make their escape. Heaven was with them, and favoured their design; without loss of time they formed their bed clothes into a cord, by the aid of which they descended, one after the other, through one of the windows of the fort, and on the last reaching the ground, trusting to Providence, they hastily gained a wood into the depth of which they penetrated as far as they could, the better to elude the pursuit of which they could not fail to be the objects. They had also taken care to provide themselves with the bread which had been given them. Their course was long, and it would be impossible to relate all the fatigues they had to undergo ere reaching a place of safety. When by chance they fell in with any habitations, they pretended to be the workmen of a nobleman well known in that country. At last after traversing immense steppes, dense forests, and wide rivers, which they were obliged to cross by swimming, they arrived in safety at the shores of the White Sea. Here they found a Prussian ship, whose captain took them on board. In this vessel they were taken to Konigsberg, where, meeting for the first time a free country, they could at last say they were saved, and thanked, with all the effusion of their heart, Him, whose mysterious protection led them through so many perils, and so many sufferings to an assured haven of rest.

FOREIGN.

The following translation of a letter from the Lebanon has been sent to us by a valued correspondent at Rome:—

LETTER FROM THE LEBANON, JANUARY, 1846.

I have already told you what occurred last month, let me now tell you what have been the sufferings during this month of all the Christians of the Libanus, especially of the Maronites, who live among the Druses. The torments of the Maronites were inflicted under the orders of Sciaichib and Serraschar Nemic Pasha and their followers. They were particularly savage in the collection of the arms by means of the Druses,

enemies of the Christian name. The cruelties committed, and which I detailed in my previous letters, were such as never were heard of before. More than 1,900 persons perished between the 8th of May and the end of that month, without counting those in the province of Maten; and this multitude consisted of young and old, women, children, and several priests. They shot fifty-one monks. This happened before and after the collection of arms, and was all done by the Druses with the consent of the Dawla. Besides, the Sciaichib and other Pashas with him displayed such hatred and cruelty against the Christians as truly it seemed impossible to have suffered from the hands of men; and all this was done purely out of their hatred to the French, against whom they are actuated by such bitter animosity that they cannot bear to hear the very name of Frenchman. There was a man called Francis, an interpreter for the Emir Haidar, formerly living at Bteddin. The Sciaichib, hearing him called by this name, forthwith commanded that he should not be called so any more, and the Emir was obliged to change the man's name, and to call him Abdallah. On another occasion, when they were collecting the arms, the soldiers met a man and demanded his name; he answered, Francis. No sooner had he pronounced this name than they seized him, and began to torture him with the most cruel torments. Again they asked him his name, and he, ignorant of the cause of their ill-treatment of him, again answered as before, upon which they redoubled their tortures till he was on the point of death; and if by accident a bystander had not discovered the truth and persuaded him to change his name, they would not have left him till he expired. Every representation made by the Christians to the authorities is disregarded by them; they have no pity nor mercy on any one; all the consideration they show is in reviling and calumniating them as they please. On the contrary, every representation made by the Druses, true or false, is favourably received, as in the following instance:—A Druse named Cais, killed a Christian of the province of Aelin, whilst the Sciaichib was at Bteddin. He fled, and happened to be accompanied by Casem Hosen Eddin, who, as well as Ehen Gioublat, joined in the flight. All the fugitives fell into the hands of Basco Busoc, who, having seized them, sent word to the Sciaichib. The Sciaichib immediately commanded that they should be bastinadoed and thrown into prison, out of his spite against Said Gioublat. When the parents of the deceased heard that their enemy the murderer was imprisoned at Bteddin, they took the opportunity to represent to the Sciaichib what had befallen their son, praying that he would command the murderer to restore what he had taken from his victim. He instantly ordered the murderer to be brought before him, and, on his appearance, interrogated him in presence of the parents of the murdered man, whether he had really killed and robbed that person, as his parents had asserted. He denied the whole story, and protested that he had neither killed nor robbed anybody; whereupon the Sciaichib turned fiercely upon the parents of the dead man, and asked them, "Have you the hardihood

to forge such stories in my presence? The accused denies the charge before you. Have you any witnesses?" They replied, "We have Christian and Metuallite witnesses, who saw the accused commit the crime." The Shekib answered—"I will not receive their evidence against a Druse, but you must produce Turkish witnesses." The Christians said, "There are no Turks in the mountain." Upon which he reviled them, and ordered them to be driven away, telling them they were liars. Moreover, he dismissed the murderer, and soon afterwards ordered him to go to Aelin di Gezin with Olaman Abu Alian, the Druse, to collect arms. From this fact you may judge of all the rest. When these men arrived at Aelin, accompanied by Ottoman soldiers and the Basee Busoc, they began to drag the priests from the churches and convents, and scoffing and deriding at their religion. Then they rushed into the houses and committed every sort of excess unrestrained, violating the virgins, and dishonouring all, as I before stated to your Excellency. Among the women was one young girl of singular beauty, whom these barbarians were most anxious to seize. She succeeded, however, in escaping from their hands, and reaching a convent, called Alayimat, found a refuge among the monks till the danger should be over; but her enemies discovered the place of retreat, and though it was along way off, set out in pursuit of her. When the monks saw the enemy approaching, they advised the maiden to fly from them as they had no means of defending her, and would be exposed to great sufferings on her account. She left them, and was immediately followed by the Druses and Turks. The poor young creature ran and they after her, till after a long pursuit, being wearied out, and seeing there was no other chance of escape from the wretched fate which she knew too well awaited her should she fall into their hands she gained the summit of a cliff, and from a steep crag precipitated herself into the abyss below, preferring death to dishonour, and so winning the crown of victory. When the Shekib came to Bairut he sent for the Druse advocates and some of the Christians, and intimated to them the orders he had already given by command of the Dowlah, that in every province of the Christians there should be an advocate. The Christians refused to have the Druses among them. Indeed, if they had chosen any, the Shekib would not have listened to them. This same Shekib removed the Emir Ahmad Reglan, and substituted for him his brother Amin and Kesan Talbuc, and these had the whole circuit of Beyrout. The Christians were displeased at this arrangement, and told the Shekib that that circuit had never had a governor, and that all the property there belongs to the Christians, and the Druses have no footing whatever in that territory. They concluded by petitioning that it might be under the Christian Caimacon. To this request he would not accede, but sent for the Emir Haidar, and said to him, "I intend to divide the circuit of Beyrout between you and the Druse Awin." The Emir Haidar answered, "This circuit belongs to the Christians; how can you allow it to be delivered up to the Druses? I will not allow the Druses to have any part of it. The

village of Cafarscima, the Hade Elhadet and Babda belong to me, and the rest belongs to the Druse Emir (except the above-mentioned circuit.)" One Monday this month he received the dignity of Caimacon, and fixed the boundaries of his provinces and the road to Damascus. Blad Eiabail and its neighbourhood will, it is said, be taken away from the Christian Caimacon and placed under the Government of Tripoli; and I think there is no doubt this will be done. Dair Elcamar has been disposed of in the way I stated in my former letters. For all this the sole purpose is to weaken the Christians more and more, and if possible to exterminate them altogether, as every day's experience shows. Where is thy sword, O Michael? and thy force, O Gabriel? Where are your promises? The barbarous exactions of the Druses in these days are intolerable and inconceivable. In the province of Bhodran there were some houses of Christians and a few churches saved from the flames, but within these few days, both houses and churches have been destroyed from the foundations. Afterwards, some of the Christians wished to return into their provinces, but the Druses hindered them, and would not suffer them to enter. They did the same in Gezin and Abaj. All the inhabitants of those villages are dispersed in every direction, without house or shelter of any kind, under the care of Providence. They sent a petition concerning all these disasters to those that should have prevented their occurrence, but so far no help has appeared. God preserve us all from greater woes! The lieutenant of the Dawla above-mentioned, after sending the Shekib to Bairut, pacified the anger of the Shekib against him, and before every one spoke with him, and asked him to restore all that he had lost in Almoctara in his absence: the Shekib immediately ordered him to write a petition for many thousands, and to go and settle the account with the treasurer. At this time the churches of the Christians in Hieranum and Algedaidat were sacked by the soldiery, and the matter was brought before the notice of Mohammed Resciaid and the Shekib, but they would restore none of the plunder. When the troops came to ravage that province, the patriarch sent an entreaty to the Serrasear to turn back with his followers and restore what they had taken; but all in vain, as your Excellency has been already informed. Time will not permit me to narrate all particulars. It is next to impossible that the Christians who live amongst the Druses should ever be again what they once were, and live in peace and security, seeing that they are now placed entirely at the mercy of their barbarous and cruel enemies, the Druses. The Druses are in possession of all the property of Christians within their territories; or if there be remaining to the poor Christians any portion which the others have not been able to take away, it is sure to be destroyed. It is a thing unheard of, that the oppressor should be assisted against the oppressed. Let us pray to the Lord to appease his wrath against this Christian people, and to extend his mercy to all. They are still collecting arms in Gioblat Besciarri. They demanded 4,470 muskets, but the inhabitants of that place have not the fourth part of that number, nor money

to buy them from the cities, as other places have done. From one place they demanded 180 guns and found 36, and 15 were left by the interference of some gentlemen. They purchased 20 from Tripoli, and each one cost 100 piastres. The arms of the Mctualitics were not taken, and this people does immense mischief to the Christians, and especially to Chesrouan and to Blad Giobail. The Lord preserve us from all evil.—*Tablet*.

THE LATE COMMISSION.

(From the *Dublin Evening Post*.)

Why was the late Commission to Westmeath, dispatched—and secondly what have been its effects?

It was sent down on account of the Agrarian disturbances in the County, and particularly because a worthy Baronet (and, we have heard, a very good fellow,) was assaulted near the door of his own mansion. In fact, we imagine that the outrage upon Sir Francis Hopkins, was the motive and principal cause of speeding a Commission a few weeks only before the Assizes. We are justified in this conclusion from the fact, that although Tipperary, for instance, is disturbed from its centre, Government did not deem it expedient to dispatch a Commission to that County. Perhaps we might say as much of Limerick and of other places. For in these districts, no man of mark was assaulted—they were, for the most part of the common people who were made the victims of the assassin.

The Commission went down, and a man was tried for an attempt to murder Sir Francis Hopkins. The Jury, however, did not agree to a verdict.

He was arraigned the second time. And here we beg to call the attention of such Members of the House of Commons as are friends to equal and impartial justice. He was tried by a Jury, consisting, for the most part, of Grand Jurors and Magistrates—of the very individuals, many of them, who had memorialled the Lord Lieutenant to send down a Special Commission to Westmeath. Whether Grand Jurors should be placed on the Petty Panel, or whether Magistrates, who had already avowed an opinion on the state of the County should be empanelled to try an alledged delinquent, under the circumstances, is a question which it is not necessary for us to discuss. This, at all events, is quite clear, that though the individuals on the Jury might not have made up their minds on the guilt of the prisoner, for the special offence laid to his charge, they were, one and all, decided that a Special Commission should be dispatched to their county, with a view, by doing justice, to strike a salutary terror into the minds of the evil doers.

But, though we deliver no opinion on the premises, we confess we have a very decided opinion as to the composition of the Jury. It was called, partly, as we have seen, from the Grand Jury Panel. On this Panel there are several Catholics. *Some of these were called. AND THEN WERE SET ASIDE.*

Mr. Gerald Dease is one. This gentleman is a justice of Peace for three Counties—Meath, Westmeath, and Cavan, in two of which Coun-

ties he served the office of High Sheriff. Having been called, he was peremptorily set aside by the Crown! What objection was there to Mr. Dease? His fortune, his rank, his station, in the county? No. None of the Magistrates who found the verdict—none of the Law Officers—none of the Judges—will question his entire and unobjectionable fitness. Why then, was he set aside by the Crown? He is, no Repealer—no Agitator. He is indeed, a Roman Catholic. But surely, this blot on his scutcheon could not operate against him. We pronounce no opinion; but we say that Mr. Gerald Dease was desired to stand by.

Then there was Mr. M'Loughlin, another Magistrate. This gentleman, too, has the misfortune of being a Roman Catholic. This is unfortunate, for he, too, was put aside. A third individual, also a magistrate—Mr. Dillon—shared the same fate. Mr. Dillon is a Catholic.—Now, the Lord Chancellor is very much given to talking about equal and impartial justice. People should be tried by their Peers, and all that sort of thing. Is it equal and impartial justice to turn away from the jurybox every gentleman but one (and he an ex-Police magistrate) who happened to be of the same religion as the wretched culprit at the bar? Putting him altogether out of consideration, let us further ask, is it, or is it not, an insult to the Catholics of the county of Westmeath, and to the Catholics of Ireland, to proclaim that justice cannot be done, while three gentlemen professing the religion of the accused are driven ignominiously from the jury-box?

This is a Parliamentary question, which, we are satisfied, will be asked in the House of Commons. Sir Thomas Fremantle will have, to reply. He will plead ignorance; but, we shall have, doubtless, a rigmarole upon the high and unblemished character of the Judges.—With this we shall not quarrel. But, when this very civil gentleman proceeds to throw the ægis of his panegyric on the conduct of the Crown in the Prosecution, we shall be prepared to demur. What a pity it is that drawling Brewster will not be present to damage the cause he would be compelled to undertake! But, really, such aid on our part is not needed. We rely and stand upon the fact, that gentlemen—Grand Jurors from their possessions in the county of Westmeath—men of worth, and magistrates—have not been deemed, by reason of their religion, fit and proper persons to try a criminal in their own county. If this be not the reason, then, what induced the Crown to set them aside? The reader will observe that we are assuming nothing as to the guilt or innocence of the prisoner. No one denies the assault on Sir Francis Hopkins, and no one that we heard of would question the verdict of the jury, if the evidence as to identity was satisfactory. Farther—no one would regret that the guilty man was visited with the last penalty of the law. But people will wonder that one jury could not find a verdict, and two or three days after he was convicted by another. There was a question of identity. It was sworn in the trial that the man at the bar was the man who committed the assault. But on referring to the first information, sworn before the resident magistrate, no

name appeared. The prosecutor swore that he mentioned the name—the magistrate negatived the oath by his sworn denial—adding that if he had been made acquainted with the name, he would have instantly issued the warrant for the apprehension of the alledged delinquent.

We can well understand that in the agitation of the moment, a mistake might have been made by the Prosecutor or the Stipendiary Magistrate. We are far from being desirous of visiting upon either the penalty which, under other circumstances, might justly attach to one or the other. But, under all the circumstances of the case, we take it for granted that the man *cannot* be executed. And why cannot he be executed? Will his life be saved on what is technically called “a point of law”—and will the punishment of transportation be substituted? This is a question which we do not feel ourselves competent to discuss. But, upon the general question, viz., the setting aside of Catholic Jurors, we have no delicacy at all. We say that this “modern instance”—this last example of administering the laws equally and impartially, is a most unfortunate illustration of Sir Edward Sugden’s letter to Mr. Smith O’Brien. We contend that it will do more to disgust the Catholics of Ireland, and every lover of fair play, with a Tory Administration, than any event which has recently occurred in Ireland. And it is not amongst the Repealers that this disgust will be felt more intensely. There is not a Catholic Gentleman in the Four Provinces of Ireland—not one honest or manly Protestant that will not feel the insult. There is, we have said it repeatedly before, but we must reiterate the truth, an infatuation about the Tory Government in Ireland, that will make them for ever incompetent to administer affairs with common sense. Let us hope that we are approaching the period of this disastrous *regime*.
—*Cork Examiner*.

ON PURGATORY.

(Continued from page 234.)

The imperfection of human works is acknowledged by all. Who is there that has not felt the titillations of vanity? Who is it that has not listened to the whisperings of pride? Who has uniformly rejected the suggestions of ambition? I speak of that light tincture of these vices which takes from virtuous actions their perfect beauty, and dims their lustre, without, however, destroying their character of good works. The divine glory is sought by works of zeal; but with this holy feeling is insensibly intermingled a regard for our honour, which we find promoted by our exertions. Charity is sincerely exercised towards the distressed, for the pure love of Him who bade us love each other: yet when it receives public commendation, we too often indulge some slight complacency, which, undoubtedly, detracts somewhat from the fulness of the reward we otherwise would receive. With a view to honour God and secure our salvation, we attend the public exercises of religious worship, yet perhaps in the most solemn moment, the thought of the high opinion of our piety formed by the by-standers gratifies us. These imperfections and sins de-

tract from the excellence of virtue: and as God is to judge all men according to their works, it is reasonable to suppose that some punishment, at least the temporary privation of happiness, must await those who have sinned in the many ways in which frail man offends. The imperfect cannot expect the same reward as their more perfect brethren, who with purer zeal and more perfect love, have sought the glory of the God of hosts. His eye discerns the motives of human actions, and he sounds all the depths of the human heart, and he purifies by chastisement the child whom he prepares for glory.

Moses, the faithful servant of God, the chosen Mediator through whom the Law was given, the wonder-worker and the prophet, hesitated in the performance of a miracle. When striking the rock from which issued water to refresh the Israelites, he did not glorify God by that unbounded confidence which became him: yet there is no reason to suppose that he sinned mortally. Nevertheless he was denied entrance into the land of promise, and only from the summit of Nebo, beyond the banks of the Jordan, was he allowed to view it. Souls freed from the prison of the body, naturally tend to God their author, and long for the promised inheritance; but Divine justice withholds them until their imperfections and sins are cancelled.

The Apostle St. Paul, writing to the Corinthians, severely rebukes them for certain partialities which tended to division and schism. He reminds them that the ministers of Religion are all engaged in the work of God “and every man shall receive his own reward according to his labour. For we are God’s coadjutors, you are God’s husbandry, you are God’s building. According to the grace of God that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereupon. But let every man take heed how he buildeth thereupon. For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man’s work shall be manifest: for the day of the Lord shall declare it, it shall be revealed in fire: and the fire because it shall try every man’s work, of what sort it is. If any man’s work abide, which he hath built thereupon: he shall receive a reward: If any man’s work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire. Know you not that you are the temple of God.” According to this image of a building—a temple—erected on a solid foundation, the workmen who build on it stones of great value, adorn it with gold and silver, will receive a great reward, when tried by fire it shall resist the flame. Men, endued with apostolic zeal, preaching the solid doctrines of faith, and labouring to form the faithful to the exercise of every virtue, receive from God a great recompense for their labors. They who are influenced by a zeal less pure and enlightened, and who, though retaining the foundation by announcing the true doctrine of Christ, nevertheless study their own glory, and indulge personal rivalry, are like builders, who raise lowly cottages, or huts, of wood, hay and stubble, which cannot resist the fire. It is much if the builder, or

occupant, escape with the loss of all he possesses, and of the building. The same may be applied to the faithful individually. Works of ardent charity and devoted piety are like the gold and silver ornaments of a building formed of the solid and precious stones of Christian virtue, and will receive an abundant reward from God. Those who, retaining the faith, and practising the substance of virtue, freely commit venial offences, erect a building which cannot stand the searching flames of God's Judgment. They may be saved, but at a great risk, and with great loss, and as it were escaping from a building in flames.—*Dr. Kenrick on Justification.*

THE IRISH PROTECTION ACT.

(From the *John Bull*, March 7.)

Gracious Heaven!—what a consummation of the Union. Scotland will continue to have a constitutional guarantee for person and property. No man can have his property taxed in Scotland by the capricious will of a single individual chosen by Government. No Scotchman can be arrested or imprisoned without legal process and legal evidence of crime, nor without the means of legal redress, in case of any abuse of the existing laws. Long may the people of Scotland enjoy the benefit of such protection.

England will continue to have a constitutional guarantee for person and property. No man can have his property taxed in England by the capricious will of a single individual chosen by Government. No Englishman can be arrested or imprisoned without legal process and legal evidence of crime, and without the means of legal redress, in case of any abuse of the existing laws. Long may the people of England enjoy the benefit of such protection!

But, alas for Ireland, the sacredness of property will exist only at the direction, that is, the caprice of Government. Proclamation may issue without cause, with nothing more than the allegation of a pretext—I may say, with the allegation of the vicinity of a pretext—and, behold at once, all the property in the district is at the mercy of a single officer appointed by Government. Such officer may make any rate he thinks fit; he may seize on, by way of restraint, all the property of every occupier in the district, and sell off the distress so made to whom he pleases, and at what price he pleases.

Neither is the personal liberty of the Irishman more secure. He may, if this Bill passes into law, be arrested, or held to bail, or sent to and kept in prison, at the caprice of every officer, superior or subordinate. No legal evidence need be adduced—no legal protection is given—no *habeas corpus* can issue, or if it do the *sic volo, sic jubeo* of a policeman concludes the question, and leaves the Irishman without relief.

And this is called a Union, and the Irish are to believe they are united to Great Britain! Yes, Lord Byron was right; it is a union—a union between the shark and its prey—between the devourer and the devoured.

O'Connell then goes on to state his objections, *seriatim*, to the provisions of the Bill beginning with the title, but stops short in the middle of

them to bestow a passing compliment upon his old friends the 'base, brutal, and bloody Whigs.'

Before I proceed (says he), let me remark, and state my thorough conviction that Ireland cannot have greater enemies than the Whigs among the Peers. Nobody can be surprised at the line of conduct adopted by the Marquess of Londonderry, or by Earl Grey. Some persons expected better from Lord Clanricarde; but I really do not see there was the least ground for such an expectation. He has no claim to be considered an Irishman that I know of.

VOTE OF THANKS TO THE ARMY OF THE SUTLEDGE IN THE HOUSE OF LORDS.

"That the thanks of this house be given to the Right Honourable Lieutenant General Sir Henry Hardinge, Governor General of India, Knight Grand Cross of the Order of the Bath, for the energy and ability with which he directed the military means at his disposal, to the repelling of the unprovoked invasion, by the Sikh army, of the dominions of the British Government, and of the protected states upon the left bank of the Sutlej; and also for the firmness and gallantry with which he directed the operations of that portion of the army under his immediate command, in the afternoon and night of December 21, 1845, and on the morning of the 22nd, upon which occasion the enemy's defences were carried by storm, the greater part of their artillery captured, and their subsequent attempts to regain what they had lost repeatedly defeated.

"That the thanks of this house be given to General Sir Hugh Gough, Knight Grand Cross, of the Order of the Bath, Commander-in-Chief of the Forces in the East Indies, for the distinguished valour with which he led the several attacks upon the enemy in the battles of the 18th, 21st, and 22d of December, 1845, displaying, in conjunction with the Governor General, a brilliant example to the troops of perseverance and courage in critical circumstances, and of irresistible ardour in the several attacks made upon the enemy.

"That this house desires to tender its thanks to Major General Sir Harry Smith, Knight Commander of the Order of the Bath, to Major General Walter Raleigh Gilbert, and to Major General Sir John Littler, Knight Commander of the Order of the Bath, and to the several officers under their command, for the eminent services rendered by them in the recent arduous and successful operations.

"That the thanks of this house be given to the non-commissioned officers and private soldiers (European and native) for the perseverance and fortitude maintained by them at Moodkee, on the 18th of December, 1845, and for the daring valour with which they forced the enemy's entrenchments at Ferozeshah on the 21st and 22d of December, captured most of his guns, and finally compelled the Sikh army, of greatly superior numbers, to retire within their own frontier.

"That this resolution be signified to them by the commands of the several corps."

THE CASE OF BRYAN SEERY.

The Rev. Mr. Savage, the Clergyman in attendance on the late unhappy criminal, has addressed the subjoined letter, in reference to the recent communication of Sir Francis Hopkins, to the editor of the *Freeman's Journals* :—

February 19.

"Dear Sir,—I have seen in your paper of yesterday a letter from Sir Francis Hopkins, which I consider deserves some notice from the Catholic Chaplain to the Mullingar goal, as in that letter the young baronet takes a bigoted fling at Catholic morality.

"All Ireland, at present, mourns over the sad and appalling fate of Bryan Seery, who solemnly, declared before his God that he had neither act, hand, part, nor knowledge in the crime for which he was to be hanged. His innocencies believed, and proclaimed by the people, and by the press; subscriptions pour in from England, and from every part of Ireland, for the support of his afflicted widow and his five little orphans. The man who actually attempted the assassination of Sir Francis Hopkins, tormented by his own conscience and in a fruitless desperation, openly declares that Bryan Seery is innocent, and that he himself is the man who fired at Sir Francis Hopkins. There is no secret in this affair, the man is known to the magistrates in the neighbourhood and to the police. Under such circumstances it might be expected that the prosecutor would pause, reflect, and say, 'many mistakes have occurred in the identification of assailants; I was attacked in the darkness of night; the rattling of slugs was ringing in my ears; I was excited; and perhaps, I was mistaken in swearing against Seery!' Such would be the thoughts of a diffident and humane Christian; but Sir Francis, in his own conceit, is infallible. He is vexed at the sympathy for Seery as an innocent man and a martyr; and, not satisfied with the result of his swearing at the commissioner, he rushes into print, and attempts to fasten the infamous stain of perjury on the memory of the man who was sent by his testimony to a premature grave. Bryan Seery on the scaffold solemnly called God to witness the truth of his declaration, of his innocence. Sir Francis, in his letter to the *Freeman*, says that, 'notwithstanding the reported dying declaration of innocence by Seery on the scaffold, I again affirm that he was the person who fired at me.'

"It was better for the prosecutor to allow the ashes of Seery to sleep quiet in the grave than in such a spirit of bitterness to come out with his angry assertion that Seery was not only a murderer during life, but a perjurer in his dying breath. The public will easily decide whether they will believe the last solemn declaration of a pious Catholic on the scaffold, or the angry affirmation of the prosecutor at Sackville-street Club.

"Sir Francis is annoyed at the comments that have been made by the press on the contradiction between the testimony of Mr. French, the stipendiary magistrate, and his own. He tells us that he has letters from a policeman and an attorney's clerk to prove that he himself was right, and then, in triumph, he concludes by saying the 'public can now fairly judge between Mr.

French's testimony and my own.' How a drowning man catches at reeds! I wish the baronet may attempt an explanation in his next letter of the contradiction between Sir Francis Hopkins on the first trial and Sir Hopkins on the second. Will the police or the attorney's clerk stand to him on this point? Report states that Mr. French is to be sent out of the county for his swearing on the trial of Brian Seery, and why it was that the prosecutor volunteers an explanation on his contradiction with Mr. French, more than on his contradiction with the other witnesses, I am not able to tell; but this I can say with truth, that if the Tories send Mr. French out of the country, he will take with him the blessings of the poor, and the good wishes of every man who loves justice and the impartial administration of the law; while, if Sir Francis Hopkins sells Rochfort and goes to the continent, as it is reported, his loss will not be felt either as a guardian or a landlord, and his few poor workmen can then hear mass on the holidays of the Catholic Church.

"I have the honour to be, dear Sir, your humble servant,

"J. SAVAGE.

"Chapel-house, Mullingar."

MOUNT MELLERAY—ELECTION OF AN ABBOTT.—The election took place on Thursday. The Bishop presided as legate of the Holy See; Very Rev. Dr. Burke, notary; and the Very Rev. Drs. O'Brien, Fogarty, and Hally, witnesses, as required by the constitutions of the order. The most strict and severe caution was observed on the part of those voting and those that received the votes. At the close of the scrutiny, the announcement was made to the anxiously awaiting brothers, that Father Joseph Ryan (of Cloumel) was unanimously elected their future Abbot. With joy on their countenances and thanksgiving on their tongues, the holy brotherhood could scarce contain themselves, because of the happiness they felt at the appointment of such a great and good man. The Abbot-elect was then introduced into his place in the choir, while the monastery bells were pealing forth the joy of the happy inmates. On entering the Church, the "Te Deum," was chaunted by the responsive choir in thanksgiving to God whose Holy Spirit was invoked and directed the choice just made. Here he was confirmed in his new capacity by having the Crozier put into his hand; a very interesting ceremony. From the choir he was conducted by the Bishop through the church into the Chapter room, and installed in the Abbatial throne, where he is in future to guide and govern this holy and truly perfect community.—*Tipperary Vindicator*—

Robert Walker, Esq. M. A., of Lincoln College Oxford has conformed to the Catholic Faith.

On the 31st ult., Dr. Roux the celebrated Parisian oculist, operated on the eldest son of Don Carlos for a cataract which had manifested itself some years since in one of his eyes. The *Gazette de Berry* mentions that the operation only lasted a few seconds, and had been eminently successful.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 20.]

CALCUTTA: SATURDAY, MAY 16, 1846.

[VOL. X.]

MAJOR LAURENCE'S ASYLUM; CATHOLIC SOLDIERS, THEIR CHILDREN
AND ORPHANS.

We learn from the *Englishman* of the 11th inst. that the Commander-in-Chief and the officers of the Bengal Military service, have given donations to the amount of Rupees 24,050, towards the erection and support of an Asylum for European Soldiers' children, to be established in Mussoorie; and that annual subscriptions amounting to Rupees 6,086, have been already received. Masters and Mistresses all Protestants of course, are to be brought out from England, at a great expense, to conduct the institution; the Protestant version of the Scriptures is to be taught in the classes, by Protestant teachers, and yet we are told that the establishment is intended for the children of Catholic Soldiers, no less than for those of Protestants.

We beg of the Catholic Soldiers of the Indian army to open their eyes to the snare which is here laid for the faith of their little ones, dear to them as their own lives, and to prove themselves as faithful to their God, by guarding the faith of their offspring, as they have ever shown themselves loyal and brave in the cause of their country and sovereign. •

We confess, we have every confidence in the sincere and generous hearts of the Irish Catholic Soldiers; for we never yet knew them to betray their religion, for a bribe, no matter how insidiously proposed for their acceptance, and we are sure they will not abandon, to perversion and eternal ruin, those innocent, helpless, little children for whose salvation they are bound, both by the laws of God and nature to provide, even at the risk of their lives, if it be necessary.

We repeat, we have unbounded confidence in the fidelity of the Irish Soldiers; for they are the descendants of those heroic Christians whose forefathers could not be bribed out of their religion, by all the wealth of England, or induced to abandon their children to heresy, by the terror of the bayonet or the scaffold. But what is to become of the Orphans of the

brave men who shed their blood for their Queen, in the late engagements at the *Sutlej*? May the God of mercy, who is the father of the Widow and the Orphan protect them, and open for them an Asylum where they may learn that holy religion which was the consolation of their brave and loyal fathers, in their dying moments. We are astonished that the Governor General, the Commander-in-Chief and the officers of the Bengal Army, who saw these brave men sacrifice their lives in the service of their country, should think of taking advantage of the destitute condition in which their infant children have been left by that sacrifice, to shut them up in a Protestant Asylum, to be deprived of the faith of their fathers, by Protestant teachers. O Shame! O ingratitude! O base and unworthy return for so much loyalty, bravery and self devotion in the cause of their sovereign! If we had not read it, in black and white, we never could bring ourselves to suspect Sir *Hugh Gough*, for any such proceeding. Our present Governor General, Sir Henry Hardinge, pledged his honorable word in the house of Commons, when he was Secretary of war, that Catholic Soldiers should have justice done to their Religious wants in India, and this is the way in which he proposes to fulfill his engagement!

The Governor General, in prudence, ought to pause before he lends himself to the infliction of such of a wound like this, on the minds of the Catholic Soldiers; for if it be known at home, that this is the way the faith of their children is assailed, recruits may be fewer than the present exigency of Indian affairs, requires. The just, the prudent, and the only honest method of providing for the temporal and spiritual wants of the children of Catholic Soldiers, would be, to aid their guardians, their Bishops and spiritual pastors, in establishing and supporting those benevolent and charitable Institutions expressly intended for such children.

We understand, that the Right Rev. Dr. Borghi, Vicar Apostolic of Agra, is about establishing an Asylum in Mussoorie also, for the children of Catholic Soldiers, and we hope the Government will not grudge some support to it; we are sure the Catholic Soldiers and many benevolent and charitable officers of the army, will not be wanting to forward so laudable an undertaking. The best possible care will be taken of the children by religious persons whose lives are consecrated to the care of the Orphan and the education of youth, not for filthily lucre's sake, (like the masters and mistresses to be brought from England,) but for the love of that God who gave his life for the little ones entrusted to their care. Lest the public should be imposed upon by the specious assertion, that the New Protestant Institution is to be conducted on the liberal (insidious) principles of the *La Martinière* in Calcutta, we may as well tell our fellow Catholics, that no Catholic is allowed to have his children educated as inmates in the *Martinière*, and that the *Holy See* has expressed the strongest disapprobation of the principles on which that Establishment is conducted. The Archbishop Vicar Apostolic of Bengal, therefore, or the Right Rev. Dr. Borghi, or any of the Catholic Bishops of India, can never consent that any Catholic child should be educated in the Protestant Asylum to be opened at Mussoorie; and if any Catholic should send his child to it, he may be sure that he will not be entitled to the sacraments or rites of the Church. We shall return to the subject again, shortly, and in the mean time, let us ask our readers to pray with us for the protection and salvation of the poor little Orphans of the Catholic Soldiers, who together with their Priest, fell at the Sutlej. Faithful to God and their Sovereign.

ADVICE TO MOTHERS.

Were we to judge only by appearances, and particularly only to consult the illusions of maternal love and the indulgences of so many other tenderness which come to her aid, it would appear that it was too soon to commence the moral education of children in any degree with life; it would appear that existence in its commencement is purely instinctive,—that it should have time to develop itself, to prove itself, if I may so speak; and that over the cradle there is nothing to be done but to watch, to hope with a fond joy, to contemplate with longing regards, above all to love,—to love with ecstasy, with all the power of the soul. As soon as an infant knows its mother, as soon as it smiles upon her with dependence, with confidence, with love,—as

soon as she discovers upon its features that smile which we all know, delightful expression of tenderness and purity,—as soon as the mother has beheld that smile, it is enough to give her authority over her infant; the smile with which she answers it may be a reward, the seriousness of her features may be a reproof, a lesson; in fine, it is necessary to follow at all times the advice of the wise man, 'Train up a child from its entrance upon life.' These simple thoughts acquire a great force when the time comes which is commonly called that of early education, when the life of instinct is finished,—when conscience and reason awake, and have commenced their action, which shall never terminate. However, it is in that period of life that errors the most dangerous have their origin; that period which separates early infancy from youth, which separates the cradle from the school; that period which reveals to experienced eyes the whole character, scarcely counts for any thing in our system of modern education and in the customs of our interior life. Then is required from the children of the rich (abandoned most frequently without any prudent control to the thousand whims of their young imagination), only a little politeness, grace, vivacity; and that suffices. From the children of the poor (otherwise more and more forsaken) even this is not demanded.

In their imprudent indulgence, you hear parents and friends say and repeat, 'they are so young yet, let them be happy.' They excuse themselves for this weakness by pretending that the character does not manifest itself so early, and that it wants years and strength; they would fain persuade themselves that in reality character does not manifest itself in a child till the very moment when a teacher is placed by its side, or when the family circle is exchanged for that of the school.

The child, it is true, has not the passions of a man; but it has its own. All that which will be in the man is already in the child. It is a dissembler, and you smile at its cunning; some day it will be hypocritical and false. It is a liar, but its lies are so trifling that you do not take the trouble to correct them; it will one day lie in the face of God and man. As soon as these two words, 'good' and 'evil,' are understood by a child and have formed a portion of the language which he speaks, it is imperative that he should speak truth, virtue and morality.

That which, above all other things, it is necessary that the mothers of families should understand well, is, that nothing can succeed, nor have either the prosperity or the approbation of Heaven, if religious education do not commence at an early period,—if religion

do not govern by its sweet and penetrating influence the first years of their children. Also, under the frivolous pretext of liberty of conscience, to respect, they say, the liberty of their children, for whom they would choose more slowly, at *their* pleasure, the religion which they would follow,—they leave them without religion,—they leave them to grow up without that support,—to enter into the world without that guide. Can we then imagine to ourselves that a young man in all the ardour of his age, at the moment of commencing his career, his fortune and his glory, of lifting to his lips that intoxicating cup of pleasure of which he has as yet only breathed the perfume at a distance, will of a sudden recollect that which, when he was a child, he was told that he *ought to do*? No, Religion, like morality, is the affair of a whole life, and not of a part of our days. As soon as conscience exists, good and evil are there; as soon as reason dawns, truth and falsehood are there also; and since it is true that there is but one God, it is necessary that the child should know it; to be silent upon it is to deceive him, to ruin him, by committing the most criminal impiety.

THE LATE COLONEL RYAN.

*Extract from a letter lately received from
Loodhianah.*

You will have heard of the death of Col. Ryan ere this. He served 41 years, in the 50th Regt. and a more gallant soldier never drew a sword. A characteristic anecdote of him may be relied on. In the Peninsula on one occasion, he was engaged in personal conflict with a French Officer, who after a desperate struggle succeeded in mastering Ryan, and taking him prisoner. The latter insisted on the French Officer giving him a certificate to the effect that he "was the very d——l. to take," and that he had made a most determined and obdurate resistance. It is said Col. Ryan always retained this testimonial in his possession. He was a man of a generous feeling heart, capable of very noble impulses, heroically brave, humane and ardently attached to his profession, and his Regiment, which were both ever uppermost in his thoughts. In matters of Religion, he was liberal and unprejudiced—almost his last act was his subscription to the *Tablet*, which it is intended to erect to the memory of the Martyr Father Francis. He fully appreciated and always warmly eulogised the noble conduct of that ardent child of God, in clinging to our poor brave fellows even at the Cannon's mouth.

when the most censorious would have excused his so risking his valuable life.

Col. Ryan was ever ready to co-operate with the Catholic soldiers of the Regiment in every effort made by them to advance their interests, and elevate their position as a body. It was only last year he attended in person although at the time in a very weak state of frame and much debilitated by indisposition, at the laying of the first stone of the proposed Catholic Chapel of Loodhianah. His purse too was ever open practically to second his philanthropic intentions.—It is very melancholy to contemplate this gallant old soldier, after gloriously sharing in all the recent triumphs, and personally witnessing the brilliant conduct of the Regiment (which he loved so dearly) in every one of the late four great battles: thus falling a victim at the moment when glory and victory were consummated, before he could reap the rewards which doubtless Her gracious Majesty would have bestowed upon him.

However, he has met a soldier's death and at the head of that Regiment whose glory and welfare were entwined round his heart, he received that wound which has thus deprived Society of a valuable and honorable member, and the 50th Regiment of a most amiable, gallant and estimable soldier.

Since the 1st July, 1845, we have thus lost by death, eleven officers, seven from the effects of wounds received in action—our loss of men from Cholera last year and in the recent Campaign is quite fearful. Let us hope however that these causes being removed we may be more fortunate for the future. In consequence of the great number of volunteers we have got, as also Recruits, our Regiment is now again very strong numerically; I say numerically, as many of those on the Regimental rolls are severely wounded, and will never again be fit for active service.

The Rev. J. Caffarel* has arrived here from Agra, and I have no doubt his presence will be productive of the most important and blessed results. A large proportion of the men are Catholics, and very many of them willing and anxious to avail themselves of the spiri-

* We can confirm with great pleasure our Correspondents high opinion of Rev. Mr. Caffarel. His fellow labourers Rev. Mr. Vincent and Rev. Mr. Macdonald are well known for their Apostolic labors.

Far from being discouraged by the loss of the Sainted Father Francis, the Venerable and Zealous Prelate, Bishop Borghi, sent, as soon as informed of that event, the three excellent Priests just now mentioned, to minister to the spiritual wants of the Catholic Soldiers. Hardly a week passes, in which we do not receive from them officers the most excited eulogies of the Zeal and efficiency of Bishop Borghi and his Clergy. Whilst we write these lines, an English officer, a Convert lately arrived from the Upper Provinces favoured us with a call, and fully confirmed the tribute of praise we have already paid to the Venerable and Sainted Father Francis.

tual services of this estimable clergyman. Many of the Non-Commissioned Officers too belong to the Catholic Communion, and show a praise worthy example to the Privates,—at one time, there were I am told, upwards of of Seven Hundred Catholics, in the 50th Regiment, most of the Non-Commissioned Officers being of the same faith.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—As the following narrative, which I lately received from a friend in Egypt, may not be uninteresting to your readers, may I request you to give it a place in your next issue?

Yours faithfully,

VERAX.

GRAND CAIRO.

On the 8th of February last, the Nuns called the *Sisters of the Good Shepherd* (*Sorelle del buon Pastore*), opened a Free and a Pay School, at Cairo. The house which has been selected for the Nunnery, is one of the largest and handsomest in the City. The situation is exceedingly healthy, and the scenery all around it most delightful. Suffice it to say, it belonged to the late Prince Minister Bogose Bey, and was his favourite residence. On the occasion of the opening of the Schools, the Rev. Alexander Bassi preached a suitable and very eloquent Sermon, on the dignified and elevated position which the Female Sex must necessarily enjoy in Society, when their minds are formed and cultivated by a religious and liberal education. The congregation present at the delivery of this discourse, was both numerous, and respectable, and consisted of all denominations and creeds. These religious ladies are connected with highly respectable and wealthy and some of them with even noble families in Europe, and we cannot too highly applaud the wisdom of the choice, when we learn that they have been selected from different nations and are thus eminently qualified, each, to teach the language of her own.

His Majesty the King of Sardinia has been graciously pleased to accept the office of Protector of the Nunnery. The lady Abbess, Suor Maria de S. Teresa, is the Baroness Rumph of Prussia.

The Course of Education is as follows:—

1. English, French, Italian, and German.
2. Composition in each of the above languages; Arithmetic, Geography, and History, Ancient and Modern, Sacred and Profane.
3. Vocal and Instrumental Music. Needle-work and all sorts of Embroidery in Silk and Gold.

TERMS

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For Boarders, 6 tallaries per mensem, 12 6
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The Schools commence one hour after sun rise and close one hour after Sun set.

Egypt, } A. J. M. A.
the 4 April, 1846. }

To the Editor of the Catholic Herald.

SIR,—I have to solicit your kind indulgence for this trespass upon your valuable time; and trust for the sake of the cause, to be favored with the information now solicited.

Do you possess for sale, an Oordoo translation in the common Nagree character, of the Manual of Prayers used in our holy Church, or any Manual of prayers adapted to the use of the native portion of our holy faith? And if not yourself, does any such work exist in Calcutta, where can such be obtained, and cost of the same per copy?

Should no such work as above described at present exist, are there competent persons whose services could be made available to undertake such a translation? And what would be the probable cost of such an undertaking, and Printing of the same?

These Sir, I beg to say are neither idle nor curious Speculations, and the writer would come forward with a very handsome donation in furtherance of so desirable an object, or even bear the entire charge, if within the scope of her means.

A reply to E. B. care of Mr. J. Crowley, Dum-Dum, will be thankfully acknowledged.

Dum-Dum, 9th May, 1846.

To His Grace,—The Most Reverend Dr. Carew, Archbishop Vicar Apostolic of Bengal.

MY DEAR LORD,

I received your respected letter, and hasten to answer it, I read the Prospectus you were kind enough to send, and feel confident of its success. It will be a great source of comfort to parents here, who will not be so long separated from their children, as they are at present, I beg to Subscribe my name for the sum of One hundred Rupees, towards the erection of the College.

I remain, My Dear Lord,

Your faithful servant,

THOS. STANISTREET.

Calcutta, May 12, 1846.

BENGAL CATHOLIC ORPHANAGE.

Lieutenant Halliday 56th Regt. B.N. I. Rs20 0
Mr. C. through the Archbishop, 50 0

PROPAGATION OF THE FAITH.

Mr. J. Murray,... .. 15 0

ST. THOMA'S CHURCH.

Messrs. Murray O'Connell and Cooney
their second Subscription, 100 0
Mr. C. through the Archbishop,... .. 50 0

DARJEELING BRANCH SCHOOLS OF
THE LORETTO HOUSE.

Capt. Gordon has handed over the
amount of his share as a Donation
to the above mentioned institution, 200 0
Doctor Stanistreet's, Donation,... .. 100 0

Selections.

SPIRITUAL SUPREMACY IN THE
CROWN.

A speech of Nicholas Heath, Archbishop of York, in the House of Lords, against the Spiritual Supremacy in the Crown.—A.D. 1559.

MY LORDS,—With all humble Submission of my whole discourse to your wisdom, I propose to speak to the body of this Act, touching the Supremacy, that so, what this honorable assembly is now-a-doing, concerning the passing of this Act, may thereby be better weighed, and considered by your wisdom.

First, when, by the virtue of this Act of the Supremacy, we must forsake, and fly from the See of Rome, it would be considered, what matter lieth therein, and what matter of danger, or inconvenience; or else, whether there be none at all?

Secondly, if the intent of this Act be, to grant, or settle upon the Queen's Majesty a Supremacy, it would be considered of your wisdom, what this Supremacy is, and whether it doth consist in Spiritual Government, or temporal? If in temporal, what further authority can this house give her, more than what she already hath, by right of inheritance?—and not by our gift, but by the appointment of God, being our Sovereign Lord and Lady, our King and Queen, our Emperor and Empress. And if, further than this, we acknowledge her to be the head of the Church of England, we ought also to grant, that the Emperor, or any other Prince, being Catholic, and their subjects Protestants, are to be heads of their Church: whereby we shall do an Act as disagreeable to Protestants, as this seems to Catholics; if you say, the Supremacy consists in Spiritual concerns, then it would be considered what the Spiritual Government is, and in what points it doth chiefly consist: which being first agreed upon, it would

be further considered of your wisdom, whether this house may grant it to her highness, or not; and whether her highness be an apt person to receive the same. So, by thorough examination of those parts, your honors shall proceed in this matter groundedly, upon such sure knowledge, so as not to be deceived by ignorance.

Now to the first point, wherein I promised to examine what matter of weight, danger, or inconvenience, might be incurred by this our forsaking and flying from the Church of Rome. If there were no farther matter therein, than the withdrawing our obedience from the Pope's person (supposing that he had declared himself to be a very austere and severe father to us,) then the business were not of so great importance, as indeed it is;* As will immediately here appear—For, by relinquishing, and forsaking the Church or See of Rome, we must forsake and fly, first, from all general Councils; Secondly, from all canonical and ecclesiastical laws of the Church of Christ; thirdly, from the judgment of all other Christian Princes; fourthly and lastly; we must forsake and fly from the holy unity of Christ's Church, and so, by leaping out of Peter's Ship, we hazard ourselves to be overwhelmed in the waves of schism, of Sects, and divisions.

First, touching the general councils, I shall name unto you these four: the Nicene council, the Constantinopolitan council, the Ephesine, and the Chalcedon: all which are approved by all men. Of these same councils, St. Gregory writeth in this wise: *Sicut enim sancti evangelii quatuor libros, sic hæc quatuor concilia, Nicenum, Constantinopolitanum, Ephesinum, et Chalcedonense suscipere, ac venerari me fateor*: that is to say in English, I confess, I do receive and reverence those four general councils of Nice, Constantinople, &c., even as I do the four holy evangelists. At the Nicene council, the first of the four, the Bishops which were there assembled, did write their Epistles to Silvester, then Bishop of Rome, that their decrees, then made, might be confirmed by his authority. At the council kept at Constantinople, all the Bishops there, were obedient to Damasus, then Bishop of Rome. He, as chief in the Council, gave sentence against the heretics, Macedonius, Sabellius, and Eunomius; which Eunomius was both an Arian, and the first author of that heresy, that only faith doth justify. And here (by the way) it is much to be lamented, that we, the inhabitants of this realm, are much more inclined to raise up the errors and sects of ancient condemned heretics, than to follow the true approved doctrine of the most Catholic and learned fathers of Christ his Church. At the Ephesine Council, Nestorius, the heretic was condemned by Celestine, the Bishop of Rome, he being chief judge there. At the Chalcedon Council, all the

* In Strypes copy of this speech, printed from Foxe's MSS., Heath is here made to say, "If by this our relinquishing of the see of Rome, there were none other matter therein, than a withdrawing of our obedience from the pope's person, Paul the fourth of that name, which hath declared himself to be a very austere stern father unto us, ever since his first entrance into Peter's chair, then the cause were not of such great importance," &c. Strype, Annal. i. Append. 8.—T.]

Bishops there assembled, did write their humble submission unto Leo, then Bishop of Rome; wherein they did acknowledge him there, to be their chief head, six hundred, and thirty Bishops of them. Therefore to deny the See apostolic, and its authority, were to condemn and set at naught the authority, and decrees of these noble councils.

Secondly, we must forsake and fly from all canonical and ecclesiastical laws of Christ his Church, whereunto we have already professed our obedience at the font, saying, *Credo Sanctam ecclesiam Catholicam*, that is, I believe the holy Catholic Church, which article containeth, that we must receive the doctrine and Sacraments of the same Church, obey her laws, and live accordingly to the same; which laws do depend wholly upon the authority of the See apostolic. And, like as it is here openly professed by the judges of the Realm, that the laws, agreed upon in the higher, and lower houses of this honorable Parliament, be of small, or none effect, before the royal assent of the King, or Prince, be given thereunto, even so ecclesiastical laws, made, cannot bind the universal Church of Christ, without the royal assent, and confirmation of the See Apostolic.

Thirdly, we must forsake and fly from the judgments of all other Christians Princes, whether they be Protestant or Catholic Christians, when none of them do agree with these our doings; King Henry VIII. being the first, that ever took upon him the title of Supremacy. And whereas it was of late, here in this house, said by a Nobleman, that "the title of Supremacy is of right due to a King, for that he is a King, then it would follow that Herod being a King should be supreme head of the Church at Jerusalem, and Nero, the Emperor, supreme head of the Church of Christ at Rome: they being both infidels, and therefore, no members of Christ his Church. And if our Saviour Christ, at his departure from this world, should have left the Spiritual Government of his Church, in the hands of Emperors, and Kings, and not have committed the same to his Apostles, how negligently then should he have left his Church, it shall appear right well, by calling to mind, that the Emperor Constantinus Magnus was the first Christian Emperor, and was baptized by Silvester, Bishop of Rome, about three hundred years after the Ascension of Christ Jesus. If, by your proposition, Constantine, the first Christian Emperor, was the first head, and Spiritual Governor of Christ his Church throughout his empire, then it followed, that our Saviour Christ, for the space of three hundred years, into the coming of this Constantine, left his Church (which he had so dearly bought by the effusion of his most precious blood) without any head at all. But how untrue the saying of this nobleman was it shall farther appear by the example of Ozia, and also by King David. For King Ozia did take the censor, to do incense to the altar of God: the priest Azarias did resist him, and expelled him out of the temple, and said unto him, *Non est officii tui, Ozia, ut adoleas incensum Domino, sed sacerdotum, hoc est, filiorum Aaron, qui consecrati sunt ad huiusmodi ministerium*: that is to say, It is not thy office, Ozia, to offer

incense to the Lord; but it is the priests' office, that is of the sons of Aaron, who are consecrated for this office.* Now, I shall most humbly demand this question:—when the priest Azarias said to the king, *Non est officii tui*, whether he said truth, or not? If you answer that he spake the truth, then the king was not supreme head of the Church of the Jews. If you shall say No, why did God plague the king with leprosy, and not the priest? When the priest Azarias resisted the king, and thrust him out of the temple, did he, in so doing, act the part of a faithful subject, or no? If you answer, No, why did God then spare the priest, and not the king? If you answer, Yea, then it is most manifest that Ozia, in that he was a king, could not be supreme head of the Church. And as touching the example of king David, in bringing home the ark of God from the country of the Philistines, to the city of David, what supremacy or government of God's ark did king David there take upon him? Did he place himself amongst the priests? Or take upon him any spiritual function unto them appertaining? Did he approach near unto the ark? Or yet presume to touch the same? No, doubtless: for he had seen, before, Ozia stricken with death by the hand of God, for the like arrogance and presumption. And, therefore, king David did go before the ark of God with his harp, making melody, and placed himself amongst the minstrels, and humbly did so abase himself (being a king), as to dance and leap before the ark of God, like as his other subjects did: insomuch as his queen, Michol, king Saul's daughter, beholding and seeing this great humility of king David, did disdain thereat: whereunto king David, making answer, said, *Ludam, et vilior fam quam factus sum*, &c., that is, I will dance, and abase myself more, than yet I have done; and, abjecting myself in my own eyes, I shall appear more glorious, with those hand-maids, that you talk of: I will play here before my Lord, which hath chosen me, rather than thy father's house. And whereas queen Michol was therefore plagued at God's hand, with perpetual sterility and barrenness, king David received great praise for his humility. Now, it may please your honours to consider, which of both these kings' examples shall be most convenient for your wisdoms, to make the queen's majesty to follow: whether the example of proud Ozia, moving her, by your persuasions and counsels, to take upon her spiritual government, and thereby exposing her soul to be plagued at the hand of God, as king Ozia was, or else to follow the example of the good king David, who, in refusal of all spiritual government about the ark of God, did humble himself, as I have declared unto you: whereunto our sovereign lady, the queen's highness, of her own nature, being well inclined, we may assure ourselves, to have of her as humble, as virtuous, and as godly a mistress to reign over us, as ever had English people here in this realm, if that her highness be not, by your flattery and dissimulation, seduced and beguiled.

(To be continued.)

ST. AUGUSTINE.

Augustine was born in the year 354, at Tagaste, an obscure Numidian village near Carthage, in North Africa. The place of his birth might lead us to expect some characteristics akin to those he exhibited. He probably bore in his veins the warm blood of a Nomad race of Africa, tempered by the influence of the Phenician colonists and Roman conquerors. How far each element predominated in his ancestry, we have no means of ascertaining. Certain it is, that he had much of the African fire, the oriental sentiment, the Roman fortitude and prudence. His education was not happy, although probably its trials and temptations contributed much to the depth of his experience, and the subsequent power of his efforts. His father was a pagan until near the close of life, and a man of little elevation of character. His mother was a Christian of eminent piety. She evidently had much trouble in saving her son from the corrupting opinions and manners around him, and in striving to educate him in Christian principles. He describes the troubles and vices of his boyhood with great minuteness. His graphic pictures of his mischievous pranks, as, for example, his robbing the pear tree, when he knew the pears were not fit to eat, show how much all bad boys are alike, and that, notwithstanding the progress of civilization, there are not a few truants in our grave New England to remind us of the young rogue of Numidia. He does not give a very flattering account of his boyish scholarship, and appears to have had little love for his severe studies, such as Greek and mathematics, whilst he had a great fondness for the latin, and especially its poetic literature. He speaks with as much emphasis of his trials in learning the multiplication table as could any of our modern dunces or idlers. Yet such was his evident vivacity, and especially his fondness for poetry and declamation, that his parents thought it best to give him the advantage of a city school in the neighbourhood, at Madaura, where he learned grammar and rhetoric. He made no progress there, either in character or learning, and returned home at the age of 16, and sank into habits of idleness and dissipation. His mother, good Christian as she was, constantly expostulated with him, but in vain. He treated her not ungenerally, but paid no regard to what seemed to him her womanish talk. At the age of 17, he was sent from home again, and about this time he lost his father. At the school in Carthage, he took the lead alike in the studies and dissipations of the scholars. While here, his son Adeodatus was born of an illicit connexion. Yet his conscience was not wholly dormant, and he had occasional pangs of remorse. He was not under good influences, although he seems to have yearned for them. The views of Christianity that were presented to him do not appear to have won his assent, much less his affections. In his 19th year he was much impressed by reading a work of Cicero, which contained an exhortation to philosophy, and bore the name of Hortensius. This kindled within him a burning thirst for wisdom, and gave him a disgust for the riotous companions with whom he had been so intimate, a set of dashing bullies,

who were called "subverters," and who seem to have had something of the character of the "seignours" of the German universities. He resolved to abandon vice, not so much in the spirit of the gospel as of the academy; not so much because vice is sinful, as because it is degrading to the dignity of an intellectual being. Such considerations have little power in redeeming men of Augustine's mind and temperament. Philosophy has its place, and is good in its place. But it is not religion, nor has it by itself ever done much to make men turn from their sins. The best of the Greek sages could do little to bring men up to the noble ideal which they set forth. What Socrates, Plato and Zeno could not do, was not likely to be accomplished by the elegant Roman who repeated in his own way their ideas. Cicero, and such as he, may give some light, may set forth high aims, but can afford no vital warmth, no moving power, no divine sanctions to lead men to follow the light and seek the high aims. Augustine soon found this out, for he was not lacking in shrewdness. His soul craved more substantial food than Cicero's beautiful speculations on the world and man, God and immortality. What Rousseau said of the inadequacy of philosophy, Augustine felt. The Numidian and the Frenchman were much alike in temperament, both having strong passions with deep sentiment, and both recording their lives in the most candid confessions that have come to us. But the religion which the one dreamed of, the other found, although not without years of weary wandering and bitter disappointment. Without supernatural facts to rest upon in faith, philosophy is very vague and delusive, and they who accept the same nominal principles find practically little firm ground to rest upon in common. The soul of Augustine was like the wind-sown seed, borne about from place to place on its air-tossed opinions. Not until it rested upon the soil of the Christian vineyard, did it take root and blossom.—*Christian Examiner for January.*

THE MURDER OF THOMAS A BECKET.—The murderers, inspired with fury, called out, "Where is Thomas Becket, traitor to the King and the Kingdom?" As he made no reply, they exclaimed more furiously than before, "Where is the Archbishop?" At this question with a firm heart, and remembering the words of Scripture, "The just shall be without fear like a bold lion," he descended from the steps up which the monks had forced him through fear of the soldiers, and answered aloud, "Here I am; no traitor to the King, but a priest of the Lord; what do you want of me?" And whereas he had before said that he feared them not, he now added, "Here I am, ready to suffer in the name of Him who redeemed me with his blood; far be it from me to flee or flinch from what is right for fear of your swords." As he said this he turned towards the right under a pillar, having on one side the altar of Christ's blessed mother, the ever-virgin Mary, on the other side the altar of Saint Benedict, by whose example and encouragement he crucified himself to the world and the lusts thereof, and stood with a firm heart, as if he were no longer in the flesh, and endured all that his mur-

derers heaped upon him. "Absolve those whom you have excommunicated," exclaimed they following him; "and restore those whom you have suspended."—"They have offered no satisfaction," replied he, "and I will not absolve them." "Then you shall die, as you deserve." "And I am ready to die" rejoined he, "for the Lord; that the Church may obtain liberty and peace in my blood: but I forbid you, in the name of Almighty God, to do the least injury to any of these, whether clerks or laymen." How piously, how thoughtfully did the blessed martyr thus provide for the safety of his flock, that no one near him should be hurt, and that no innocent blood should taint the glory in which he was speedily to ascend before the throne of Christ! Thus did it behove the blessed martyr to follow the steps of his leader and Saviour, who when he was inquired for by the wicked, said, "If you seek me, let these go their way." All at once they laid on him their sacrilegious hands, foully endeavouring to drag him from the church, that they might either kill him or carry him away prisoner, as they afterwards acknowledged." One of them struck him with the flat of his sword between the shoulders, crying out "Flee, or you are a dead man!" But they could not force him away from the pillar, and when one of them pressed on him more closely and obstinately than the others, he thrust him back, called him a pander, and said, "Touch me not, Reginald; you owe me allegiance and subjection, and you and your accomplices are acting madly." The Knight, fired to anger at this severe rebuff, waived his sword over the Archbishop's hallowed head, exclaiming, "I owe thee no subjection contrary to my allegiance to our lord the King." The invincible martyr, therefore, perceiving that the hour was at hand when he should exchange frail mortality for the crown of immortality which had been promised him by the Lord, bent his neck in the attitude of prayer, and raising his clasped hands to heaven, commended the cause of himself and the Church to God, to the Holy Virgin Mary, and the blessed martyr Dionysius. Scarcely had he uttered these words, when the blood-thirsty Knight, Reginald Fitz-Urse, lest the people might interpose and save him alive, rushed at once upon him, and inflicted a blow upon the lamb that was to be slain, whereby he shaved off the top of the sacred crown by which he had dedicated himself to God, and with the same stroke wounded the arm of the writer of this narrative. For he alone stuck close to the holy Archbishop, when all others, both monks and clerks fled, and held him in his embrace, until the arm which he interposed was wounded. Upon which, warned by the blow, and apprehensive of receiving another still more severe, he fled to the nearest altar, not knowing who had struck him. But the blessed martyr united in him the meekness of the dove and the wisdom of the serpent, for he yielded his body to their strokes that he might with his head save his soul and the church unharmed; nor would he avail himself of any forethought or contrivance against his murderers in the flesh, whereby he might escape from this extremity. Worthy shepherd! who thus opposed himself so boldly to the teeth of the

ravering wolves, that the flock might not be worried! Whereas he had cast aside the things of this world, so the world in essaying to crush him, unwittingly exalted him. He received a second blow upon his head from William de Tracy, but still stood unshaken. At the third stroke, given him by the same William de Tracy, his knees and elbows relaxed, and he yielded himself a living sacrifice, exclaiming, "I am ready to die for the name of Jesus, and the protection of his Church." But Richard Briton gave him a fourth blow, as he was falling, with such violence that the sword broke against the pavement, and the Archbishop's skull, and the whole of his ample tonsure was shaven from his head. "Take that," cried Richard, "for the sake of the King's brother, my lord William!" This William had wished to marry the Countess de Warrene; but had been forbidden by the Archbishop, because of their relationship.—*Cork Examiner*.

PROTESTANT PROOFS OF CATHOLIC PROGRESS.

The *Church and State Gazette* gives the article of the *Times* on Dr. Pusey's Sermon, alone in its glory, and it heads this article in the most "orthodox" manner, "*Opinions of the Press on Dr. Pusey's Sermon.*"

"It is the intention of Dr. Pusey immediately to republish, at the University publisher's (Parker, of Oxford), the sermon of which he was suspended two years ago, together with the one preached on Sunday last, at Oxford. The doctrine taught is still more grossly set forth in the thirty third page of the Jesuit Avrilion's work, lately adapted to the use of the English Church by Dr Pusey."—*Church and State Gazette*.

"We have heard, but we do not vouch for the facts, that a considerable number of the nineteen sermons preached at Leeds, by Dr. Pusey, were not of his own composition. They were principally contributed, as we have been informed, by the friendly hands of the Reverend Messrs. Uvedale Richards, of Margaret-street Chapel; and Marriot and Keble, of Oriel College"—*Ibid*.

"The Reverend Walter Blunt, whose conduct at Helaton, in the diocese of Exeter, and lately at the meetings of the Christian Knowledge Society, are before the public, has been appointed a Lent preacher by the Lord Bishop of London."—*Ibid*.

"If we are not misinformed, the Rev. C. Wordsworth's resignation of the second Mastership at Winchester College, which the *University Herald* of last week says it hears is on account of ill health, is really not unconnected with complaints which have been made of his attempting to confess the boys at Winchester School."—*Ibid*.

"Rumours have reached us of additional secessions to Rome from Queen's and Exeter Colleges, Oxford; but we abstain from mentioning the names, while there is any uncertainty. The *Morning Chronicle* of Monday also mentions the name of another student of Christ Church as about to join the Church of Rome.—*The Tablet*.

THE PROTECTIONIST LEADER IN THE LORDS.

(From the *Spectator*, March 7.)

Some wise people have taken up the notion that Lord Stanley is to head a formidable opposition to the Ministerial measure in the House of Peers. What there is in or about Lord Stanley that could induce their Lordships to follow instinctively in his wake—to choose him for leader as an earnest of success—were a puzzle of *Œdipus*. The peers as a body are men who have attained the staid reflecting period of life; men they are of fair average talent or perhaps rather above the average; they have in general been carefully educated, and have mixed with the world. What qualities does Lord Stanley possess to recommend him to the confidence of such a body?

A man who, with all the advantages that rank and fortune and powerful political connexions can give, has been upwards of twenty years in public life, ought by this time to have *done* something, if he has any thing in him: what has Lord Stanley *done*? It is not enough that he should have at times made one in a victorious phalanx: all such bodies reckon in their ranks a proportion of supernumeraries or walking gentlemen who only go to swell their number—ciphers that count only in combination with other figures. Lord Stanley has shared in the triumphs of more than one Parliamentary majority; but what victories has he achieved by his own head or hand?

Whenever Lord Stanley has been put forward as the champion—whenever he has had to rely upon his own resources—he has been beaten. Henry Hunt beat him at Preston in 1831—and, by the by, Lord Stanley was then and there beaten on the Corn-law question. O'Connell and the more Liberal section of Lord Stanley's own party beat him on his policy for Ireland. The New Zealand Company beat him in the Colonial Office, and beat him out of it. Lord Stanley is the very hero of defeat—the “Earl Tyneman” of modern political warfare. There is no one question which he has made especially his own—no policy, no interest that he has taken under his immediate charge—that has not gone to the dogs. Under his protection, Protection itself would have no chance.

At Arras, M. Galichet, a zealous Protestant, was converted, and Embraced the Catholic Faith at St. Laurent, a few days ago.

REQUESTS OF THE LATE MICHAEL BLAKE, ESQ.
—The Rev. Mr. Daly thankfully acknowledges the receipt of the following sums from the executors of the late lamented and truly patriotic Michl. Blake, Esq., of Frenchfort, in this county:—

For the Magdalen Asylum	£500
For the Convent of St. Vincent	£200
For the Presentation Breakfast Institute	£200

Mr. Daly, with the approbation of the Bishop of the diocese, has arranged, in gratitude to the memory of the deceased, that mass shall be celebrated for the eternal repose of his soul on each succeeding anniversary of his death, both in the chapel of the Sisters of Mercy and in that of the Magdalen Asylum.—*Galway Mercury*.

THREE ROMANCES OF REAL LIFE.

The third little romance, perhaps the most affecting of all, is derived from the *Gazette de Tribunaux*. One day in October, a widow, who keeps a book-stall near the bridge of St. Michael, was accosted by an old man, who seemed borne down with hunger and wretchedness. From under a worn and tattered coat he drew forth a thick volume, which was torn, and bore other marks of long use. He offered it for sale, owning that its intrinsic worth was little, ‘though,’ he continued, ‘it is and always has been valuable to me, and I shall part with it most unwillingly; but I have not the courage to allow myself to die of hunger while I have even this treasured relic to sell. Give me for it anything you please.’ The stall-keeper examined the book, and found it to be the first edition of the *History of Astronomy amongst all Nations*, by Bailly, but in so bad a condition, that it was scarcely worth buying at all: but out of compassion, the benevolent woman bought it for a franc. The old man immediately entered a baker's shop, brought out a loaf, and sitting down beside the river, ate it greedily, and in solitude. It happened that a canon of Notre Dame, who is an indefatigable collector of old books, had witnessed the whole proceeding; and when the old man had left the stall, he took up the book. On examining the back of the title-page, he found the following lines traced with a firm hand with ink, which had now faded to the colour of rust:—‘My young friend, I am condemned to die: at this hour to-morrow I shall be no more. I leave you friendless in the world—in a time of dreadful trouble; and that is one of my bitterest griefs. I had promised to be a father to you; God wills that my promise shall not be performed. Take this volume as the pledge of my earnest love, and keep it in memory of me.—Bailly.’ This, then, was a presentation copy sent fifty years ago by the unfortunate author, on the eve of his execution—to the distressed individual who had but now sold it to keep himself from starving. The canon, throwing down two francs to the good stall-keeper for her bargain, hastened to the old man, who still sat eating his cheerless crust. From him he learned that he was the natural son of a person of high rank, and had, after the death of his parents, been committed to Bailly's care, whose adopted child and pupil he became up to the day before his execution, when the above inscription was written, and the book sent. The worn old man has since laboured in the capacity of instructor of children; but having been attacked by illness, and compelled to resign his duties, he gradually sank to such a state of destitution, that he was driven to turn the last gift of his friend and benefactor into bread. The priest took the old man to his home, fed and comforted him, till he was enabled to procure him admission into an asylum specially instituted for receiving respectable persons fallen into decay—the hospital of Laroche-foucauld. There he now remains, to end his days in peace.—*Chambers's Edinburgh Journal*.

The Patriarch of Constantinople, Meletius, died on the seventh month, and on the 9th of his Patriarchate. The Bishop of Ephesus is his successor.

THE UNKNOWN TONGUE.

(From the *Globe*, March 24.)

POLICE.—WORSHIP STREET.—James Powell was charged with having wilfully disturbed a religious congregation, assembled for divine worship at a chapel in Parliament-court, old artillery-ground.

In answer to the charge, the defendant stated that he had gone to the chapel in the company of two young ladies, whose mother frequented the place in opposition to the wishes of her husband, and after witnessing a great deal of mummery on the part of nearly a score of officials, dressed in white surplices a most discordant and singular outcry, resembling the squeaking of a child, suddenly burst forth from a woman amongst the congregation, which he was informed was an exposition of the unknown tongues, and the effect of which was so extremely ludicrous, that his risibility became involuntarily excited, although he used every effort to repress it. Immediately he had so committed himself, a man came up to him and threatened to drag him out of the place, upon which he remained perfectly quiet until the conclusion of the proceedings, when he asked the person who had accosted him so rudely, if he had anything further to communicate, when the latter immediately seized him by the collar and dragged him out upon the landing, where he was joined by nearly fifty others, all dressed in white garments, who "attacked him like a parcel of bulldogs," and forced him down the stairs with such violence, that his watchguard was broken to pieces, and the watch itself completely shattered.

The defendant called the two young ladies and their brother, who fully confirmed his statement, and added that, besides several officiating ministers dressed in white surplices, there were two other persons present, who were designated "The Prophet," and "The Angel," the latter being attired in a cardinal's purple cape, and that it was during one of the intervals in the service that the extraordinary sounds were uttered which the defendant had adverted to.

Mr Broughton said there could be no doubt that every religious community, whose doctrines were not inconsistent with good morals and devotion, were entitled to the full protection of the law; but, at the same time, he must say that if persons would introduce such extraordinary exhibitions into their religious observances, which were repugnant to the revealed word of God, they could not be surprised if the risibility of young persons, who happened to witness them, should be somewhat excited. It did not appear that more than this had taken place upon the present occasion, and as no proof had been adduced to show that the defendant had been actuated by a wanton and premeditated intention to disturb the congregation, it was his duty to order his discharge.

A VOLUNTEER.—M. Benedict Touffey, Professor of Rhetoric at the College of Pont de Beauvoisin, and a distinguished writer, has taken the courageous resolution of devoting himself to the foreign missions, and has addressed a farewell letter to numerous friends, saying that, "Before the clearly manifested command of heaven, man can only kneel, rise, and depart." He has already quitted his country. — *Tablet*.

THE CATHOLIC CHURCH.

ST. AUGUSTINE'S MONASTERY.—The building of the Church Missionary College, on the site of St. Augustine's Monastery, to the remaining portions of which the new structures are adapted, is rapidly progressing; upwards of one hundred and fifty workmen being constantly employed. The range of building on the north side comprising the dormitories and day rooms for the students, is of two stories height, and has forty arched windows on each floor. The roof is now being covered in. The houses at the south side of the chapel in Monastery-street are in progress of demolition, and those on the south side of Lady Wootton's Green are to be removed, as the whole will be formed into a garden for the college. — *Canterbury Journal*

CINCINNATI.—CONSECRATION OF ST. PETER'S CATHEDRAL.—This long expected and gratifying ceremony took place on last Sunday. The most Rev. Dr. Eccleston, Archbishop of Baltimore, was the consecrating prelate; when the procession entered the church bearing the relics; the following Bishops attended their Metropolitan; the Right Rev. Dr. Flaget, Bishop of Louisville; Right Rev. Dr. Portier, Bishop of Mobile; Right Rev. Dr. Chabrat, Coadjutor Bishop of Louisville; Right Rev. Dr. Henni, Bishop of Milwaukee; Right Rev. Dr. Hallandiere, Bishop of Vincennes; Right Rev. Dr. Miles, Bishop of Nashville; Right Rev. Dr. M'Closky, Coadjutor Bishop of New York and Right Rev. Dr. Purcell, of Cincinnati—being altogether nine bishops, eight of whom had left their distant sees, moved by the spirit of charity and kindness, to assist at the Consecration. Sixty five clergymen, mostly from Ohio, and Kentucky took part in the services of the day, also the Seminarians of the diocese and scholastics of the Society of Jesus, all of whom found room in the ample sanctuary. Amongst them were the Provincials of the Dominican and Jesuit Orders in the West. The services of the consecration were concluded about noon, having lasted nearly four hours, when the high mass was celebrated by the Bishop of Mobile. The sermon was an appropriate and polished discourse delivered with grace and emphasis by Bishop M'Closky. — *Sydney Chronicle*.

We lately mentioned that an accident had lately taken place on the St. Bernard, by which the lives of one of the monks, and three domestics attached to the hospital, were sacrificed. The latter were inhabitants of the Valais, and the former was M. Cart, canon of Sallanches, in Faucigny. The accident arose from an enormous avalanche from Mont-Mort, to the east of the hospital. It was in contemplation to trace out the road along the Combe, on the side of the valley, and Canon Cart, who was known to be bold, robust, and the most intrepid among the brethren in braving storms, went to direct the operations, as several travellers were expected on that day; he and his three companions were thus cut off while in the performance of an act of hospitality and charity. — *Galignani's Messenger*.

The official journal of St. Petersburg states that the number of persons throughout the whole kingdom, Poland excepted, not professing the dominant religion, amounted, at the end of 1843,

to 8,631,373. Of these, 2,753,876 were Roman Catholics; 322,626 belonged to the Armenico-Gregorian Church; 16,084 to the Armenian-Catholic Church; 1,659,601 to the Lutheran Church, and 40,691 to the Reformed Church. At that period there were in the empire 2,317,644 Mahometans; 1,763,731 Jews, 233,312 Camaites; and 175,914 worshippers of Fetichses. Besides convents, there were 14,098 churches, mosques, synagogues, and other places of worship; of these, 2,009 belong to the Roman Catholic Church, 52 to Armenico-Catholic; 965 to the Armenico-Gregorian; 885 to the Lutheran; 34 to the Reformed; 6,199 to Mahometans; 3,052 to Jews; 158 to Camaites; and 256 to worshippers of Fetiches.

FUNERAL OF A CATHOLIC PRIEST.—Yesterday morning the remains of the Rev. James Foley late officiating minister at the Virginian Catholic Chapel, Ratcliff, were interred in the Catholic Cemetery, in the Commercial-road, St. George's. Previous to the corpse being conveyed to its destination, a solemn Mass was performed in the chapel by the Rev. Mr. Bowman, assisted by the deacons and sub-deacons. Amongst those present were the Right Rev. Dr. Morris, Bishop of Troy, Dr. Norris Vicar-General, Drs. De Laina, Waring, Reardon, and upwards of sixty of the clergy. At the conclusion of mass a procession was formed in the following order; about three hundred brothers and sisters of the Holy Guild of St. Joseph and our blessed lady dressed in the black robes of the order; the children of the schools attached to the chapel; the clergy in their robes, four mutes, hearse drawn by four horses, two mourning coaches containing the chief mourners, Dr. McGuire, and the Rev. Messrs. Harrington, M'Rean, and Keating. The way through which the procession moved was rendered almost impassible through the immense number of spectators, and in the Commercial-road, opposite the cemetery (the admission to which was by tickets) many thousands of persons had congregated, to such an extent that the shopkeepers were obliged to shut up their shops, and it was necessary to have a large body of police to preserve order. On the arrival of the procession at the cemetery the rush to obtain admittance into the ground was absolutely terrific, and a scene of confusion ensued. The police, above one hundred and fifty in number, had the greatest difficulty, and not until they were obliged to draw their truncheons, to prevent the populace from forcing the gates. At this time there were outside the cemetery walls between five and six thousand persons. The funeral obsequies being performed, the procession returned in the same order. The reverend deceased was fifty-seven years of age; he died on Wednesday last, in a sudden manner from the rupture of a blood-vessel. He had been the officiating-minister of Virginia Chapel for the last twenty-two years and was highly esteemed.—*Morning Post of Thursday.*

Letters from Rome, dated 25th ultimo, state that the Russian Minister, M. de Butenieff, has had frequent interviews with the Secretary of State, Cardinal Lambruschini, relative to the reception of the Emperor of Russia by the Pope, the preliminaries of which have all been settled

at the date of the above advices. It is asserted that at the conferences of M. de Butenieff and Cardinal Lambruschini, it was suggested that, during the sojourn of the Emperor of Russia at Rome, the Church differences between the court of Petersburg and the Holy See should not be entered into, but his Holiness the Pope is said to have declared it to be his duty to lay before the Emperor the grievances of the Catholics in the Russian empire. The late papal nuncio at the Court of Austria, Prince Alfieri, attended the Consistory on the 24th ultimo, for the first time since his elevation to the rank of Cardinal.

SWITZERLAND.—The seven catholic cantons of Switzerland are watching with the most serious attention the progress of the revolution at Berne. Their delegates, assembled at Lucerne, since the beginning of February, had deemed it expedient to draw still closer the bonds of the alliance already existing between them, in order to defeat all attempts that might be made to abolish the federal compact, particularly as respected the right of internal sovereignty of the states. They again declared themselves ready to keep their oath, and to sacrifice their properties, ranks, and lives to the maintenance of the federal compact. They, moreover, announced their resolution to all the other cantons, and reminded them of the proofs repeatedly given by several of them of their attachment to the same principle. In the mean time, they mutually communicated to each other the defensive measures adopted by each of the cantons, and agreed upon the military operations which are to serve as the basis of the general system of mutual defence in the event of a civil war. "These precautions," observe the *Univers*, "are founded on an incontestable fact:—the triumph at Berne of the popular alliance, or in other words of the free corps."—*Constitutionnel.*

NEW CATHOLIC CHURCH.—On Sunday, the new Catholic Chapel, recently erected in Portugal street, Laurieston, was open for the first time for public worship. The chapel in question is an elegant, large, and commodious building, and the attendance on the occasion of the opening, was exceedingly numerous. Indeed although the admission was by ticket, price one shilling each, every seat was occupied. The chapel we are informed, is called St. John's, and it is the first place of worship erected by the catholics on the gorbast side of the river.—*Glasgow Argus.*

BRIDGEWATER.—The *Bridge-water Times* concludes a notice of the opening of the Catholic Chapel in that place with the following:—"The chapel, which is only intended to be used as such temporarily, was built for a Catholic school room. The foundation being purchased by a subscription set on foot by Mr. Capes, on his secession from the Church of England, at the solicitation of some friends. The expences incurred in the building are not yet liquidated, and a collection which was readily responded to, was made both at the morning and evening services. It is the intention of the Catholics to build a chapel near the present building at a short distance from the site where formerly stood a Catholic hospital and chapel called of Saint John. This building would have received that name had their not been a religious edifice in Bridge-water already, bearing it namely—Saint

John's Church in estover. Consequently the Catholic body have called their chapel St. Joseph, after Joseph of Arimathea, the first preacher of Christianity. The beautiful stone altar piece which was obliged to be removed from St. John's church, was used for the ceremony. The interior of the chapel is fitted up very plainly with oak seats, and the roofs also of oak.

The Roman Catholic chapel, known as the Spanish Ambassador's chapel, in Spanish-place, Manchester-square, which is attended by the principal members of the aristocracy and gentry professing the Catholic faith, is about to be very considerably enlarged, in consequence of its limited dimensions compared with the very large congregation which attends there, and which has latterly much increased. Notwithstanding that, in addition to the high mass, or principal service, in the usual hour there are several previous performances of the service to accommodate those who may be unable to attend the former, the chapel is crowded to inconvenience, and it has been found necessary to enlarge it to meet the demand on its space. The residences of the clergy attached to the chapel (an invariable rule with the Roman Catholic clergy) have been removed for the purpose, and an adjoining house taken as their future residence, and the vacant space will be made available for the proposed enlargement of the building.—*Globe*.

SECESSION OF ANOTHER OXFORD DIVINE.—The Rev. J. M. Chanter, M. A., formerly of Oriel College, Oxford, and Vicar of Ilfracombe, Devonshire, whose pulpit it will be remembered, Dr. Pusey occupied with the license of the Bishop of Exeter, during his suspension by the University authorities, has followed Mr. Newman's example, by conforming to the Roman Catholic communion. Mr. Chanter is the 43d member of the University of Oxford who has conformed to the Roman Catholic Church from among the Tractarian party within the last three years.

MR. NEWMAN'S LIBRARY.—The whole of the extensive and valuable library belonging to Mr. Newman has been removed from Littlemore, near Oxford, to Oscott College, Birmingham. It contains upwards of fifteen thousand volumes, of which ten thousand are folio.

The *Univers* publishes a letter from Constantinople of the 17th ult., stating that there, as well as in France, the appeal of Dr. Wiseman had been responded to, and that prayers were offered up for the conversion of Protestant England to Catholicism.

THE CONVERTED RABBI.—Maric Michael Simon, ex-Rabbi and Talmudic schoolmaster, now by the grace of God a Catholic Christian, has addressed to the *Univers* an indignant denial of the assertion of the *Archives Israelitise* that he has expressed a desire to return to the Synagogue.

The *Journal des Bruxelles* of the 28th inst. quotes letters from Rome, to the effect that four new Spanish Bishops were to be appointed in the Consistory of the 19th; that Count Nesselrode had deferred his departure from the Eternal City, and that M. A. Baron Bois-le-Comte will probably be named Ambassador at Rome, M. Rossi being to be recalled.—*Chronicle*.

BLINDNESS.—It is as easy to close the eyes of the mind as those of the body.—*Bishop Butler*.

MISCELLANEOUS.

The news from Syria, without being reassuring, since they leave it to be feared that many districts of the mountain are under the double misfortune of internal faction and pacific bayonets, show us that at least the demands of France have been attended to. The Druse Chief, accused of the assassination of Father Charles, has been sent to Constantinople for a new judgement. The burnt convents of Solima and Abeir have received 70,000 piastres by way of indemnity. French subjects, whose property has been injured, are being indemnified by the Prote, and the necessary preliminary inquiries are proceeding.

Maurice Muller, the chief Apostle of Czerkism, has expressed his determination to return to the Church, and devote himself to the study of theology, in order to atone for his scandal zeal as a missionary in America.—*Standard*.

The *Presse* relates an affecting account of an extraordinary reverse of fortune. It states, that three days ago an eminent artist, whose name it does not give was accosted in the Rue de l'Observatoire, by a woman in rags, who told him that she was the person who, in the time of the Empire, introduced him to the Empress Josephine. When convinced of the truth of what she said, he asked her to account for her present melancholy condition. She informed him that she had married a General, who was a very worthy man, but he had ruined himself by speculation: after his death, she for a time gained her bread by labour; but becoming old and infirm, she fell into a destitute condition. She applied for admission into a hospital, but was refused on the ground of having an incurable malady. The artist took compassion on the poor old lady, and placed her in a hotel, where he desired that every comfort might be provided for her at his expense. This sudden change, says the *Presse* has affected her brain, and she has been removed by her humane protector to a maison de sante.

Case of Depravity.—*A Child under Twelve Years Old attempting to Poison a Whole Family.*—It is with no common feelings of horror and astonishment that we have to record the following case, as it appeared before the magistrates at Huddersfield on Tuesday last, and which, since the case of Eliza Fenning, we believe to be unparalleled. Mr. George Beaumont, an extensive manufacturer at Honley, applied to the magistrates requesting them to cancel the indentures of his female apprentice, named Eliza Sykes, a parish apprentice, and who (he said) would not be 12 years old until next month. Mr. Beaumont stated that she had been apprenticed to him by the parish nearly two years since, and he requested her indentures to be cancelled, in consequence of her having attempted to poison the whole family. He informed the bench that himself, and most of the family, were in the habit of taking oatmeal porridge for breakfast. Some short time since they purchased a quantity of arsenic for the purpose of destroying mice, this was mixed with some meal, and given to the girl to put under a corn chest, in one of the attics, to destroy the vermin. Upon one occasion, the girl inquired of her mistress if it would poison anything else besides mice. She was informed

that it would poison 20 men, and was ordered to be very careful of it. Nothing more was thought of it until Saturday last, when, after part of the family partaking of porridge for their breakfast, two of the children, and one of the heads of the family, together with the girl herself, were taken alarmingly ill; the latter so much so that it was found necessary to put her to bed. During the day she confessed to having put the poisoned meal into the meal-box from which the porridge was made. Information was sent to the overseer (Mr Henry Battye), who endeavoured to elicit from her, her reason for the act, but could gain nothing, but that her mistress had whipped her without any cause; the fact being, that she had cut the tail of a favourite bird, and her mistress had chastised her for it. She had done this in a spirit of revenge. On being interrogated by the magistrates, she said, 'I should not have done so; I was aware that I was liable to be sent to prison for it, but I did not intend to kill them; they had grieved me by changing me with something I did not do.' As Mr. Beaumont merely wished the indentures to be cancelled, his wish was complied with, the magistrates expressing their surprise and horror at so much depravity in so young a child.—*Halifax Guardian*.

Uneasy Nicholas.—After all, it cannot be a very enviable post—that of Emperor of Russia, as it is at present filled by the magnificent potentate His Imperial Greatness must occasionally, be terribly flustered by his dignity. Suspicion must be to him a continual body-guard. Of this pleasing truth we read the strongest evidence in a letter from Venice, quoted in the *Constitutional*. We are told that "on his arrival at Padua, he himself visited the apartment in which he was to sleep, striking the walls with a hammer," lest, we presume, two or three Poles should be concealed behind the wainscot, ready to pay a midnight visit to the benefactor of their country. He "then caused the mattresses of the bed to be removed," lest they should have been crammed with combustibles, to explode upon the imperial pressure "and replaced by a leather mattress, which was filled"—with roses? asks the reader; no—"with hay, under his eyes!" And then catch his Magnificence taking bite or sup, for fear of ratsbane. No: "he refused to taste any of the dishes prepared for his supper, and called for his travelling case, out of which he took a bottle of Malaga wine, and a cold roast fowl, which he shared with Count Orloff." Whether the Emperor had previously drawn and superintended the roasting of the fowl himself, is not stated; nevertheless, it would not make a bad ideal subject for the picture gallery of St. Petersburg, to have Nicholas, the father of his country, duly limned for posterity—with the one eye watching the spit, and the other fixed on a new ukase about to be issued against the Russian Catholics and Jews. When he went to the Opera at Venice, "he remained in the bottom of the box and could scarcely be seen. Count Orloff sat in the front, attired in a rich uniform"—that the bullets, if any should be fired, might be officially delivered through that officer. The play being over, four carriages drove up to the gate; "but nobody could tell which was the one intended for the Emperor." It is thus clear

that Nicholas has, in his own mind, insured himself as doubly hazardous. In the *Gesta Romanorum*, there is a story of a beautiful girl who was fed upon serpents, and then sent to a certain tyrant. She kissed him, and "venom did its work;" the tyrant died. Nicholas has assuredly, never read the story—otherwise he would never present his hand—"his red right hand"—to the lips of any of his loving subjects.—*Puhno*.

Prison Discipline.—*The Separate System not new*.—Of all the circumstances which conspired to produce this misery [of prisoners in the reign of Geo. III.] it cannot be doubted that the promiscuous commingling of the prisoners, in one animal herd, was the most to be deplored. While this continued, all hope of reform was vain. It was, therefore, with special warmth, that Howard pleaded for the separation of prisoners, especially at night, "wishing to have so many small rooms or cabins, that each criminal may sleep alone;" and called attention to the fact that in Holland, "in most of the prisons for criminals, there are so many rooms, that each prisoner is kept separate." The importance of the principle of separation had been first recognised at Rome, as long ago as 1,703 by Clement XI, in the foundation of the hospital of St. Michael, or the House of Refuge, where separate dormitories were provided for each prisoner. Over the portal of this asylum, in letters of gold, were inscribed the words of wisdom which Howard adopted as the motto of his labours, and which indicate the spirit that should preside over the administration of all prisons:—*Parum est improbos coercere pœna, nisi probos efficias disciplina*: "It is of small consequence to restrain the wicked by punishment, unless you render them good by discipline." The first and most important step in this discipline is, to remove the prisoners from all evil influences; which can only be done by separation from each other, and by filling their time with labour. In furtherance of this principle, and that he might reduce it to practice, as early as 1,779, Howard, in conjunction with Sir William Blackstone, drew an act of parliament, in the preamble of which is an enunciation of the cardinal truth, which lies at the foundation of all effective prison discipline. "Whereas," says the act, "if many offenders convicted of crimes for which transportation has been usually inflicted, were ordered to solitary imprisonment, accompanied by well regulated labour and religious instruction, it might be the means, under Providence, not only of deterring others from the commission of crimes, but also of reforming individuals," &c. Noble words! Here, for the first time in English legislation, the reformation of the prisoner is proposed as a distinct object. This act, though passed, was unfortunately never carried into execution, through the perverseness, it is said, of one of the persons who was associated with Howard, as a commissioner, for erecting a suitable prison.—*The Christian Examiner*.

Light of the Moon.—As the moon's axis is nearly perpendicular to the plane of the ecliptic, she can scarcely have any change of seasons. But it is still more remarkable, one-half of the moon has no darkness at all, while the other half has two weeks of light and two of darkness alternately; the inhabitants, if any, of the first half bask con-

stantly in sunshine without seeing the sun, whilst those of the latter never see the earth at all. For, as just stated, the earth reflects the light of the sun to the moon, in the same manner as the moon does to the earth; therefore, at the time of conjunction or new moon, her further side must be enlightened by the sun, and the nearer half by the earth; and at the time of opposition or full moon, one-half of her will be enlightened by the sun, but the other half will be in total darkness. To the lunarians the earth seems the largest orb in the universe; for it appears to them more than three times the size of the sun, and thirteen times greater than the moon does to us—exhibiting similar phases to herself, but in reverse order; for when the moon is full, the earth is invisible to them; and when the moon is new, they will see the earth full. The face of the moon appears to us permanent, but to them the earth presents very different appearances; the Pacific the Atlantic Oceans, in the course of each twenty-four hours, will successively rivet their attention; and the velocity of motion must excite both surprise and conjecture. Though, as aforesaid, certain of those gentlemen only behold the earth for half a month at a time, those near the border see it only occasionally, and those on the opposite side the earth never see it at all. The moon, being but the fiftieth part of the bulk of our globe, and within 3,28000 miles of us, may be brought, by a proper telescope, which magnifies 1,000 times, to appear as she would to the naked eye were she only 250 miles off.—*Smith's Cycle of Celestial Objects.*

WASTE OF SEA COASTS.—The abbey of Whitby, at its first erection by Lady Hilda, in 958, is reported to have been a mile from the sea; but the distance from the verge of Whitby east cliff to the nearest part of the abbey measured in the line of transept was found in 1816 to be little more than 200 yards. Along the coast line of Yorkshire, from Bridlington Quay to Spurn Point, the shore has no important inlet or projection, and consists of beds of clay, gravel, sand, and chalk rubble; and exposed to a strong current from the north as well as to the uncontrolled action of the waves, the annual devastation committed here is very extensive. Of the villages of Auburn, Hartburn, and Hyde, in the bay of Bridlington only the remembrance remains. Several places on the shore preserve, in the termination of their names a memorial of meres or freshwater lakes, once having existed in the neighbourhood—as Skipsea, Kilnsea, and Withernsea and Scandinavian *sjö* signifying lake; but the sea has broken into these meres, and absorbed them, though recesses on the shore seems to mark the spots they once occupied. The mere Hornsea still survives; but this place, which was once several miles inland has been brought within half a mile of the water's edge, and the hamlet of Hornsea Beck been utterly destroyed. The waste of the coast amounts to about four yards a year; and farmers may be met with who have witnessed the corn wave where the sea now prevails.—The depredations of the ocean towards Spurn Point, at the entrance of the Humber estuary, have been still more considerable; nor is it unlikely that the point will ere long become an Island. Ravenspur with the later part of which word the name spur seem to be connected, an important place in this

locality—has long since been lost with a number of other places in the vicinity belonging to Bristol Priory; and the site of the priory itself has been totally swept away. Penant remarks—"The site, and even the very names of several places, once towns of note upon the Humber, are now only recorded in history: and Ravenspur was at one time a rival to Hull, and a port so very considerable in 1332 that Edward Baliol and the confederated English barons sailed from hence to invade Scotland; and Henry IV., in 1399, made choice of this port to land at, to effect the depose of Richard II., yet the whole has long since been devoured by the merciless ocean; extensive sands, dry at low water, are to be seen in their stead." Mr. Lyell makes a remarkable statement respecting Sheringham on the coast of Norfolk;—"I ascertained in 1829 some facts which throw light upon the rate at which the sea gains on the land. It was computed, when the present inn was built, in 1805, that it would require 70 years for the sea to reach the spot, the mean loss of land being calculated from previous observations, to be somewhat less than one yard annually. The distance between the house and the sea was 50 yards; but no allowance was made for the slope of the ground being from the sea, in consequence of which the waste was naturally accelerated every year, as the cliff grew lower, there being, at every succeeding period less matter to remove when portions of equal area fell down. Between the years 1824 and 1829, no less than 17 yards were swept away and only a small garden was then left between the building and the sea. There is now a depth of 20 feet—sufficient to float a frigate—at one point, in the harbour of the port, where only 48 years ago there stood a cliff 50 feet high, with houses upon it. If once in half a century an equal amount of change were produced at once by the momentary shock of an earthquake, history would be filled with records of such wonderful revolutions of the earth's surface; but if the conversion of higher land into the deep sea be gradual, it excites only local attention. The flag-staff of the preventive service station, on the south side of this harbour, has within the last 15 years, been thrice removed inland in consequence of the advance of the sea."—*Sun.*

VALUE OF THE WILLOW.—The importance of the willow to man has been recognised from the earliest ages, and ropes and twigs were probably among the very first of human manufactures in countries where these trees abound. The Romans used the twigs for binding their vines, and tying their reeds in bundles, and made all sorts of baskets of them. A crop of willows was considered so valuable in the time of Cato, that he ranks the *salictum* or willow field, next in value to the vine-yard and the garden. In France, the leaves, whether in green or dried state, are considered the very best food for cows and goats: the horses in some places are fed entirely upon them from the end of August till November. Horses so fed, it is stated, will travel twenty leagues a day without being fatigued. In the north of Sweden and Norway, as also in Lapland, the inner bark is kiln-dried and ground, for the purpose of mixing with oatmeal in time of scarcity. The bark of the Willow and the leaves are astringent. The former is much used in tanning.—*Standard.*

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 21.]

CALCUTTA: SATURDAY, MAY 23, 1846.

[VOL. X.

THE NUMBER AND DIVISION OF THE BOOKS OF HOLY SCRIPTURE.

(Translated from St. Francis of Sales.—Continued from page 254.)

In the first place, the books of holy Scripture are divided into the Old and New Testament, and those of each Testament, are subdivided into two classes, viz., those of whose authority and canonicity there never was any doubt, and those whose authority had been somewhat doubtful, for a time, but which were afterwards admitted, as of Divine authority, and received into the canon with those of the first class.

The canonical books of the first class, in the Old Testament, are the five books of Moses; Josue, Judges, Ruth, the four books of Kings, the two books of Paralipomenon or Chronicles, the two books of Esdras, Jeremiah, Job, Psalms, 150, Proverbs, Ecclesiastes, the Canticles, the four great Prophets, and the twelve minor Prophets. All these were canonized, or approved by the great Synod at which Esdras assisted in the capacity of scribe or Secretary, and no one among the Jews ever doubted their authority, who was not regarded by the Synagogue, as a heretic, as the learned Genebrard, in his Chronology, assures us.

The following books are found in the second class; viz. Esther, Baruch, a part of Daniel, Tobias, Judith, Wisdom, Ecclesiasticus, the first and second book of Maccabees. With regard to the books of this class, it is probable, as the learned Doctor Genebrard also observes, (citing Epiphanius as of the same opinion, though that Father speaks only of Baruch) that they were admitted into the Canon, at least tacitly, by the assembly held in Jerusalem, for the purpose of selecting the 72 interpreters sent into Egypt to Ptolemy; for we know that these books (which were not known when Esdras formed the first Canon) were sent, with those of the first class, into Egypt to be translated, except the Maccabees which were received afterwards in another assembly in which the former were again approved. But however this may have

been, as this catalogue had not been made in the same authentic way as the first, the manner in which they were admitted into the Canon, never gave them, among the Jews, that entire, perfect, and indubitable authority which the books of the first class always possessed.

Division of the Books of the New Testament.

The writings of the New Testament, are also divided into two classes. The first class contains those books which have been always acknowledged as Canonical, among orthodox Christians, viz. the four Gospels, Matthew, Mark, Luke and John, all the epistles of St. Paul, except that to the Hebrews, one of St. Peter, and one of St. John.

Those of the second class, whose authority was for some time doubtful, are; the epistle to the Hebrews, that of St. James, the second of St. Peter, the second and third of St. John, that of St. Jude, the Apocalypse or Revelations, a portion of the Gospels of St. Mark and Luke, and a part of the Gospel and first epistle of St. John. These writings were not of undoubted authority with the primitive Christians, but were afterwards in course of time, received and acknowledged as writings inspired by the Holy Ghost; yet not all at the same time, but at several intervals.

First of all, besides the books of the first class in the New Testament, whose authority was always incontestable, the book of Esther, the epistle of St. James, the second of St. Peter, the second and third of St. John, that of St. Jude, the epistle to the Hebrews, or the fourteenth of St. Paul, were received into the Canon about the year 364, by the Council of Laodicea (Can. 59), afterwards approved by the Sixth General Council. But some time after, besides the above mentioned books of the second class, Tobias, Judith, two books of the Maccabees, the book of Wisdom, Ecclesiasticus and the Apocalypse or Revelations

were received, as of undoubted authority, into the Canon, by the third Council of Carthage, at which St. Augustine assisted, and which was confirmed by the sixth General Council of Trullo. It is true, that before all these of the second class, the book of Judith was received as Canonical at the first General Council of Nice, as St. Jerome in his preface to this book informs us. Behold, then, how the two classes of the Sacred books of Scripture, were merged in one, and elevated to the same authority in the Church of God; yet at intervals, and successively; even as the morning dawn gradually expands in encreasing lustre, till it enlightens all our hemisphere.

Thus was completed, at the Council of Carthage, this ancient Canon of the Sacred books, which has been ever since held by the Catholic Church, and which was confirmed by the sixth General Council, and again confirmed by the great Council of Florence, assembled to effect the reunion of the Armenians; and finally, confirmed by the holy Council of Trent, in which the same Catalogue of Canonical books adopted and followed by St. Augustine, was approved and ratified.

It is true, that Baruch is not expressly mentioned in the Catalogue of the Council of Carthage, as in those of Florence and Trent, but this circumstance is easily and satisfactorily accounted for, and does not make the two lists really different. The Prophet *Baruch* was the Secretary of Jeremiah, and the book of Baruch was not considered, at that time, a distinct and separate book, but merely an accessory or appendix of Jeremiah, and was comprehended as such, under the general name of his writings, without distinction. This is the observation of that excellent Theologian, Bellarmine, who proves it fully in his controversies. It does not enter into my design, to dwell on every particular circumstance of this nature, and it is therefore sufficient for my purpose, to have given the answer without proving it. All that I propose to establish, is, that all the Scriptural books of the first and second class, are equally certain, sacred, and canonical.

(To be continued.)

THE NEW CONVERTS TO THE CATHOLIC FAITH.

In our issue of the 18th ultimo we announced the admission into the one Fold of the one Shepherd, of several native converts who, after mature deliberation of, and careful instruction in, the grounds of the Catholic Faith, were received by the Rev. Mr. Rabascall, at St. John's Chapel, Circular Road. Since

that period these converts have not been allowed by their former associates to pursue quietly the even tenor of their enquiries.

It appears a controversy has been for some time carried on by means of letters, between one of our converts and a native friend of theirs, who yet unfortunately continues to wear the fetters of error. The letters of this person and their replies by the Convert have been handed to us for publication by a Catholic gentleman: but on perusing these letters, we find that in the replies of the Convert, either the statements of his antagonist have been quoted verbatim, or their substance so fully stated, as to obviate the necessity of inserting them in our very limited pages. But there are other objections to the style in which the said letters are written, which the author, we are persuaded, will, on reflection, thank us for withholding from the public eye. We therefore give insertion in this day's issue to the first letter written by the Convert, in reply to the attack made by his friend, and we need scarcely add, that the peculiar circumstances under which these letters have been written give to them an interest and novelty, which, under ordinary circumstances, would not have attended the discussion of theological questions, every feature of which has been so often and so fully touched by the most able men of their times.

TO BABOO **, **, **.

MY DEAR FRIEND,—It at all times affords me pleasure to hear from you, but never more than when you are disposed to write on the all important subject of Religion, which you must be aware, is to me, especially at this moment, full of the deepest and most lively interest; yet, I confess, the pleasure I feel on this account has been much diminished by certain peculiarities of style in your letters of the 13th and the 28th Inst. which are, in my humble opinion, derogatory to the dignity of the subject on which you comment. The peculiarities I allude to, are the terms which you apply to certain things without proving the applicability of those terms to the objects indicated. Permit me to quote from your letter, a few passages, and with humility, "to give a reason of that hope which is in me," (1 Peter iii 15, 16.) Referring to my relinquishment of heathenism, and the advances I have made towards joining the Catholic Church, you set out in your letter of the 13th, by calling on me "to think from what darkness I have come out to light, and into what deeper darkness I am going to be immured," and you ask "have you really resolved to exchange your golden, nay more celestial liberty for hellish servitude."

Now my friend, how much better would it have been, had you undertaken to prove that Catholicism is "hellish servitude," before you ventured on applying such a term to the religion professed by more than two thirds of the Christian world—a religion which in this enlightened age is every day being embraced by the most learned, the most honest, and the most serious portion of the family of man. Can darkness exist in the midst of light? If not, why is Catholicism which you designate "deeper darkness than heathenism," making such progress in these enlightened times—in this age of reason? Reflect upon this fact, and favour me with a rational answer.

You go on, "if forgiveness of sin can proceed from a mere man, why did God then take so much trouble as we read in the Scriptures." Catholicism does not teach that "forgiveness of sin proceeds from a mere man." It maintains that God has given to man that power which is implied in the following text. "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" (John xx. 23.)

You proceed "if heaven can be purchased by price, or by paying reverence to a rag, or to a portrait of any being, why have we then left our most dear fathers, brothers, and all behind us." Heaven, my friend, cannot be purchased by price. No Catholic believes such an absurdity. No Catholic pays more reverence to any creature than God himself commanded the Jews to pay to the Ark of the covenant, to the Image of the Cherubims on that Ark, and to all that appertained to his worship: no more than the woman afflicted with the issue of blood, paid to the hem of our Saviour's Garment, (Mathew ix. 20, 22) or the Christians in the days of the Apostles paid to the "handkerchiefs and aprons which had but touched the body of Paul." (Acts xix, 12.) No more than the reverential bending of the knee to the word Jesus—the material sound produced by a certain concussion of air, which genuflection is commanded by St. Paul in his Epistle to the Phillipians (ii. 10.)

You ask me "if this system suffice you now, why has not Hindooism which is the same or better sufficed you, ere you came to be a Christian?" For this simple reason, that Catholicism is the worship of the true God of Israel, and Hinduism that of the golden calf." You say "Hinduism worships God, but not its mother, Romanism does Mary a sinner." I will not stop to question your peculiar phraseology, nor the singular manner in which you institute the comparison; but content myself by observing that if God Almighty could so honour the Blessed Virgin as to dwell in her womb for nine months, and to remain obedient to her

for some thirty years, it is the height of pride in any sinful man to refuse that honor to her, which God himself has given, by sending an Angel from heaven who saluted her, saying—"Hail full of Grace, the Lord is with thee, blessed art thou among women" (Luke I. 28.) That worship which is due to God alone is of course out of the question.

Having once launched into comparisons, you go on to compare the Mass for the dead with the Hindu *Shradhho*. The consecration with *Pranprishtha*, the invocation of Saints with *Bodhon*, the purgatory with the transmigration of souls, &c. &c., and you tauntingly ask what difference is there between the Romish and the Hindu system. I shall reply to all these questions, by simply asking you what difference is there between sacrificing at the altar of God, and at the altar Baal. They are both sacrifices, and the manner in which both are offered up may be similar, yet the one is acceptable to God, and the other is an abomination in his sight. The woman of Samaria, who met Jesus at the well of Jacob, said to him "our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore." And Jesus replied saying, you adore that which you know not; we adore that which we know, for salvation is of the Jews" (John iv. 20, 22.) Now my friend, it is well known, that the manner of worship among the Samaritans was the same as among the Jews, yet our Saviour condemns the one and upholds the other, simply because "salvation is of the Jews" and the Samaritans, instead of worshiping at Jerusalem, raised a schismatical temple on mount Garzim. Any similarity in the forms of the two worships can neither stigmatize the one, nor protect the other from deserved obloquy. Granting for argument sake, that there is even a greater similarity between some of the Hindu and some of the Catholic rites, than you have attempted to assert, what would it prove, but that Hinduism like Mahomedanism and Protestantism, is a Schism—a departure from the doctrines of the Jews, and of the Primitive Christians. You say that "the cause which gave birth to both these sister systems is the same." Mark how in your anxiety to attack the Catholic rites, you argue in their support. If sacrifice for the dead, the invocation of saints, Purgatory, &c. have their parallels in Hinduism, which every one knows, is a religion introduced in this country from the West, does it not prove that these rites were practised by the early Christians, from whom the Hindus borrowed and corrupted them, and that the modern Reformers instead of preserving these rites in their primeval purity, have thought fit altogether to reject them? The Hindu religion in its

triple Deity viz. *Brumha, Bisto, Mohesh*, affords a similitude of the adorable Trinity, and the whole system of Hinduism is as much based on the doctrine of the redemption of man, by the incarnation of the Deity, and sacrifice, as Christianity is. The only difference being, that the one believes *Kishto, &c.* to be the *Abotar* or Incarnation, whilst the other believes Jesus to be the incarnate Saviour of mankind. Now surely, because of this comparison you will not be ashamed to worship the adorable Trinity, nor disbelieve the doctrine of the incarnation. If the argument (it does not deserve the name,) which you have deduced from the comparison instituted between certain rites of the Hindus and of the Catholics, be of any force, that force, as I have shown, militates against the doctrines of the Trinity and the Incarnation. Now, if you were to be guided by your own reasoning, doubts may be entertained as to the soundness of your belief in these fundamental doctrines of trinitarian Christianity. But I will not suppose you to be capable of such abandonment of truth. I shall rather believe, that in your inconsiderate zeal against the Catholic Church, you have unthinkingly used a weapon which cuts your own hope of salvation. Drop this dangerous weapon then, my friend, as you hope to be saved; never again deduce conclusions from such dangerous premises; but submit to the answer which our Saviour made to the woman of Samaria. "You adore that which you know not, we adore that which we know, for salvation is of the Jews:" salvation is of the true Church. If you desire to obtain it, relinquish the temple built by the protesting Samaritans of the 16th century on mount Garisim, and come and join us in worshipping God in Jerusalem, (i. e.) in the only one true Church.

You also compare the Catholic with the Brahminical Priesthood, and say that "worldly enrichment is the object which both have in view." You know nothing of the Catholic Priesthood, and what little you know of it, is through the distorted medium of false information, supplied by the enemies of the Catholic Church. All that you can say on this point, has been fully anticipated, and clearly answered by the great Apostle of the Gentiles, who says "He that is without a wife is solicitous for the things that belong to the Lord; how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided."—(1 Corinthians vii. 32, 33.) I need not tell you that both the Brahminical and the Protestant ministers marry, and that both are, as St. Paul says, divided between God and the world. Pardon the comparison,

you yourself have set, the example. In the campaign on the Banks of the Sutlege, a Romish Priest—Father Francis, was cut down by the Sikhs, whilst affording religious consolation to the dying soldiers in the battle of Moodkee, whilst the News-papers have bitterly complained of the absence of Protestant Ministers at the scene of danger. These and a thousand other facts, which might be mentioned, speak for themselves, and need no comment, to defend the Catholic Priesthood.

The following passages from your letters, under reply may be considered as a fair specimen of the animus which pervades all your letters, and to which I have alluded at the commencement. "The present Roman Church is not the mother church, for she is properly a daughter of Heathenism that existed before Christianity. Her mother is Paganism, and her children are they, whose portion of the cup is the wrath of God for ever." You ask, "is not the Pope or great PAPIST,* the man of sin reigning over Babylon, &c. &c." Alluding to the Church of Rome, you say, that "she loved her divine husband for a time at first, still now pretends to be the same, whereas in truth she has fallen far short of the holy requirements of her Lord." Have you proved this? if not, what shall I call the category, except a palpable "petitio principii." You go on, "and thereby, brought down the fearful condemnation upon those also, that lend their hand for her existence and join in her w——h practices." And a little further on you ask, "is she (the Church of Rome) in the least less than the hellish heathen that heaven is to be attained by merit," you remind me that God "commands his faithful servants to bless those that curse them," and yet you use the language, I have just quoted. You charge the church of Rome with forbidding marriage, whereas she respects marriage so much that she counts it among her sacraments, from which dignity the Protestants have reduced sacred matrimony to a mere civil ceremony. What can I say to such groundless charges, or to your assertion, that "the scripture is denied to the Laity by fallen Rome." The scriptures are daily read in the Catholic Church, and expounded to the Laity, in the Vernacular languages. And yet, you presuntuously conclude, "what God affirms she denies, and the contrary," and ask, "what Christian can observe her impious injunctions, without violating the divine Law?" you then in conclusion, "earnestly wish," that I should not "bring the Tartarian darkness of Romanism into India." The glorious work of evangelizing India was accomplished by Rome,

* In Bengalee this word signifies a sinner.

and her Missionaries before the Reformation to which you belong was in existence; and she did not wait for the aid of so humble an individual as myself to accomplish the work. Now whether that work be, as you call it Tartarian darkness, is for you to prove, before you designate it as such.

On a serious subject like this, do you desire me to look on the foregoing passages from your letters as arguments, or as the mere effervescence of your unbridled wrath against the Catholic Church? In which school have you acquired this style of address on such occasions? but you are not the first advocate of Protestantism, who has thus spoken of the Catholic Church. Others the leaders of the so called Reformation, whose disciple you unfortunately continue to be, have set the example which you are following. Allow me to feed your propensity for such language, with a few extracts from their writings. Mark how eloquently Luther abuses the Pope and Papists. Writing to Pope Paul, this great light and glory of the Reformation says—"Gently, my dear Paul, have a care, my Ass, of stumbling. Have a care my Pope Ass. Go no farther my dear little Ass, lest thou shouldst fall and break a leg," speaking to the Pope, and the Cardinals, the same illustrious Apostle of the reformation says, "away I say you wicked, desperate rascals, and Blockish Asses. Truly Pope Ass, a Blockish Ass thou art, and an Ass thou wilt ever be." Again speaking of the Pope and the Cardinals, the same teacher of the Reformation says, "the Pope and his Cardinals are a company of desperate profligate rogues and rascals, traitors, liars, and the very sink of the wickedest men living. They are full of the worst of devils, that are to be found in hell: full, full, I say, and so full, that they do nothing but spit and blow devils through their nostrils." I have a great number of such specimens of elegant phraseology before me, but the foregoing will suffice to show you, that you are not singular in the style you have adopted, but a mere copyist of the great reformers of the 16th century. And yet, in conclusion, you tell me that you "write to me for my deep consideration and deliberate judgment," and that "I must not trifle with these writings, for they are of great import. The day, you say, will come, when we shall be summoned before the divine tribunal, to give an account of what we now do, say, and think. And you look for a reply." After the reply I have given you, what further shall I say? all I can do, is to pray that God who can raise up children to Abraham even from stones, will some day, not far distant, so soften your heart and dispose your mind, as to induce you to

embrace the true faith of Christ, and to join the one Catholic and Apostolic Church.

Yours, very sincerely,

20th March, 1846.

BENI MADIHOB KAR.

DR. PUSEY,

ENTIRE ABSOLUTION OF THE PENITENT.

Five or six years back, Dr. Pusey was known to the public as the theologian of a remarkably rigorous school. One of his principal works was an elaborate Treatise on Baptism, in which he was felt by many, even of his own party, to lean towards the Novatian heresy, in that he hardly seemed to acknowledge the remissibility of post-baptismal sin. A system of teaching so harsh and intractable, so inconsistent with experience, so little borne out even by the response of personal consciousness, was sure, in the course of time, to destroy itself; truth to nature being a principal criterion of all sound religious teaching. But however confident all thoughtful persons must have felt with respect to the final issue of this teaching, few could have expected that the process of decline would be so rapid.

In different individuals that process has been attended by somewhat different, though, in the end, coincident results. Some whom the severity of Dr. Pusey's theology furnished, for a time, with a protection, in many cases, perhaps, a salutary one, against the unrighteous laxity of the "Evangelical" opinions, but who must have deeply felt its deficiencies on the side of consolation, have been providentially led through it into the bosom of our own Holy Mother, who alone, of course, represents in harmonious combination the milder along with the sterner features of the Gospel. In the Catholic Church they have learned the penitent's hope, together with sinner's warning. Indeed, the strongest check to sin is ever found in the exhibition of such a tenderness as looks at first sight like over-indulgence. Who does not feel how far less powerful in the critical moments of temptation is the remembrance of a father's sage admonition than the image of a mother's endearing smile? Where is the greater mercy on the one side, there is ever the greater awe on the other.

With Dr. Pusey himself, however, the case has been otherwise. He has evidently come round, with the more farsighted of his party, to acknowledge the mischief of his ancient opinions in that crude, unmitigated form in which the necessities of his unfortunate position obliged him to exhibit them. The sermon which he has lately preached at Oxford must

be regarded in the light of such an acknowledgment. It is a statement of the doctrine of Absolution; which forms, of course, the divinely appointed adjunct and counterpoise of the doctrine of Baptism. But two obvious evils have attended upon the course which Dr. Pusey has adopted with a view to the removal of evils or dangers which had arisen out of his former teaching; the first, that the remedy comes too late, and the second, that there is some reason to fear lest itself should become the source of a fresh disease.

Holy Writ warns us of two opposite extremes in preaching, between which the Church cuts clear, on which erroneous systems are, in their different directions, apt to impinge. "You have made the heart of the 'just to mourn,'" says the prophet, "whom I 'have not made sorrowful, and have strengthened the hands of the wicked that he should 'not return from his evil way and live,' (Ezek. xiii., 22.) We are not, of course, going to charge so thoughtful and amiable a man as Dr. Pusey with any conscious leaning to either of these sides of error; but we should not be surprised at some of his less-instructed followers misinterpreting his present doctrine in the one direction as they have perhaps abused his former statements in the other. Dr. Pusey's ancient and present theological systems are not obviously in harmony with one another, as formerly he was very rigid; now he is very indulgent; and although strictness and leniency are not incompatible, yet we should have preferred to find in the present discourse some attempt towards adjusting the balance between them. On the contrary, we meet with nothing but the doctrine of Absolution very barely stated, with comparatively little reference to the penitential conditions which the Church annexes to it; certainly with no definite exhibition of the mode in which these conditions are to be fulfilled. It is rather a prominent difficulty in the way of Dr. Pusey's teaching on this great subject of his sermon, that he neither accepts the primitive discipline of penance, nor yet the modified and provisional rules of the Ancient Church, but strikes out a line of his own equidistant from both, in that he recognises the Church neither as the imponent of penal services, nor yet as the fountain of dispensation. Dr. Pusey is in the most anomalous situation imaginable; he is a Churchman at heart in the midst of a thoroughly uneclesiastical atmosphere; he tries to screw tones out of his instrument which are utterly beyond the reach of its capabilities. It is true the Anglican Church may be the very best of Protestant communions, but to make it speak Catholicism is to make it simply ridiculous; it has no uni-

ty, no uniformity, no consistency, no discipline; it does not pretend to authority; you cannot make a dwarf into a giant by putting him on stilts; nor does Dr. Pusey persuade any reasonable man that he is the member of a Catholic Church by assuming a Catholic tone and appropriating Catholic phraseology.

In the way of testimony to the imperative necessity of auricular confession as a remedy of national corruption, Dr. Pusey's sermon is full of value.

"Everywhere around," he truly says, "our 'crowded cities, our mines, our manufactories, 'are one wide desolation, often, except in the 'suspension of punishment, the types of Hell.' (P. 65.)

Again, he has no doubt that.

"Humanly speaking, in most cases, *early confession* would, by the blessing of God, 'have saved (hardened sinners) from their 'sin and misery.' (Preface, p. xiii.)

Most certain. Let Dr. Pusey consider then, how tremendous a responsibility he is incurring in checking the progress of his disciples in the direction of our Holy Church. Let him consider what sort of likelihood there is that this great instrument of Almighty God for the conversion of sinners can be brought to bear, except in union with us, upon that dense mass of corruption which the Anglican Church has allowed to grow up without one vigorous, continued, self-denying attempt to undermine it; let him look for the cause of this failure, and read the fate of his own well-intentioned, but utterly chimerical schemes in a married clergy, in a secularised hierarchy, in a pampered Establishment; let him candidly admit the real cause of the disease though it make against his cause; let him attack the evil at its root, not content himself with lopping off the decayed branches. This he cannot do where he is; but he knows where he may do it. He knows where he may find in collective operation, that holy remedy whose value he has received grace to discern and to testify; he knows where are Priests unfettered by ties of earth in the fulfilment of their awful vocation; where are Bishops without political obligations, and domestic drawbacks; one with their clergy in heart and object; the sharers of their anxieties, and the lighteners of their burdens; and where are Holy Societies, the salt of the Church as she is the salt of the earth, the rallying points of all-intense energy, and the instruments of bringing it to bear with the full force of concentration, upon the needs of a perishing world. Why will he linger among the children and sit solitary, to whom Nature has given the spirit of a hero, and the strength of a giant? Why waste his time in building card-houses,

and his breath in inflating bubbles, who is so plainly marked out for a great work in an evil time? That work will be done though it be not by him; it is not about the Church that we have any anxieties.—*Tablet*.

GERMANY.

MORE REFORMATION IN GERMANY.—Prussia, Hanover, Brunswick, Wurtemberg, Detmold, &c., The 300th Anniversary of the Protestants Reformer Martin Luther, has been rather strangely allowed to pass over without being honored with those brilliant demonstrations which for centuries before it never failed to draw forth; and which will be regarded more as a tendency to fearful apprehensions than as it otherwise would be, a sort of rallying point and demonstration of Lutheran strength and numbers. Nor, considering the boldness with which the Augsburg Confession has been, and continues to be attacked by those who arrogate to themselves the name of "the Friends of light," could it be expected that the day would be allowed to pass without some counter demonstration on their part. Yet not by the Friends of Light alone is the Lutheran Church, properly so called, now threatened. A large proportion of her professed members have adopted sentiments which they regard as "le juste milieu," and in avowing which they declare their resolve, "to use every legitimate effort to perfect the Reformation of the 16th century by a Church reform consonant to the exigencies and spirit of the age." That the 16th century left much that might well be lopped and pruned from the ecclesiastical tree, will scarcely be denied by any not bigotedly attached to the forms and symbols of Lutheranism; but it is greatly to be feared, that the roots, rather than any irregular shoot or deforming excrescence, are here aimed at; and that the reform which those innovators deem consonant to the spirit of the age, would strip the Lutheran Church of all the essential doctrines of Christianity; for it is a fact no less undoubted than lamentable, that infidelity has long been mining its way under an outward conformity to both Protestant and Roman Catholic creeds and observances, and now, as if by a preconcerted signal, has raised the standard of rationalism, under the name of patriotic illumination, by three distinct, but fraternising bands. Largest and least alarming, at first slight is the class of moderates just mentioned; while Uhlrich, König, and Wislicenus on the Protestant, Rouge, Blun, and Müller from the Catholic side, after having each formally abjured the formulas of their respective communions, proceed to cast off their fundamental doctrines likewise.

Yet we must not be so unjust to the Catholic dissidents as not to advert to their great pre-eminence over those Protestant Rationalists, inasmuch as they have honestly relinquished the emoluments, and withdrawn from the communion of that Church whose doctrines they impugn; whereas the others hold fast the loaves and fishes, while scoffing at the antiquated basket in which alone they can legally gather them. But how the present simultaneous cry for ecclesiastical reform will terminate, is more than ever difficult to foresee.—*Times*.

PROPAGATION OF THE FAITH.

Rev. Mr. Boccaci has received a Mahomedan Woman into the Church. The same zealous Priest has, at present, several Protestants under instruction.

Rev. Mr. Egan has received two English Protestants into the Church.

Rev. Mr. McCabe has received a Protestant Female into the Church. Four other Protestants are preparing under the same pious Clergyman to enter into the Catholic Fold.

Rev. Mr. Rabaseall is preparing seven Hindoos for Baptism. Two Orphans wholly destitute (Hindoo Infants,) have been charitably adopted by two Charitable Catholic Ladies and baptised by their directions.

A young man, a Protestant of the English Church, and a native of England has been received into the Catholic communion by Rev. Mr. Maguire.

Three respectable native children who have been for some time pupils of the Orphanage School Intally, are with the consent of their parents, preparing to receive baptism from the Very Rev. Doctor Kennedy, V. G. of St. John's College.

BENGAL CATHOLIC ORPHANAGE.

Mrs. and Miss Scallan,...	Rs. 30	0
Sergt. Major Dalton, thro. Rev. Mr. McCabe, ...	2	0
Rev. Mr. McCabe, ...	2	0
J. G. ...	2	0

THROUGH MR. N. O'BRIEN.

A poor man, ...	Rs. 1	0
Richard Defolts, ...	2	0
R. G. ...	1	0
L. G. ...	1	0
M. A. M....	1	0
J. F. ...	1	0
A Jeson, ...	1	0
J. J. S. ...	2	0
J. S. H. ...	2	0
H. Dowling, ...	2	0
J. U. R. ...	1	0
M. H. ...	1	0

Holmes & Co.	2	0
R. W. Allan,	4	0
H. Clan Carter,	5	0
An Orphan's Friend,...	1	0
Ditto Ditto,	1	0
Ditto Ditto,	1	0
W. D.	5	0
J. Edhous,	1	0

Sergeant Cooney, of the Artillery Dum-Dum, has presented a valuable Cow and Calf to St. Joseph's orphanage, Intally. Sergeant Cooney and his Worthy Comrades at Dum-Dum, have ever been generous Contributors to the Orphanage, whilst their exemplary moral conduct has always been both a source of great edification to the Catholics and Protestants of the Station and of unspeakable Consolation to their Pastors.

PROPAGATION OF THE FAITH.

Mrs. Lloyd thro. Rev. Mr. McGirr, ...	2	0
Mr. Piaggio and Associates, ...	5	0

The Right Rev. Doctor Oden, Bishop of Texas has arrived in Ireland. The object of his Lordship's visit is to procure some Irish Catholic priests for the extensive Mission under his pastoral care.

DARJEELING CONVENT SCHOOLS.

	Shares.	
Mr. J. Rostan,	1	0
Mr. Cronin, Assistant Inspector of Poli	1	0

DONATION

Madame De Souza,	Rs. 250	0
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Mr. Cronin wishes it to be understood, that his proportion of the Interest, on his share, is to be contributed as a donation, to the Darjeeling Convent Schools.

Selections.

BAVARIA.—The *Augsburg Gazette* publishes the following reply, given by the King of Bavaria to an address of thanks presented to him by 1,000 Catholics of Augsburg:—"It is agreeable to my heart to receive the expression of the sentiments contained in that address—the more so that in place of gratitude, discontent is the order of the day. Having frequently experienced much ingratitude, the thanks of the Catholic citizens of Augsburg are the more pleasing to me, as I protect Catholics and Protestants in their constitutional rights, and as I feel interested in conducting to the happiness of both with the same paternal love. I repeat, how agreeable this address has been to me."

CHRIST STILLING THE TEMPEST.

BY MRS. HEMANS.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary."—*St. Matt.* xiv. 24.

Fear was within the tossing bark,
When stormy winds grew loud;
And waves came rolling high and dark,
And the tall mast was bow'd.

And men stood breathless in their dread
And huddled in their skill—
But One was there who rose and said
To the wild sea,—“Be still!”

And the wild wind ceased—it ceased!—that word
Passed through the gloomy sky!
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous falls asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood—
Oh! send thy spirit forth in power
O'er our dark souls to brood!

Thou that didst bow the billow's pride
Thy mandates to fulfil—
Speak, speak to passion's raging tide,
Speak and say—"Peace be still!"

SPIRITUAL SUPREMACY IN THE CROWN.

A speech of NICHOLAS HEATH, Archbishop of York, in the House of Lords, against the *Spiritual Supremacy in the Crown*—A. D. 1559.

(Concluded from our last.)

Fourthly and lastly, We must forsake and fly from the holy unity of Christ's Church, seeing that St. Cyprian, that holy martyr and great clerk, doth say, that the unity of the Church of Christ doth depend upon Peter's authority, and his successors'. Therefore, by leaping out of Peter's ship, we must be overwhelmed with the waves of schisms, of sects, and divisions; because the same holy martyr, in his third epistle to Cornelius, testified, that all heresies, sects, and schisms, do spring only from hence, that men will not be obedient to the head bishop of God. And how true this saying of St. Cyprian is, we may see it most apparent to all men, that live to see, both by the example of the Germans, and by us, the inhabitants of this realm of England. And by this our forsaking and flying from the unity of the Church of Rome, this inconvenience, amongst many, must consequently follow; that either we must grant the Church of Rome to be the true Church of God, or else a malignant Church. If you answer, that it is a true Church of God, where Jesus Christ is truly taught, and his sacraments rightly administered, how can we disburthen ourselves of our forsaking

and flying from that Church, which we do confess and acknowledge to be of God, when, with that Church, which is of God, we ought to be one, and not to admit of any separation? If you answer, the Church of Rome is not of God, but a malignant Church, then it will follow, that we, the inhabitants of this realm, have not as yet received any benefit of Christ; seeing we have received no gospel, or other doctrine, nor no other sacraments, but what was sent unto us from the Church of Rome;—first, in king Lucius his days, at whose humble epistle the holy martyr Eleutherius, then bishop of Rome, did send into this realm two holy monks, Fugatius and Damianus, by whose doctrine and preaching we were first brought to the knowledge of the faith of Jesus Christ, of his holy gospel, and his most holy sacraments: then, secondly, holy St. Gregory, being bishop of Rome, did send into this realm two other holy monks, St. Augustin, called the apostle of England, and Melitus, to preach the very self same faith, that had been before planted here in this realm, in the days of king Lucius: thirdly, and last of all, Paul III., being bishop of Rome, did send hither the lord cardinal Pole his grace (by birth a nobleman of this land, his legate, to restore us unto the same faith, which the martyr St. Eleutherius, and St. Gregory had planted here, many years before. If, therefore, the Church of Rome be not of God, but a false and malignant Church, then have we been deceived all this while: seeing the gospel, the doctrine, faith, and sacraments must be of the same nature, as that Church is, from whence it and they came. And, therefore, in relinquishing and forsaking that Church, the inhabitants of this realm shall be forced to seek further, for another gospel of Christ, other doctrine, other faith, and sacraments, than we have hitherto received: which will breed such a schism and error in faith, as was never in any christian realm: and, therefore, of your wisdom, it is worthy of consideration, and maturely to be pondered, and be provided for, before you pass this act of supremacy. Thus much touching the first chief point.

Now, to the second deliberation, wherein I promised to move your honours to consider, what this supremacy is, which we go about, by virtue of this act, to give unto the queen, and wherein it doth consist;—whether in spiritual government or temporal? But if spiritual (as these words in the act import, *supreme head of the Church of England, immediately and next unto God*;) then it would be considered, in what points this spiritual government doth consist. And these points being well known, it would be considered, whether this house hath authority to grant them, and her highness ability to receive them. And, as concerning the points, wherein spiritual government doth consist, I have, in reading the gospel, and the whole course of divinity thereupon (as to my vocation belongeth,) observed these four, as chief among many others; whereof the first is, the power to loose and bind sins, when our Saviour, in ordaining Peter to be chief, and head governor of his Church, said unto him, *Tibi dabo claves regni celorum, &c.* that is, To thee will I give the keys of the

kingdom of heaven, &c. Now it would be considered by your wisdom, whether you have sufficient authority to grant unto her majesty this first point of spiritual government, and to say unto her, *Tibi dabo, &c.*: to thee will we give the keys of the kingdom of heaven. If you say, Yea, then do we require the sight of your warrant and commission, by the virtue of God's word. And if you say, No, then you may be well assured, and persuade yourselves, that you have not sufficient authority to make her highness supreme head of the Church of Christ, here in this realm.

The second point of spiritual government is gathered out of these words of our Saviour Christ, spoken to St. Peter, in the twentieth chapter of St. John's gospel, *Pasce, and Pasce, and Pasce*; that is, Feed my lambs, feed my lambs, feed my sheep. Now whether your honours have authority, by this court of parliament, to say unto our sovereign lady, *Pasce, and Pasce, and Pasce, &c.*; that is to say, Feed you the flock of Christ, you must shew your warrant, and commission for it. And further, it is evident that her majesty, being a woman by birth and nature, is not qualified by God's word, to feed the flock of Christ; as appears most plainly by St. Paul in this wise: *Tacent mulieres in ecclesiis, sicut et lex dicit.* women be silent in the Church; for it is not permitted to them to speak, but to be in subjection, as the law saith. And it followeth in the same place: *Turpe est enim mulieri loqui in ecclesia*; that is, For that it is not seemly for a woman to speak in the Church.¹ And, in his first epistle to Timothy: *Docere autem mulieri non permitto, neque dominari in virum, sed esse in silentio*: that is, I do not allow a woman to be a teacher, or to have authority over her husband, but to abide in silence.² Therefore, it appears likewise, as your honours have not authority to give her highness this second point of spiritual government, to feed the flock of Christ, so, by St. Paul's doctrine, her highness may not intermeddle herself with the same. And, therefore, she cannot be supreme head of the Church here in England.

The third chief point of spiritual government is gathered out of those words of our Saviour Christ, spoken to St. Peter, in the twenty-second chapter of St. Luke's gospel: *Ego rogavi pro te, ut non deficiat fides tua; et tu, aliquando conversus, confirma fratres tuos*; that is, I prayed for thee, that thy faith may not fail; and do thou, when converted, confirm thy brethren;³ and ratify them in wholesome doctrine, and administration of the sacraments; which are the holy instruments of God, so instituted, and ordained for our sanctification, that, without them, his grace is not to be received. But to preach, or to administer the sacraments, a woman may not be admitted to do; neither may she be supreme head of Christ's Church.

The fourth and last chief point of spiritual government, which I promised to note unto you, doth consist in the excommunication, and spiritual punishment of all such as shall approve themselves not to be the obedient children of

Christ's Church. Of which authority our Saviour Christ speaks in St. Matthew's gospel, in the eighteenth chapter, saying, "If thy brother offend thee, and will not hear thy charitable admonition, whether secretly, at first, or yet before one or two witnesses, then complain of him to the Church; and if he will not hear the Church, let him be taken as a heathen, or publican." So the apostle did excommunicate the notorious fornicator, that was among the Corinthians; and that, by the authority of his apostleship, unto which apostles Christ, ascending into heaven, did leave the whole spiritual government of his Church; as it appeareth by those plain words of St. Paul, in his epistle to the Ephesians (chap. iv.), saying, *Ipsæ dedit ecclesiæ suæ, &c.* He hath given to his Church some to be apostles, some evangelists, some pastors, and doctors, for consummation of the saints, to the work of the ministry, for edifying of the body of Christ. But a woman, in the degrees of the Church, is not called to be an apostle, nor evangelist; nor to be a pastor, (as much as to say, a shepherd), nor a doctor, or a preacher. Therefore, she cannot be supreme head of Christ's militant Church, nor yet of any part thereof. For this high government God hath appointed only to the bishops, and pastors of his people, as St. Paul plainly witnesseth in these words, in the twentieth chapter of the Acts of the apostles, saying, *Attendite vobis, et universo gregi, &c.* And thus much I have here said, right honourable and my very good lords, against this act of supremacy, for the discharge of my poor conscience, and for the love, and fear, and dread, that I chiefly owe unto God, to my sovereign lord and lady, the queen's majesty's highness, and to your honours all; where otherwise, without mature consideration of all these premises, your honours shall never be able to shew your faces before your enemies, in this matter; being so strange a spectacle and example in Christ's Church, as in this realm is only to be found, and in no other Christian realm. Thus humbly beseeching your honours to take in good part this my rude and plain speech, which here I have used of much zeal, and fervent good will, I will now not trouble your honours any longer.

THE BENEDICTINES AND THEIR LABOURS.

(From the Manchester Guardian.)

MANCHESTER ROYAL INSTITUTION.—CONVERSAZIONE.—The subject of the conversazione on Monday evening, was a paper read by the Rev. H. L. Jones. "On the literary labours of the Benedictines." There was about an average attendance; the Rev. John James Taylor, B. A. in the chair.—Mr. Jones observed, in commencing, that the paper was confined to the labours of a portion of the Benedictine monks in France, who might be considered as the literary equivalents of the Dutch professors and critics; and he then proceeded to sketch the origin and progress of this illustrious monastic order, to which the world is indebted for so many virtuous and learned

men. The manners and customs of the monks were exceedingly simple, without being ridiculously austere. Everything encouraged in them labour and perseverance, whether in religious duties only, or in those conjoined with literary pursuits. The eyes of all the men of letters in Paris were turned towards the labours of these recluses: the king and his ministers forwarded their exertions, while the Gallican clergy, and the pontifical authorities of Rome, promoted them by all the means in their power. There was very little doubt that very large sums of money must have been devoted from the revenues of St. Germain des Près, and the different houses in the congregation of St. Maur, (to which the essayist chiefly directed his attention), towards the compiling of the large and expensive books they produced. It was an honourable circumstance in the French literary character of that day, as, indeed, it had been ever since, and at no time more peculiarly so than the present, that works of solid literature, of great size and cost, such as all those of the Benedictines, met with anxious purchasers. The peculiar provinces of the literary researches of the Benedictines were those of ecclesiastical and civil history, antiquities of all kinds, chronology, and geography; divinity, as a matter of course, throwing upon this subject a vast amount of truly Christian philosophy, and the belles lettres. But, since the monks had no family connexions, no domestic events to mix up with the details of their literary lives; since they generally entered their order at a very early age, and remained immured in their cloistered solitude till death, the usual materials of a biographical account were absolutely wanting; all that is preserved of them is their names, the places and dates of their birth, the times of their renouncing the world, and the period of their death. The essayist then enumerated a number of the most eminent monks of the order.—Don Luc d'Acheri, Bouquet, Augustin Calmet, Carpentier, Felibien, Mabillon, Montfaucon, Thierry Ruinart, and others, mentioning their principal literary undertakings: especially one, with the name of which the readers of Gibbon or Sismondi must be familiar, "*L'Art de Verifier les Dates*," which contained an exact summary of the history of all nations; so exact that, to detect an error in it, must be called an impossibility. He (Mr. Jones) had only found the names of three Benedictines connected with this work,—Clement, Clemençet, and Durand; but it was well known that there were many others. But, it might be said, "of what use is the enumerating of all these learned books and their authors; what is the good of giving any account even of the nature of their labours, great as they may have been, when, perhaps, none of your audience has ever seen, or books you mention, nor are likely to see them? What probability is there of anybody in Manchester being able, if he were willing, to look into these endless folios?" He could only say, that Manchester had the peculiar privilege of being the fourth town in England that might be said to possess nearly all the great works of the Benedictines within the very centre of all its smoke, and cotton, and chimneys, and factories. In that magnificent library which this town owes to the munificence of one of her ancient citizens, that

collection which, like a gem, lay unseen in a dark corner, fathomed but by very few, there the Benedictine tomes stand marshalled on the shelves in solemn and learned array. In conclusion, with respect to the literary labours of the order of St. Maur, we could not avoid coming to the conclusion that the nature and number of the works produced by the monks, reflected the highest honour on the order itself, and on the literary spirit of the age. During the same period, notwithstanding our richly endowed universities in England, we did not produce anything like the same number of standard books in similar departments of literature. Not that the 17th and 18th centuries were idle times in England, but that attentions were turned elsewhere. This example of so much learning ought to make us suspend a while the sweeping condemnation which it was the fashion to pass indiscriminately on all monastic institutions. The Benedictines had won for themselves an honourable name; but they had left no posterity to profit by the reflected honour; their monasteries had been demolished, or applied to other uses; but their lives, and the memory of their authors, could not but be gratefully preserved by the whole body of the literary world—John Moore, Esq., F. L. S. proposed, and James Heywood, Esq., F. L. S. seconded a vote of thanks to Mr. Jones for his paper.—In answer to a question from Mr. Heywood, Mr. Jones said he was not aware whether the Benedictines had lay pupils; but very probably they were often taken as tutors in private families.—The Chairman remarked that there was a complete want of anything like individuality in the labours of the Benedictines; they were almost exclusively employed in history and antiquities, and the collection of materials.—Dr. Black questioned whether the tendency of the order was to produce this great profusion of literature; it was a question whether men of easy circumstances, devoting themselves to literature, might not have produced some portion of these abundant works. The Chairman considered that any man who had even common family ties could not have accomplished the work of the Benedictines. He did not mean to vindicate the existence of the monastic order; but considering it as a fact it was a collateral benefit of the existence of that fact, that they had executed works which no other class of men could possibly have done.—The conversation was very brief, and terminated before nine o'clock.—[We do not find that Mr. Jones, in his notice of the literary labours of the Benedictines, referred to an extraordinary work, entitled "*Le Nouveau Traité de Diplomatie*," in six very thick vols. 4to, illustrated by hundreds of plates; the joint production of two learned brothers of the congregation of St. Maur, MM. Tassin and Toussaint. It is perhaps the most complete and reasonable work known on this subject, embracing all the collateral arts and matters comprised in the ancient art of diplomacy, with the forms, material, writing, seals, &c., of diplomas, charters, bulls, &c.; and the largest collection of alphabetical forms of various languages, ancient and modern, that we ever saw. It is a work of immense labor, and could only have been accomplished by years of research, the most patient examination of coun-

less documents, and the most unwearied transcription of writings in every known language. In short, but for the Benedictines no such work could ever have existed.—*Ed. Guard.*

PERSECUTIONS OF THE NUNS OF MINSK.

THE *Univers* of Monday publishes the interrogatory to which the abbess of the Basilian Convent of Minsk, Macreua Miccayslawska, who was persecuted in Lithuania for holding the Catholic faith, has been subjected by order of the Pope. We extract the following passages from this horrifying document. It is known that, after having been arrested by order of a bishop of the Greek church, the abbess and her companions were shut up in a convent of schismatic nuns. This is the treatment they there underwent:—

"Before six o'clock a.m. we were obliged to sweep the whole house, to light the fires, prepare the wood, carry it, draw the water, distribute it, and re-establish order and cleanliness after the orgies of the preceding night.

"At six o'clock we were led to 'hard labour,' which varied according to the season. We were at first made to hew stones and to convey them in barrows, to which we were chained. From twelve to one o'clock an hour of repose was allowed; from one to nightfall, hard labour; after this we were employed in the kitchen, in tending the cattle, or in preparing wood and water for the next day. Every means was tried to render these services more difficult and irksome to us; the kitchen and house were dirtied on purpose, the water we brought was spilt on the ground, and we were scolded and beaten numerously.

"The labours of the day over, we were locked up in our dungeon, still chained and fettered. The only furniture of this prison consisted of a little straw to serve the purpose of beds; but the ornament of our abode, the delight of our hearts, the strength of our souls, was our beloved crucifix, brought from Minsk—our church, our altar, our Master, our Father, our all! We passed the night in praying and watching at his feet. We began with prayers and exercises, which we had not time to perform in the day time; we scarcely snatched two hours' sleep. Such was our regimen during the seven years of our martyrdom. We always commenced our devotions by prostrating ourselves with our faces to the ground to pray God for the conversion of the Emperor Nicholas.

"Our food was so wretched that hunger often compelled us to support ourselves on the grass of the fields during the summer, and to share the fodder of the cows and the pigs during the winter, in spite of the blows and the menaces of the Czernicians, who brutally told us, 'You do not deserve the food of our pigs!'

"In winter, notwithstanding the intense cold, no firing was allowed us, our limbs were often frozen, and our wounds became more acutely painful in consequence.

"At the end of two months (1838) began the punishment of flagellation, which was inflicted

twice a-week; the order of Siemaszko enjoined 30 lashes with the rod, but Michaelwicz added 20 more of his own accord.

"This punishment of whipping soon became more frequent, in consequence of the instigation of Michaelwicz.

"On every occasion I caused the decrees of Siemaszko to be presented to me, and read them aloud to all my sisters.

"We prepared for our flagellations by meditating on that of our Lord Jesus Christ, his passion was our strength, our support, our consolation, and our remedy, in all the kinds of martyrdom which we endured in consequence of our fidelity and constancy.

"We were scourged in the yard, under a sort of shed, uncovered on all sides, in presence of Michaelwicz the Czernicians, priests, deacon, church-singers, children, and everybody who lived and blasphemed in this house, consecrated to the retirement and piety of the spouse of Jesus Christ.

"After the decree had been read, I was the first to prostrate myself to receive the lash; there was no necessity to hold us, the cross of Christ held us tightly enough to prevent us from flinching from the lashes which tore our bodies. We seemed to see our lord scourged all the time, and this took away every sensation of pain. We only experienced one—that occasioned by seeing ourselves whipped in a state of perfect nudity. But we united this pain to those suffered by our Saviour.

"O Jesus, save my soul, by the cross and passion!—such was the sole exclamation uttered by the victim when under the lashes which every moment tore her mangled body more and more. To exaggerate the punishment, we were forced to witness the whipping of each other, whilst the Czernicians rejoiced, blasphemed, and clapped their hands, on beholding our blood streaming down.

"The flagellation over we sang the *Te Deum* and were led back to hard labour, without an instant being allowed for repose. We could be tracked by our own blood, and often we observed on our bodies the strips of flesh which had been torn away by the rods. If any sank from exhaustion, a sound drubbing with sticks soon forced them to rise again. One of our sisters, Colomba Gorskakowa, swooned after she had been scourged. Michaelwicz administered a vigorous blow as a restorative; she dragged herself to her barrow, and filled it, but on attempting to drag it away she fell and expired.

"Baptista Downar was burnt alive in a large stove, in which she was shut up by the Czernicians, after they had ordered her to light the fire.

"Another nun died from a terrible blow inflicted by the *igumena*, or abbess, of the Czernicians, who cleft her head in two with a billet of wood, for having dared to use a knife to scratch out a spot of patch from the floor not having been able to remove it otherwise!

"Two other of our sisters fell victims to fresh flagellations. One died on the very day of punishment, in consequence of a scene I am about to relate.

"We were tormented by hunger; but God fed us from time to time, by inspiring poor people to throw us the remains of their bread. Sister Coletta, having perceived some on the day in question, advanced to receive it, but a Czernician having noticed the action, fell upon her with a stick (for they never laid aside their sticks, which they wore, like sabres, by their sides, and which they used on all occasions very freely), and after having knocked her down, boxed her ears, tore her cheeks, dragged her about by the hair, and hurled her so violently against a piece of wood that one side of it was broken. The good sister as usual, offered no resistance, and the same evening she expired on my knees."

The nuns having addressed a petition to the Emperor Nicholas, received for reply the following ukase, which was read to them by the schismatic bishop. The abbess however, quotes from memory, and allowance must therefore be made, for some discrepancies and inaccuracies in the phraseology:—

"UKASE.

"All that the *archi-archi-archiey* (i.e. three times archbishop) Siemaszko has done, and all that he shall do for the propagation of the orthodox religion, I hereby approve, confirm, and declare holy, holy, thrice holy; and I order everybody not to dare to resist him in any thing. I also order the military authorities in the event of any resistance whatsoever, and on the single request of the arch-archi-archiey Siemaszko, at all times, and in all places, to furnish him as great an armed force as he shall request, and I sign this ukase with my own hand,

"NICHOLAS I."

"Whilst I was reading this ukase, Siemaszko applauded by signs, and kept repeating. 'Read attentively: look well—look with both your eyes, and not with one and a half. Do you hear? Look well with both your eyes!'

"When I had finished, he showed us our petition to the Emperor, in which we had protested that we were willing to abandon to the government our property and the pension promised us on leaving Minsk, but which had never been paid us (about three sons per week), to renounce everything, in short, provided we might be allowed to die in the free exercise of our holy religion.

"Siemaszko unfolded the petition in the same way that he had unfolded the ukase, and with the same hand that held the paper he gave me so violent a blow with his fist on my face, that for nearly a year I could not speak distinctly, the cartilage of the upper part of my nose having been previously injured. 'I will teach you,' cried he still threatening us,—'I will teach you to write to the Emperor!'

"We recognised our petition, and noticed these words in the margin:—'Their requests shall be listened to if they change their religion.'

"'You now see clearly,' added the apostate, 'that the Emperor and myself are the same thing; and he again gave me a blow which covered me with blood. He then seized me by the shoulders, knocked me down and trampled me under foot.'

The venerable abbess, after long and fright-

ful details of the tortures undergone at Polock, relates her escape, and thus concludes :—

“Two hundred and forty-five nuns, who composed this order, all without one exception, sealed with their blood their inviolable attachment to their faith and the church, and their fidelity to Jesus Christ and his Vicar. To God alone be the praise ascribed!”

A letter from Rome, of the 19th inst., states that the elevation of the Archbishop of Aix to the Cardinalate took place on that day in the Secret Consistory. The Chevalier Pisehi, one of the Pope's noble guard, has been chosen to carry Mgr. Fornari, the nuncio of his Holiness at Paris, the cardinal's hat destined for the French prelate; and the Abbe Lasagni, auditor of the nuncio, will convey it to Aix, and invest with it the new cardinal. On this occasion the Abbe Lasagni has been raised to the rank of prelate with the style of Monseigneur. At the same Consistory there were precognised fifteen bishops. Of these four were presented by Queen Isabella for the Spanish colonies. On the 17th congregation of Ignacius Loyola inaugurated in its church at Rome a *Tribunal* for the conversion of the people of England to Catholicism, on which occasion the church was filled from morning till night. The Empress of Russia was not expected at Rome till the beginning of Lent. Count Nesselrode was not to leave the city before the end of January. The Pope has confirmed the election of the new patriarch of the Maronites, Monseigneur Gazeno. The pallium was delivered at the late Consistory to the Archbishop of Laodicea, so well known in France as Murad Bey, to be conveyed to the patriarch.—*Tablet*.

ACTION FOR LIBEL.

An action for libel was tried at Cambridge, the other day, before* Mr. Baron Parke—the Rev. M. A. Gathercole, vicar of Chatteris, in the Isle of Ely, *versus* the Rev. W. Miall, editor of the *Nonconformist*—in which, according to the newspaper reports of the summing up, a legal doctrine was enforced having, to our apprehension, the appearance of novelty, and the certainty of inconvenient and unwholesome restrictiveness. Mr. Gathercole is a deserter from Dissent, and Mr. Miall is a champion of Dissent. Mr. Gathercole is “severe” on schism, and Mr. Miall is severe on apostasy. The one employs the pulpit for his theological compliments, and the other the press. The jury was special; but the Dissenter (as we infer from a verdict of two hundred pounds damages) has not the foreigner's privilege of having half the number impanelled from among his own people.

Libel was defined by the learned Judge, in the usual manner, as any thing calculated to bring a man into discredit and odium,—a definition, of the legal correctness of which we have no doubt; and we admire the impartiality of its operation. It shows that the particular number of the *Nonconformist* which occasioned the trial was libellous; and it might also fix the charge of libel on every number of every newspaper that ever was published. Public writers are like rebels who

fight with halters round their necks. A prize of 1,000*l.* might be safely offered for any copy of a journal not containing any thing which tends to bring somebody or other into “odium and discredit.” The memories of the dead, as well as the characters of the living, are truly said to be protected by this law. It was Wooler's *Black Dwarf*, if we remember rightly, from which, in the days when political prosecutions were frequent, some harsh remarks on King John were transferred to the counts of an indictment. However, this portion of our matchless Constitution is practically suspended. Sir Robert Peel is a traitor to it, as to so much else; for which we commend him to the castigation of Mr. Disraeli.

The doctrine, followed, to which we have referred. It is that of the immunity of clergymen from public criticism, both in their sermons (if not published from the press) and in their administration of parish charities. Mr. Baron Parke is reported to have denied that the office of a clergyman is a public one, and that, as in the case of Statesmen, Commanders, and Judges, the public have a right to criticise his conduct. We are thankful for this concession of overhauling the functionaries enumerated, though we do not exactly see why each might not be withdrawn in turn from the list, should his virtues bring him into “odium and discredit.” We will not, if we can help it, be tried by a Judge for trying the experiment on himself, or his brethren. Having made this exception, the learned Judge is reported to have continued, that “he is yet to learn that there was any right in the press to publish an opinion of the conduct of a clergyman in his parish, and the method in which he might say fit to administer its charities. If, indeed, a clergyman published a sermon which he delivered to his parish, he made it public property, and conferred thereby on the public the right of observing on it and criticising it, if done fairly and without malicious motives. Short of this, there was nothing in the conduct of a clergyman which could confer on the press any ground for commenting on him.”

If this reported dictum be authentic (and there is no higher judicial authority than Baron Parke,) the cloth is rarely privileged, “Justice hath liquored it.” The wearers may “steal as in a castle, cock-sure; they have the receipt of fern-seed, and walk invisible.” Moral responsibility is at an end with a profession, certain members of which have taken great pains to demonstrate to the public the urgent necessity for a much stricter ecclesiastical discipline.

How happens it, in the name of common sense, that preaching a sermon in a parish church, does not amount to publication? Are Christian worshippers Freemasons? Does any inscription, or even mystical emblem—a graphic *sub rosa*—announce that the congregation meets confidentially? Have not the very door-posts of the church the power of publication? Are the banns of marriage, heretofore said to be published, a secret, as well as the sermon? Let there be fair play. The Attorney-General has sometimes criticised Dissenting ministers for unprinted, and even extempore, discourses to their own congregations. The Rev. W. Winterbotham was imprisoned

*. Is this the same, who was twice convicted of Libel, and who obtained the Soubriquet “Gatherdirt”? We believe it is.

two years for libelling that abstract idea, the British Constitution, in a sermon of this description. Dissent as capable of being libelled as Constitution or Church. Some clergyman do not stop at "bulragging" Dissent: they impute hypocrisy, infidelity, atheism, and informality to Dissenters. They do not always rest in stigmatising the system, or the "set." The spirit abroad on this subject is pretty plainly shown in the case of the late Mr. Guyer and the Rector of Binstead, which we shall not let drop. The best among the living and the dead have been not obscurely indicated, and not sparingly vilified. And we are told that all this is covered by the private sanctity of pulpit and gown, or surplice! Truly, like Charity, it covers a multitude of sins. It is to be privileged, even from the comments of the press! It is surrounded with protection not accorded to the dignity of Parliament, or the solemnities of Justice! If this be law, it is not gospel.

The proceedings connected with parish charities are often reported and criticised in the newspapers. A Lord Mayor is not sheltered when he misconducts himself in such matters. There is little safeguard from abuse, not even from gross fraud and peculation, when the light of publicity is blocked out. But abstraction of cash is not the only evil to which such institutions are liable. The spirit of charity may be abstracted from the forms of charity. This vicar of chatteris, whom Mr. Miall libelled (save the mark!), broke up a parish charity for clothing the sick poor, and remodelled it on the principle of excluding dissenters and drunkards, with all other deadly sinners. We abstain from unsafe commentary, and give the rules as remodelled from that of the original kindly and comprehensive society:

"Rule 6. That, in accordance with the Apostolic injunction (Gal. vi., 10,) to 'do good unto all men, especially unto them who are of the household of faith;' the benefits of the Chatteris Church Clothing Club be conferred only on members of Christ's holy church resident in Chatteris."

"Rule 9. That should any member be known to be guilty of drunkenness, theft, *schism*, or any other deadly sin, or of habitually taking opium, or laudanum, or of doing any thing else scandalously inconsistent with his or her holy profession, the money which he or she may have deposited shall be returned, and he or she thereupon cease to belong to the club."

Such is the good man whom Mr. Miall has libelled, by profanely commenting, through the press, on these private concerns of the pious and philanthropic pastor, those parochial demonstrations of brotherly love and Christian compassion. We have not the authorities at hand, or we might shew in how many actions of libel Mr. Gathercole himself has played the part of the defendant.

The present is not a time to withdraw the clergy from public surveillance. Least of all can it be desired by any member of the profession who is sincerely desirous of its purity, reputation, and usefulness. It is too powerful to fear injustice. It is generally too respectable to be tainted, in public estimation, by individual crime.

But a long catalogue of offences, some of no ordinary die, has come of late under notice; the inadequacy of its internal discipline, if the spiritual courts belong to that designation, has, at the same time, made itself notorious; and the wisest counsel which can be given the clergy is, to "come to the light, that their deeds may be made manifest."—*Daily News*, March 21.

THE TWO PORTIONS OF THE VINEYARD.

(From the Church and State Gazette of Friday)

The library of Mr. Newman is now in course of being removed from New-Maynooth (Littlemore) to Old Oscott; it is said to consist of upwards of eight thousand five hundred volumes, chiefly folios and quartos. Their proprietor is on a visit to the Rev. Mr. Newsham, the Roman Catholic priest, in the suburbs of the university; and nightly meetings, attended, it is said, by various recent Converts, and also by some members of the University in their academical dress, are being held.

Thus it goes on—Dr. Pusey inculcating a taste for the confessional and absolution at Christ Church, and so *preparing the ground*; and Mr. Newman, in the suburbs of Oxford, working diligently in "*his part of the vineyard*."

Among the latest conversions is mentioned a person of the name of Robinson, the husband of a female servant at Christ Church College, whose perversion is attributed to the influence of the Rev. Mr. Morris, lately announced as a seceder.

We hear that the Rev. T. Chace has postponed his conforming to the Church of Rome for six months, after having written to say that he was going to Prior Park. He is to employ his time now in studying the Fathers under—not the proper divinity professors, but—the Rev. Mr. Sewell!

THE POLES.—On the 10th the Princess Czartorsky conveyed her countrywomen to the opening of a new house intended for a primary school for the daughters of Polish emigrants, whose number greatly exceeds that of the founders at the Hotel Lambert, which is under the immediate direction of that charitable Princess. The new house will also serve as an asylum for twelve Polish invalids, and will distribute every day food to the poor Poles new in Paris, who should be temporarily out of bread for want of work. Many Sisters of Charity of the Congregation of St. Vincent of Paul, driven by persecution from Poland and received at Paris in the mother House of their Order, are the happily appreciated instruments in this good work. Their new house in the Rue d'Ivry, on the Boulevard l'Hopital, is dedicated to St. Casimir, patron of Poland, was consecrated by M. Etienne, Superior-General of the two congregations of St. Vincent of Paul, who after the usual ceremonies and High Mass, delivered a discourse, in which he deeply affected his hearers by comparing the exile of the Poles to the captivity of Israel, and recounting the services which Poland had rendered and would yet to religion. The house and its object will surely merit the confidence of the rich and the charitable.

THE
BENGAL
CATHOLIC HERALD.

“One body and one spirit—one Lord, one Faith, one Baptism.”

No. 22.]

CALCUTTA: SATURDAY, MAY 30, 1846.

[VOL. X.]

THE REFORMERS HAVE VIOLATED THE FIRST RULE OF FAITH, IN
REJECTING MANY PARTS OF THE SACRED WRITINGS.

(Translated from *St. Francis of Sales*.—(Continued from page 282.)

In the catalogue of sacred and canonical books just given, you behold those inspired writings which the Church has unanimously received and recognised as such, for more than 1200 years. Now, let me ask you gentlemen, by what authority have your new reformers cancelled so many noble parts of the Bible, with a single dash of the pen? They have discarded a part of the book of Esther, the whole of Baruch, Tobias, Judith, Wisdom, Ecclesiasticus, and two books of Maccabees. Who has told them, that these are not to be admitted as parts of the sacred Scripture? Why dismember, in this manner, the sacred body of the inspired writings? The following are their principal reasons, as far as I have been able to collect, from the old preface which they prefixed to the books alleged to be apocryphal, printed at Neuf Chatel, as well as from the translation of Peter Robert, otherwise called *Olivetanus*, the father and friend of *Calvin*, and also from the observations made on the new edition of the same books, by the professors and pretended pastors of the Church of Geneva, 1588.

1st. They say;—these books are not found in Hebrew, nor in Chaldaic, nor in the other languages in which they were originally written (except, perhaps the book of wisdom.) Thus it would be, in their judgment, exceedingly difficult to restore them.

2ndly. They are not admitted, as inspired writings, by the Hebrews.

3rdly. They are not even admitted, as such, by the entire Church.

4thly. St. Jerome acknowledges that they are not sufficient to establish the authority of ecclesiastical doctrine.

5thly. The Canon law (Canon. dist. 16, de *sancta Romana*) pronounces the same judgment.

6thly. The gloss says that they are read, but not generally; as if giving us to under-

stand, that they are not generally approved, every where.

7thly. They have been corrupted and falsified, as *Ensebius* (L. 4, c. 22,) informs us.

8thly. The books of Maccabees, in particular, are corrupted and falsified.

9thly. More especially, the 2nd book of Maccabees, which St. Jerome assures us, he could not find in Hebrew. These are the reasons adduced by *Olivetanus*.

10thly. The new preface adds, that there are many evident falsehoods contained in these books. Let us now see the value of these objections.

As to the first; are you of opinion, gentlemen, that these books should not be admitted, because they are not found in the Hebrew or Chaldaic tongue? Then, receive the book of *Tobias* at least; for St. Jerome (ep. ad *Crematium* et *Theodorum*) assures us, that he translated it from Chaldaic into Latin. This you may learn from the very epistle of St. Jerome cited by yourselves, and this makes me fear that you are not sincere. And why not receive *Judith*, which has been found very well written in Chaldaic, as St. Jerome also attests in his prologue? It is true, this father says, that he could not find the 2nd book of Maccabees in Hebrew; but why not receive the 1st book at least, since St. Jerome found it in the Hebrew tongue? Admit, then, as canonical, the first book of Maccabees;—we shall speak of the 2nd hereafter. Be so good as to admit also, the book of *Ecclesiasticus*, which St. Jerome read in Hebrew, as he informs us, in his preface to the book of Solomon.

But, if you reject those books which are found in Hebrew or Chaldaic, no less than the others which are not written in either of these languages, it is necessary for you to look out for some other pretext, for breaking up the ancient Canon; for it is evident, this cannot

be your motive for refusing to receive *Tobias* or *Judith*, or the 1st of *Maccabees*, or *Ecclesiasticus*, which are all found, either in the Hebrew or Chaldaic language. Let us now say a few words of the other books not written in those languages, which you pretend (as a screen for your sacrilege, to be necessary to convey the truths of revelation.

Where, then, do you find, that the test of inspired writings, is, that they should be written in Hebrew or Chaldaic, rather than in Greek or Latin? You say, that in matters of faith, nothing should be admitted which has not been written in either of the two former languages, and in your beautiful preface, you produce, in support of your opinion, the principle of Jurists; "*Erubescimus sine lege loqui.*"—"We blush to speak without the authority of the law." Does it not appear to you, that the dispute which exists regarding the validity or invalidity of the Scriptures, is one of the most important in matters of Faith? Then take your choice: either hide your faces in confusion, or produce the authority of Scripture to prove the negative which you maintain. Surely the Holy Ghost reveals himself as clearly in Greek as in Chaldaic. It would be exceedingly difficult, you say, to restore these books, because they are not to be found in their original language;—is this the scruple that troubles you so much?

But, in the name of goodness, tell me how you have learned, that these books are lost, or corrupted or altered; so that it is become necessary to *restore* them? You suppose, no doubt, that those who translated them from the original, translated them unfaithfully, and you desire to have the original to collate and compare it with the translation. Speak your mind clearly, therefore, and say at once, that these books are apocryphal, because you have not been the translator yourselves; and that you cannot trust the judgment of any other translator. Thus nothing will be certain or admissible, except what you shall have controlled yourselves. Since then this is the rule, which, in your judgment, we should follow, be so good as to point it out to us, in the Scripture, which I fear, you will never be able to do. Are you certain, that you have the Hebrew text of the sacred books of the first class, as pure and unadulterated, as it was in the time of the apostles or the 72 interpreters? Compare the Hebrew text with the *Septuagint*, and see if you follow yourselves, in all things, the original, rather than a translation. Take care, then, that you are not deceived;—how can you satisfy your conscience, if you have no text of Scripture authorising you to do this? Your first reason,

then, for rejecting the Catholic Canon of Scripture, is very *unreasonable*.

Now, for the second reason, you allege that those books which you call Apocryphal, are not received by the Hebrews; and in this, you say nothing new or important. St. Augustine (*L. 18, de Civit. Dei. c. 38.*) said many hundred years ago; "*Libros istos Machabæorum non Judæi, sed Ecclesia Catholica, pro-canonicis, habet.*" That is to say; *The Catholic Church, not the Jews, holds these books of the Maccabees to be canonical.* Thanks to God, we are Catholics and not Jews. Will you prove to me by Scripture, that the Christian Church has not as much power, as the Mosaic Law, to authorise the Sacred books of Scripture? To maintain this, would be contrary both to Scripture and reason, and therefore, your second reason for rejecting the Catholic Canon of Scripture, is neither Scriptural nor reasonable.

(To be continued.)

THE NEW NATIVE CONVERTS TO THE CATHOLIC FAITH.

We gave insertion in our last issue to a letter written by one of our recent native converts, in reply to an attack made on him by a friend of his, who we regret to learn, yet continues in the errors of what is termed Presbyterianism. In this days Herald we give the second letter of the convert, and we are glad to perceive our young controvertist take up his position on the invulnerable rock of infallibility, on which Christ built his Church; and thus secured it against all the storms which can issue from the gates of Hell. "Upon this rock I will build my Church, and the gates of Hell shall not prevail against it." (St. Matt. xvi. 18.)

Our convert does not force the consideration of the important question upon his antagonist; but the latter, as it is clearly shown in the letter we insert, leads him to it. We hope to see this question fairly discussed by the opponent of our convert, as it is after all the only question on which every controversy about Scriptural doctrines mainly depends. We shall therefore wait with curiosity to see how the Protestant writer, who rejects the fundamental doctrine of the infallibility of the Church, will clear himself from the dilemma into which he must inevitably fall in approaching this subject.

—
To BABOO **, **, **.

MY DEAR **, —I had the pleasure of replying to your first two communications on the 30th ultimo, and I now hasten to acknowledge yours of the 2nd Instant, I rejoice

to find you less acrimonious in this than in your former communications, and the subject embraced by it is also, one, which, if fairly discussed, cannot fail to point out the error of those who, having left the true Church, are wandering in the mazes of sectarianism.

In this letter you yourself lay down the following principles for our guidance viz., that "we should embrace the truth as it is in Christ, Jesus;" that "Angels fell by trusting too much in themselves, and too little in God;" that "Adam fell by trusting too little in God," that "Cain was cursed when he adored God according to his own will, in opposition to that of Heaven." Such, you say, are "the fatal cases whose dire consequences we are to shun;" and you add "that the fearful state of trusting in self-sufficiency is an evil to which the human mind is prone." In proof of the foregoing premises, you allude to Jerusalem and other cities and nations, which have fallen by trusting in their own strength instead of in God. You then remind me of the injunction of St. Paul, that "though an angel from Heaven preach any other Gospel, than that we have received, let him be accursed," "The ancient Galatians had the spoken word as the text recommended by St. Paul, to detect the any other Gospel which does not and cannot harmonize with that which they have already received." You also admit, that "Christ did not order his disciples to write but to preach the Gospel, that the learned who can read, and the ignorant who cannot read may hear "the word of God." You say Christ "sent his disciples to preach," that "without preaching Christianity becomes Paganism," you do not deny that "it (the Bible) does not contain all things; yet in conclusion, you affirm that it is "a perfect Chart provided us by God" in order to enable us "to sail across the sea of life and gain the Coast of Salvation."

All this I fully admit, and trust you also will continue to admit to the end, all that you have here laid down; but before I go on with you, to admit further that the Church I am about to join is not guided by these principles, or that she has departed from the truth as it is in Christ, by "introducing, as you state, vain philosophy and deceit, after the traditions of men, after the rudiments of the world, and not after Christ," I wish you to inform me in what manner have you satisfied yourself that the scriptural Chart you possess, is the real word of God, without any admixture of human invention. From whom have you received this Chart, and who is the Captain, learned in this Chart and in the intricate navigation of the ocean of Theology, who is to "guide your vessel across the sea of life and gain the

coast of salvation?" Your metaphor of the Chart is a good one, but you must not drop it in the midst of its course. Who ever heard of a vessel reaching its destination by means of a Chart only, without an experienced captain to guide the vessel according to that Chart? Who ever heard of a code of laws being sufficient to decide disputes among men, without a living, speaking, duly authorized tribunal. Would it not be the destruction of all order in civil society, were men to be left to decide their own differences by a code of laws, without any judge to propound and apply the laws as each case may require? If as you say, angels and the best of men have fallen by trusting in themselves, how are you sure that you are not, by trusting in yourself, at this very moment, sailing in a direction opposite to the coast of salvation, and that you have so misunderstood the Chart you possess and its uses and applications to the difficult voyage which you have undertaken, that you will never arrive at the Port you seek? you have stated that self sufficiency is an evil to which the human mind is prone, and that trusting in it, has ruined many; how are you satisfied, that you yourself are not hastening on, towards the gulf of destruction; whilst self sufficiency leads you to fancy, that you are sailing towards the coast of salvation?

If you tell me, that you have your reason to guide you, and do not need a properly authorized and experienced captain to guide your vessel, I ask, why did you not trust to reason alone, without embracing a revealed religion. If, of your own self, you are able to discover truth, what need have you of the chart itself? but if you cannot trust to the guidance of your human reason, as the Deist does, then why do you trust to it in explaining the meaning of the Scriptures, "in which are certain things hard to be understood, which the unlearned and unstable rest to their own destruction" (1st Peter III. 16.)

Let me know my friend who gave you this chart you speak of, did you not get it from the Church of Christ? If so you must either admit, that that church is, not capable of erring and of deceiving you, or that she is. If she is, then what security or certainty have you, that the Scriptures you take to be the genuine word of God, are really so, without any interpolation, omission, or corruption? for if the Church of Christ can err and mislead, then we cannot be sure that she has not erred and mislead us in delivering to us that as the genuine word of God and inspired writing which was in reality nothing but the invention of man. Now, if without admitting the infallibility of the Church, you cannot find sufficient ground for believing the Scriptures to be the

inspired word of God,—no safe evidence on which you can receive the chart, by which you are to steer your vessel towards the coast of salvation, then you must either admit the infallibility of the church, from which you have received the Scriptures, or remain without being able to give a proper reason of the hope that is in you.

But if you admit that the church from which you have received the Scriptures is infallible in delivering those Scriptures without any addition, omission, or corruption, that she is “built on a rock, and the gates of Hell cannot prevail against her,” (Matt. xvi, 18) that “Christ is always with her even to the end of the world” (Matt. xix, 20) that “the Holy Ghost teaches her all things (John xiv, 26) that “she is the pillar and the ground of truth” and cannot therefore uphold error (1st Tim. III, 15), that she is always visible like the top of the mountains, so that all nations flow into her, (“Isaiah II, 2,) like a city on the mountains that cannot be hid” (Matt. v. 14,) that she has “the perfect unity of spirit in the bond of peace, one body, and one spirit, one Lord, one faith, one baptism.” (Ephes iv. 3, 6.) that all are bound to hear the Church, “and if they will not hear the Church,” they are to be regarded “as the heathen and the publican,” (Matt. xviii. 17.) I say, if you admit all this, how can you assert that the Church of Christ could be reformed. It is a solecism to talk of reforming that which you admit cannot be corrupted, and consequently cannot need reformation. Hence every Church which calls itself reformed cannot be the Church of Christ, which can neither be corrupted nor reformed.

Remember that the Church of Christ is but one, and has but one faith, that she is always visible and infallible, being guided by the Holy Ghost, and that we are accordingly bound to hear her under pain of being considered as heathens and publicans. If so, why, on separating from the Church of Rome, the reformers whom you follow, did not join the one infallible Church of Christ, which was, and is, always visible? Where was the room for the establishment of new Churches, seeing, that the Church of Christ, in all her integrity, unity of faith, universality, and visibility, was ever at hand, to receive those, who separated from the so called corrupted Church of Rome.

This visible infallible Church of Christ is the Pilot, to guide your vessel according to the chart of the Scriptures. She it is, that has given you the said chart, and without her guidance your vessel must be “tossed to and fro, and carried about with every wind of Doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to

deceive you,” (Ephes. iv. 14). You must be able easily to find this Church; for I repeat, she is set on the top of hills, and all nations are following into her, and if you do not wish to be counted as the heathen and the publican, you must hear this Church.

Why then do you hesitate to join her communion, why do you follow the erring dictates of your [own self-sufficient fancy, which you yourself condemn, and why do you not commit your vessel to the safe guidance of this Church, are questions to which I expect from you a full, clear, and rational reply. Give me such a reply, and then, there will be sufficient time for you to speak of the Church I am about to join, in the manner that you have spoken of her.

I am, yours sincerely,

BENI MADHOB KAR.

KAMPTEE

GRAND TEMPERANCE DEMONSTRATION.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Aware of your disinterested zeal in the cause of temperance, I send you the enclosed, and should you deem it interesting to the readers of your valuable Journal, please give it insertion in the forthcoming issue. On Thursday the 7th instant we held our second ball in our magnificent Hall; and a more splendid one I have never witnessed. The interior of the Hall, with its appropriate and exquisitely wrought devices were so minutely delineated by the able pen of a Teetotaler in the account furnished of the 1st Ball, that it is needless for me to enter into particulars just now. Suffice it to say, that when the Chandelier of 48 lights, (the memorial of the brave and generous 21st Fusiliers) together with the globes and wall shades of the Hall, and the torches which were interspersed amongst the various fruit trees, which form an Avenue from the Hall, to the public road, were lighted. The Catholic compound presented a most brilliant and splendid scene; and one which you might conceive better than I can find words adequate to express: early in the evening, crowds of tastfully dressed, men, women and children were assembled; and about seven o'clock the excellent band of the 4th K. O. Regiment were in attendance, took their seats on an elevated platform, under the *Rose, Shamrock, and Thistle*. At $\frac{1}{2}$ past 7 o'clock, as our very worthy pastor, the Rev. C. Murphy entered the Hall, all stood; the female portion leaning on their partners arms, whilst the band played a most appropriate air. At this time nothing could exceed the manifestation

of joy and boyancy of spirits which graced the countenances of all present. When the tune was ended, the Rev. Gentleman seemed as if a fire of joy glittered on his countenance, and said, that he felt exceedingly delighted to see so very many of his dear and respectable friends there assembled; and now would feel happy to see them enjoy themselves at a dance. A merry Cheer was then given, the Rev. C. Murphy taking his seat opposite to the band, and under the splendid likeness of the Apostle of temperance, where arrangements were made for the gentry. The beautifully Carpeted floor was now occupied by many a blight and gentle couple, who were doing justice to a country dance, when as it were to crown the splendour of the night, Major William, Doctor Dartnel, and Lady, Captain Sheppard, Lieut. Madigan Hallows, Harris and Collins of the 4th K. O. Regiment entered the Hall, and were kindly received by the Rev. C. Murphy. The Officers, Doctor Dartnel and lady highly admired the brilliancy of the Hall and splendour of the party. Mrs. Dartnel is a most amiable and highly accomplish Irish Lady, she was very much amused with some very interesting little children who were anxious to share in the pleasure of the evening. She admired the portrait of the Apostle of temperance, and expressed her desire to the Rev. Mr. Murphy to see an Irish Hornpipe danced, who immediately got an Irish trooper who did justice to his national treat. At intervals, several songs, Glees, &c. &c., were sang by the men of the 4th K. O. Regiment in excellent style. About 9 o'clock, as Major Williams, Doctor Dartnel, and Lady and Lieut. Madigan were taking leave of the Rev. C. Murphy, and expressing their pleasure at the splendour of the Hall and party, they were greeted by tremendous Cheering. Shortly after the Band giving notice, the party moved in order, to a different, apartment where excellent arrangements were made, so as to afford accommodation to about 250, who sat down to Tea. The tables were properly supplied with the choicest confectionary and fruit of the season; together, with Jams, Tea, and Coffee, &c., &c., which reflected the greatest credit on the Secretary and Stewards, who were most attentive during the night. The chair was occupied by the Rev. C. Murphy; on his right sat Captain Sheppard and Lieut. Harris; on his left, Lieuts. Hallows, and Collins. Shortly after the Chairman rose and said, gentlemen, brother Teetotalers and friends, the first toast on my list is the health of the Queen, I then give you the health of her gracious Majesty, Queen Victoria, Prince Albert, and the rest of the Royal Family, and long may she reign over her royal and faithful people.

Air,—God Save the Queen.

The Chairman next in proposing the health of the Apostle of Temperance said, it is needless for me to expatiate on the blessings of sobriety, for the splendour and respectability of our party is sufficient to prove the happy results of Teetotalism, and nothing but sobriety could establish such order, sociality and good feeling amongst men of every class, without reference to either Creed or Color; but all zealously co-operating to establish sobriety, on the ruins of inebriety. I then give you the health of the Apostle of Temperance, The Very Rev. Theobald, Mathew, which was received with great cheering. Air "*Sprig of Shelleliah*." The health of Brigadier James Pervy and Staff was proposed and kindly received. The Band playing an appropriate Air. The Chairman shortly said, I rise with feelings of ineffable pleasure to propose a toast, which I am certain, will be kindly received by you all. It is the health of Lieut. Col. Briton and Officers of the 4th K. O. Regiment. When I speak of that highly distinguished Gentleman, I would be doing an act of injustice to my own feelings, were I tacit on the occasion. Shortly after my arrival in India, I like many others was delighted to read in the public Journals, the liberality of Lieut. Col. Briton, towards the Catholics under his command. When the Regimental Schools in this Presidency were completely Protestant, Lieut. Col. Briton was the first Officer who gave an opportunity to the Catholic child to be educated in the faith of his forefathers, which act is remembered with gratitude, as it is now acknowledged with pleasure. I am happy to state that the Catholics of his excellent Regiment appreciate such liberality, and consider their excellent Commanding Officer more as a kind indulgent Parent, than a rigid Superior. Had not indisposition prevented him, I am certain he would honor us this evening with his presence, but whilst he is absent in person, he is with us in heart, and Co-operation in Establishing Sobriety, wishing him then, a speedy renovation of health and spirits, I give you the health of that gallant Commander and Officers of the 4th K. O. Regiment (Cheers.)

Air,—Kings own March.

Captain Sheppard on the part of Lieut. Col. Briton and Officers of the 4th K. O. Regt. returned thanks in an eloquent speech of considerable length. The chairman in proposing the health of Lieut. Col. Wynch, and officers of the Horse, and foot Arty. said Lieut. Col. Wynch, was pleased to give the use of his Barracks for the first Teetotal party given at this station, he has been kindly pleased to grant permission to the Non-Commissioned Officers and men under his Command (even

those doing duty at Nagpore), to attend our party, I then give you the health of Lieut. Col. Wynch, and Officers of the Horse, and Foot Arty. Air, *Duke of Yorks March*.

Quarter Master Marshal returned thanks on the parts of Lieut. Col. Wynch, and Officers of the Artillery.

The Chairman next in proposing the health of Lieut. Col. Deare and Officers of the 21st Fusiliers, said, though "the adage." Out of sight, out of mind, may be true on many occasions, I assure you the individuals whose health I am about to propose "tho' lost to sight, are still to memory dear, and are therefore certain that such a toast will be cheerfully received by you all. A more Gentlemanly, and liberal man than Lieut. Col. Deare, I do not think India could produce. He has been extremely kind, and indulgent to the very excellent, exemplary, and generous men under his Command, whilst he treats their children with the tenderness of a parent. Since I had the honor of his acquaintance, he was most kind and condescending on all occasions. Under his benign patronage, our Hall rose as it were by magic, as it now majestically stands. I give you the health of the brave and distinguished Lieut. Col. Deare and excellent Offrs. of the 21st Fusiliers, which was received with tremendous Cheering, and waving of handkerchiefs. Air, *British Grenadiers*.

The next toast was the health of the Ladies present, which was very kindly received the Band playing, "*Rory O'More*."

The health of the Rev. Chairmain was then proposed, and received with burst of applause from every quarter of the room, which lasted for several minutes, the Band playing *Patrick's day*, when silence was restored, the Rev. Gentleman returned thanks in an eloquent and appropriate speech, which was loudly cheered by all present, the party there returned to the hall, where dancing and singing, &c. &c. were resumed, in which the Officers kindly joined. The Officers and our worthy Pastor retired about 3 o'clock, exceedingly well pleased at the evenings amusements, the party broke up at gunfire in the morning, not a single individual was guilty of the slightest irregularity.

Such my Dear Sir are the blessings of Teetotalism.

A TEETOTALER.

Kamptee, May 21st, 1846.

THE LATE FATHER FRANCIS.

The respected proprietor of the *Hurkaru*, S. Smith, Esq., has handed over to the Archbishop the subjoined letter, together with its enclosure of Rs. 50, in order that this very

handsome subscription may be forwarded to the Right Rev. Bishop Borghi.

To the Editor of the *Bengal Hurkaru*.

SIR,—On the part of a friend and myself, who think that the services of Father Francis Etienne, lately killed at Moodkee, should be recognized in some tangible shape, I beg leave to hand you a draft for Fifty Rupees, in aid of any expence the Catholic Bishop of Agra may incur, in supplying the place of the devoted Father.

I am Sir,
yours obediently,
A PROTESTANT.

TABLET TO THE MEMORY OF THE LATE REV. FATHER FRANCIS ST. ETIENNE.

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Selections.

DISENTOMBMENT OF DOMINICAN MONKS.—At Bruges on digging in a garden, once the site of a convent of Dominicans, an immense vault has been discovered at twelve feet below the surface, containing thirty-two niches wrought in its walls, in seventeen of which were coffins. These have been opened, and found to enclose the bodies of monks, in more or less preservation. One of the coffins is bordered with an ornament carved in iron, and surmounted by a cross of bronze, gilt. The body within had the head severed from the trunk, but wearing the Bishop's mitre, the episcopal ring was on the skeleton finger, and the bony hands, folded on the breast held a magnificent cross. This is supposed to be the corpse of Bishop Jean Blaesbek, who was condemned to death at Blois le Due for political crimes, under the Gueux, and whose remains were, it is known, given up to the Benedictines of that town.

The favourite musicians of three queens fell a sacrifice to suspicion and vengeance within a space of thirty years in this country. Mark Smeaton, in the service of Anne Boleyn, was executed in 1536; Thomas Abel, who taught music and grammar to Queen Catharine, wife of Henry VIII., was hanged and quartered in 1540; and David Rizzio, secretary to Mary Queen of Scots, was murdered in 1565.

PROTESTANT CONFERENCE AT
BERLIN.

STATE OF RELIGION IN GERMANY.

A SOLEMN frolic, enacted in the name of Protestantism, has just passed off in the Capital of his most orthodox Protestant Majesty of Prussia. A "conference" forsooth, consisting of thirty-one of the ablest polemicks of Germany, and fortified with all the necessary powers and instructions from all the Protestant Sovereigns and Princes of that chequered territory, assembled a few weeks since under the special auspices of his MAJESTY aforesaid of PRUSSIA, and that eminently pious paragon of Protestant potentates, his puissant Majesty (we had almost written his "Holiness") of Hanover. The "conference," as we have recorded, *did* assemble, and our local Protestant Friends—nay, some few of our "priest-ridden" *Romish* readers, may be curious to know for what purpose. The *English Churchman* is our veritable informant upon the interesting subject. He tells us that the avowed purpose of the momentous "conference"—rather of its royal patrons—was to devise measures for a uniform, ecclesiastical constitution and form of Protestant Church government, and thereby to counteract the daily increasing efforts of the "rationalist" or infidel party, in their respective territories. For what ensued the *Churchman* shall be our narrator—

"Scarcely were the delegates assembled when strange whispers began to circulate that this object was by no means likely to be accomplished, and so in fact the event has proved. It has turned out that a decided majority are Rationalists, and the meeting is about to dissolve without effecting any thing whatever, except proving the utter impossibility of propping up the tottering fabric of German Protestantism.

Such is the blissful issue of Protestantism in Germany—Germany the cradle of the Reformation—the "Fatherland" of LUTHER himself. A chosen conclave of its most learned and reputedly conscientious expositors is scarcely convoked, when the hideous fact transpires that a decided majority of its members are themselves apostates from CHRIST, secret scoffers at his Gospel, and insidious propagators of that same abominable infidelity to which it was expected the proceedings of this unlucky "conference" would have offered some effective resistance.

Appropos of German Reformers; we have some recent tidings of a Reformer *par excellence*, which we anticipate will deeply interest and greatly edify our pious contemporary, the *Constitution*. They embody a significant comment upon certain cestatic adulations of "*Priest Ronge*," which appeared but recently in the columns of that most Evangelical Journal:—

"We regret to say that our worst fears respecting this bold and ardent young man receive daily confirmation. In a letter from the clergyman, dated "Offenbach, Dec. 1," the writer says, speaking of Ronge "He declared before 1,500 auditors, (I heard it myself,) that there are many miracles related in the scripture quite unworthy of God. . . . That to behold in CHRIST more than man is absurd; and that the deceit of priests alone has attributed to him divi-

nity. The spirit of the nineteenth century, however, must destroy this heat!" We hope to give the letter at length in our next."—*Constantinental Echo*.

The complacency with which the *English Churchman* discourseth of these distractions, which confessedly prevail throughout the sister churches in Germany, is cold and philosophic in the extreme. But the *Churchman* would be a Catholic. He has no bowels for your mere heretics. He is the organ of that most mystic of all theological subtleties, ycleped Puseyism—eschews Protestantism—repudiates the name—and hence his heartlessness.—*Cork Examiner*.

TURKEY.

THE LEBANON QUESTION—PERSECUTION OF TWO GREEK PRIESTS—DISCOVERY OF THE CELEBRATED TOMB OF MAUSOLUS AT BONDROON.

(From our Correspondent.)

Constantinople, February.

In the early part of last December I told your readers that the French entertained the idea of proposing a Christian prince for the entire Lebanon. I knew that such a measure had been hinted at to the Cabinet of the great European Powers, but that it had everywhere been received but coldly. M. Guizot's late speech in the chambers showed how correct was my information. It appears, however, that the French Government has not yet abandoned the project, for M. de Bourqueney, acting upon his instructions from Paris, has presented a note to Porte, suggesting in general terms the appointment of a Catholic Prince as ruler over the whole Lebanon.

Had this proposition been made by any other government than that of France, it might have met with some favour, but coming from a country whose selfishness and glaring hypocrisy have become apparent even to the Turks themselves, it has been peremptory rejected. It is difficult to conceive how a people whose utter contempt for all religion has grown into a proverb, can find sufficient audacity to set themselves up for the Champions of Christianity in the East. A government that pays such men as Michelet and Guizot to poison the minds of the youth of France with the doctrines of infidelity, and with a contempt for almost every social virtue—that banishes religion as something hateful from its establishments for education—dares to arrogate to itself the sole right of protecting the suffering Christians of the Lebanon! That their other plea, of acting upon principles of humanity, is equally hypocritical, will be seen by the following news which has reached us from a private and sure source from Algiers. Three thousand Arabs having taken refuge in a cave in the desert, here pursued thither by the Comte de St. Amand, at the head of a detachment of French troops. On their refusing to surrender, the noble and gallant Count turned a stream of water into the cave, and the whole of the three thousand were drowned. The rush of water, the shrieks of the victims; their despairing struggles and the final silence, broken only by the bubbling cry of some who died hard, is said to be too dreadful

for description. Another detachment of French soldiers fell in with a party of Arabs, men, women and children, peacefully accompanying their flocks and herds. The men were all murdered in cold blood, and the fate of the unhappy women, divided amongst the officers and soldiers, was more frightful, dreadful than death itself. All the cattle for which they found no immediate use, were wantonly destroyed. This information we have too much reason to believe is correct; it is widely circulated and believed at Constantinople, producing not only a bad impression as regards the French, but as regards the whole of civilized Europe.

A petition has been presented to the Porte by two Greek priests, Hilarion and Neophytos, who for nearly a year have been imprisoned in the dungeons of a Convent in the Island of Marmora. Where they are confined the sunlight never enters, and they are forced to share there tenebment with rats and the noisome reptiles who breed in such places. Their only sustenance is bread and water once a day. It was Hilarion who found means to have his prayer conveyed to Reschid Pasha, for the other is an old man who, broken by years and suffering, desires no other release than that which death can give. It was at the instigation of the Russian Government that the Greek Patriarch had these men seized and thus punished. Their crime was having denounced to the Porte some agent of the emperor Nicholas, who been busy in Bulgaria in exciting the people to revolt.

Mr. Alison, H. B. Majesty's oriental Secretary at the sublime Porte, has just made the most important antiquarian discovery of any effected within the present century; surpassing in artistic, and, at least equalling, in historical value, those of Professor Fellows at Xanthus, or of M. Botta at Mossoul. At Bondroun, the ancient Halicarnassus, is a castle, constructed originally by the Knights of Rhodes. It is garrisoned by the Turks, who, from some traditions existing in the country, guard it with superstitious watchfulness. Admission within its walls is resolutely refused to all strangers; even a vizierial firman has proved insufficient to obtain for the traveller a view of the interior. Some marble slabs ornamented with alto-reliefs having been observed to form part of the outward wall, first led to the idea that the ruins of a valuable monument had been used in the construction of the fortress, and which with little trouble might be again collected together. It was in consequence of this that in the early part of last month, Mr. Alison repaired to Baudroun, furnished with an Imperial firman, commanding the authorities of the place to give him every facility for making what researches he might think proper, and to bring away with him what marble he pleased. The magistrate of Baudroun however, refused to comply with the orders of the firman, and it was only by a stratagem that Mr. Alison succeeded in obtaining an entrance within the castle. He argued his right to admission with so much affected vehemence, that the Governor lost both his patience and presence of mind, and leaving the open gateway before which he had placed himself, Mr. Alison, who had watched his opportuni-

ty, sprang inside. The sanctity of the place once violated, turning the delinquent would not avert whatever calamities it might occasion; he was therefore suffered to remain, and to proceed quietly with the work upon which he had come.

In a few days Mr. Alison succeeded in collecting 14 marble slabs, ornamented with the most exquisitely finished alto-reliefs. These slabs are six feet long by three wide. The bass-reliefs, which are in a wonderful state of preservation, represented a battle of the Amazons.—All the female warriors are *hors-de-combat*, with the exception of one figure, which, with the right arm flung back as if to strike, the form erect, the hair dishevelled, the nostrils dilated, and the lips compressed, in a perfect representation of the majesty of fury in a form of exquisite beauty. These marbles are now on their way to England, where they will possibly arrive at the same time as this letter.

There is incontestable evidence to prove that these slabs formed part of the celebrated mausoleum. Captain Beaufort, the author of the admirable work on Karmania, was, I believe, the first to give an opinion that the mausoleum occupied the site of the fortress at Baudroun, erected by the knights of Rhodes. Since then such enquiries have been made, as coupled with Mr. Alison's discoveries, leave not a doubt on the subject. At a future period I shall enter more into detail on this subject.

The tomb of Mausolus, king of Catia, erected to his memory, by his consort Artomisia, was from its magnitude, costliness and beauty, looked upon as one of the seven wonders of the world, and has since given its name to all great sepulchral monuments. Pliny says that it measured from north to south sixty-eight feet, somewhat less from east to west, and 411 feet in circumference. It was twenty-five cubits high, and was surrounded by thirty-six columns. A different artist was employed in sculpturing each of its four sides. These sculpture on the eastern front were by Scopas; those on the northern side by Bryaxis; on the south by Tinotheus, and on the east by Leochares. A fifth architect added a pyramid to first story, having twenty-five steps with a truncated vertex; on this was placed a four horse chariot by Pythis. The height of the whole monument was 140 feet. The exterior was entirely cased with Proconnesian marble. Artemesia died of grief before the work was completed; but the sculptors, from a love of glory, did not give up the undertaking until it was perfected.—*Cork Examiner*.

We learn from Rome, 28th ult., that the Grand Duke Constantine of Russia visited the Pope on that day. The interview was exceedingly cordial, and, after the usual ceremonies of reception, the Pope and the Grand Duke were closeted for nearly half an hour. At the close of this conference, to which only the Count de Boutenieff, the Russian ambassador was admitted, the Grand Duke presented the gentleman of his suite to his Holiness.

BEVERLEY.—A large room has been adapted as a Roman Catholic Chapel in this borough, and, on Sunday last it was opened by a clergyman of that Church, named Astrep.

THE CHRISTIAN COLONY IN THE DHERA DHOON.—

The experiment of founding a Christian Colony in the Dhoon of Dhera has at length been tried, and the result, as far as the mere practicability of the scheme is concerned, has been highly gratifying. The interesting letter from Captain Fyre, which we published in our last *Gazette*, will have placed before our readers a picture of the struggles which the Colonists have had to undergo, and the partial success, much greater than had been expected, which had crowned their exertions. The benevolent enterprise, inasmuch as it is the first of the kind, may well demand a full share of public sympathy; and because it may act in an untold degree on the productive resources of an important district, the scheme may well deserve more than a passing notice at our hands. It will doubtless be remembered by our readers that shortly after the battle of Maharajpore a number of Christians, who had previously served with the Gwalior troops, were suddenly dismissed from employment, and from comparative affluence were reduced to absolute poverty. Some few, who had been more prudent, found means to push on their fortunes in other parts of India, but the vast majority were helplessly poor, and starvation or beggary seemed their inevitable doom. They wandered about in search of employment, and many a man found but a precarious livelihood from the different relief funds which are established in the larger stations of Upper India. But the relief which such Societies could afford, was manifestly inadequate to the exigencies of the claimants, and a temporary measure of bounty was all that could well, or even justly, be bestowed. As vast tracts of the Dhoon were still uncultivated, and afforded, if brought into cultivation, every reasonable prospect of a favora

that such families, as were inclined to labour with their hands the thing which is good, should be transported bodily thither, and placed in a position to earn for themselves, by the sweat of their brow, an honorable livelihood. The proposal was warmly greeted, and subscriptions sufficient to enable the colonists to commence operations were solicited. A few benevolent individuals formed themselves into an acting committee, and regulations were framed and some kind of order established. The colonists proceeded, happy and contented, to the scene of their future labours, and then commenced the struggle for subsistence. The lands had to be cleared, and men, to whom labour of the hands was a thing unknown, had now to undergo the severe and exhausting toil which the hope of successful husbandry must always exact. Wells were dug, and houses, adequate for their simple wants, were built. The lands were sown, and the prospect of the future harvest gladdened the eye. In consequence, however, of the immense quantities of sugarcane that has been raised throughout the district, a circumstance which considerably diminished the value of their own, otherwise abundant, stock, the profits realized on the sale were but comparatively small. An appeal has therefore, been made by the head of the Roman Catholic Church in the Upper Provinces and we doubt not, amidst all the other

demands on the public bounty, it will not go forth to the world unheeded. The excess of expenditure over receipts during the first eighteen months of trial and difficulty, is about Rs. 1,000, and this sum, together with further advances that have been made, and arrears of Revenue due to Government, now makes the total debt of the colony very nearly Co.'s Rs. 1,500. It must be carefully remembered, that the colonists at starting were "miserably poor" and thoroughly unused to that species of toil, which their new occupation entailed. But the motto "labor omnia vincit" was in their case an exemplified truth. They have struggled manfully under their privation; and their conduct, we are told, with but one or two bad exceptions, has been uniformly praiseworthy. We now leave their cause in the hands of the public with every assurance of its meeting with the most favourable consideration. We confess we are interested, but only on public grounds in the result of their endeavours, because should success ultimately crown their labours, then there is every reason to hope that the sphere of operations will be indefinitely extended, and that thus a vast field of employment will be opened out to a large portion of our countrymen, and the productive resources of India developed to a degree, on which it is cheering to contemplate. In fact the Dhoon of Dhera, under proper management and control, may become, what by nature it was intended to be, the Garden of India, and now that the attempt at colonization has been made, we sincerely trust it will be completely successful, and if so, it will undoubtedly be only the precursor of still mightier changes which those favoured districts are probably destined to witness. We are sure that all those who have supported the past efforts of the Colonists will be fully satisfied with the account of his stewardship which Captain Eyre has so ably rendered to them, in his letter to the Bishop.—*Delhi Gazette, May 9.*

MAURITIUS.

TO THE EDITOR OF THE CERNEEN.

Sir.—Our latest intelligence from Seychelles describes the distress prevalent in that place as awful to behold. Ruin and misery seem to have taken up their abode in that settlement: there is not a single vessel in the harbour, all trade and agricultural labours have ceased; everything seems lifeless and inanimate; a deathlike stillness reigns throughout the place! In the streets, deserted and over-grown with weeds, more animals than men are to be met with. This situation differs sadly from that which those islands enjoyed a few years ago: then everything denoted the happiness and comfort of their inhabitants.

The present state of things is due to the absence of all protection on the part of the British Government, and to the administration of Mr. Mylius. Is it credible that since the Seychelles have hoisted the British colours, no one Governor of Mauritius has visited those dependencies which were however considered of sufficient importance to be taken! For 36 years, the Seychelles have been governed by lieutenants of the

army, or clerks of the Mauritius Offices. Mr. Mylius of the latter order.

What is the consequence? Why, that the colony entrusted to too young hands, either unskilful, or bound down by orders from the Governors of Mauritius who were unacquainted with the Seychelles, has constantly declined. Its inhabitants have emigrated; an unintelligent, uncivilized population has replaced the honorable families of old colonists who have sought in Mauritius, Bourbon and India the well being they had enjoyed and which was lost to them at home. Every kind of industry has ceased the cultivation of cotton, grain and nutritious roots, tortoise-shell fishing, and cattle breeding have all, and with them all welfare and comfort, ceased for want of encouragement, means and protection. But the reign of vice, bad faith and crime has commenced!

And what consolation has been reserved for them in their misfortune? Have they even been allowed the comforts of their beneficent and dear religion which teaches resignation in adversity, and when all hope is lost on Earth, gives hope in Heaven; No, on the contrary, attempts have been made to implant the Protestant religion on their originally Catholic soil; but not a single effort has been made, or encouraged, by our Government, to restore to them the last blessing they could turn to,—the religion of their forefathers!

These are the grievances of the inhabitants of Seychelles. This is the dark, but true picture of their islands, but a short time back so happy. Is it necessary to add the total neglect of the education of youth? Not a school is there, not a professor, nothing in fact to save the unfortunate offspring of the colonists from the ignorance of the savage! Such as are able—and they are few—to lay by a small sum, send their children to Mauritius to receive an education which never compensates for the inconveniences which always attend the absence of parental care and protection. Is it necessary to add also the dearth of labour, a supply of which has never been granted them? In 1825 and 28 Government allowed all the agricultural population of Seychelles to emigrate to Mauritius; in 1835, it emancipated the small portion remaining, and emigration from India allowed to Mauritius, is prohibited to Seychelles! Is not this an odious and unjustifiable exception? Is it not doing irreparable injury to those landowners to whom Government held out a prospect of security and welfare before the taking of those islands, to change their condition, and not to allow them to enjoy the benefits of a measure calculated to restore prosperity to the colonies, by supplying them with labourers? Is it necessary likewise to mention what takes place with regard to justice? The Judicial Charter recommended that a Tribunal, a Petty Court, with its simple forms should be established in the dependencies? Now what was done at Mahé? An impractical judicial constitution was published there; and there is no justice to be had. Add to this a Court which presents no security to the 'justiciables' who are unanimous in their complaints on the subject. These facts are known to the authorities who daily receive

complaints. Arbitrary decisions frequently take the place of justice, especially in petty communities far from all control.

I should never have done, Sir, were I to enumerate all the other grievances of less importance, the inhabitants of Seychelles have to bear with. You know them as well as I do; have you not heard all those complaints which I do but echo? Ah! let your eloquent voice be heard in behalf of your unhappy fellow-countrymen towards whom your attention, absorbed by the important interests you have to defend in Mauritius, has never yet been turned to the satisfaction of your justice and generosity. Let it inform England where it is heard, that there exists a British island, lost in the immensity of the ocean, a population of British subjects abandoned, deprived of the first necessities of life, and who on leaving it, cannot even receive the last consolations of religion.

Let those to whom the complaints of the inhabitants of Seychelles are addressed excuse the bitterness thereof. They have suffered long and long protested in vain!

I have the honour to be, etc.

A FRIEND OF SEYCHELLES.

29th March, 1846.—*Le Cerceen*, April 8.]

CHRISTIAN SCHOOLS, UNDER THE CARE OF MONKS—

PEACOCK LANE AND SULLIVAN'S QUAY.

WE attended an examination of the children of these admirable Institutions, yesterday, for admirable indeed they are, in every sense of the word. We were not only pleased, but astonished and delighted. We do not know which to admire more—the sound principles of the method of teaching of the masters, and the scientific knowledge displayed by them—or the accuracy of the children, and their readiness in answering questions on the most abstruse subjects. The branches taught include nearly every one of useful knowledge. We heard and were edified by the discussion of subjects, such as Geography, History, Sacred and profane, Reading, and Composition—statistics and mechanics—political economy and architecture—and lastly, we had music both instrumental and vocal, as a wind up. All the boys examined yesterday, were exceedingly young—many of them ill-clad and barefooted, but all clean, intelligent and decorous. Let it not be misunderstood, when we say they were mere children—most of them scarcely beyond the age of learning the first rudiments, that their answers were at all crude, *jeune* or merely mechanical—quite the contrary—their knowledge was not only of the “bookish theoretic,” but practical and to the point. In some branches of useful knowledge as mechanics, statistics and architecture, we were really surprised at the readiness and fluency of the answering. In many sciences, unfortunately we have Greek terms, or rather terms of a Greek origin, which grown and clever men cannot master or retain. These young lads not only knew the uses of the thing designated, but the meaning of the word, and, which is equally difficult to many, never

stumbled at its pronunciation. The system and the men that can effect all this are invaluable to any community. We cannot help noticing the cordial feelings of affection which seemed to subsist between the neophytes and their instructors. It is that of christian fathers and loving children—governing by kindness—instructing in tones of gentleness, and exciting competition by applause.

They indoctrinate their pupils also with principles of science which is peculiar as to the manner of teaching. For instance, they take away the pupil from the subject he has been just reading—suppose, History or Geography—and they make him explain the doctrines that could flow out of the lesson—either historical, mechanical, scientific, moral or grammatical. The teacher holds up a piece of glass. He then calls upon the pupils to define that object, to spell it, to explain its properties, whether hard, soft, smooth, opaque, &c.—he then goes to the accidents following from their definitions—he then requires the meaning of the words uttered in their explanations, and lastly, a grammatical exposition. Thus the pupil acquires historical truth, knowledge of language, scientific facts and grammar, all from the same lesson. The same process takes place, in which a piece of cork, a bit of lead or loaf sugar, of coal or of sponge—elicits from the ready answerers a mass of useful information both scientific, geographical, historical, or chemical.

We ought to have mentioned that the rooms were crowded by a highly intelligent audience, of fashionable ladies, and gentlemen of eminence in their different professions, who all seemed to take the deepest interest in the proceedings, and who loudly applauded each class of young aspirants for future fame, as they made their bow and their exit.

The first classes were examined in Catechism, History and Geography. They were all masters of their subject. We did not hear a single blunder. We were particularly struck with the answering of the boys in Geography. They were examined yesterday from the maps. Ireland, England, in particular, Europe and Asia in general—seemed to them as if they had been journeyers through them all. They knew all their bearings, length of rivers, heights of mountains, sub-divisions as well as divisions—principal towns, amount of inhabitants in each, productions &c., and gave their answers without a moment's thought or faltering. The fourth class gave the names of the Popes in modern times—the dates of their elevation and death. They seemed to understand well the position Napoleon assumed in his dictation to the Pontifical See, and gave the intrepid reply of one, who replied as he should, to the Conqueror of Austria. A class was brought up who displayed much reading of the religion of the Antediluvians. With a knowledge of the history and persons of the old Testament, they were able to trace the progress of the history of religion, from the adoration of the physical objects of creation down to a purer, more elevated and more spiritual communion with things holy. Their acquaintance with the New Testament, and their accurate quotations,

without book, of texts bearing upon the grand principles of Christianity cannot be too much applauded.

There was another class (reading) brought up. They met with great applause, from the cadence and musical delivery of the compositions they read. One young lad read "Sound the loud timbrel o'er Egypt's dark Sea"—another, that beautiful Creation of poetry and Christianity "the Sister of Charity." They were applauded loudly.

The seventh class was ably examined on statistics and mechanics. They knew the number of acres, cultivated and uncultivated, of this country—the number of the population employed in agriculture and manufactures—they showed an intimate knowledge of the resources of Ireland—of her mines of lead, iron, coal, sulphur, culm, gold, &c.—they explained the nature of coke, anthracite coal, with that of the gases generated in mines, &c. They then replied to various questions as to the principal mechanical powers—horse power, steam power, water power, the nature and action of heat and cold, and concluded by explaining minutely the various working, in all its details, of the steam engine. This class was considered highly intellectual, from their varied and useful information. The next classes were of literary composition and architecture. The first showed that they were not unacquainted with Blair. They talked of style, arrangement, words and sentences, with as much fluency as the personages in Goldsmith, who talked of stars, garters, and the musical glasses. Gibbon seemed to be not too grandiloquent to dissect—nor Burke nor Johnson too magniloquent—nor Tacitus too curt, nor Swift too simple, nor Pope too harmonious—nor anybody else too any thing you please, so quietly did they dispose of their way of doing things. They did *not* say they would plunge "*in medias res*" like Horace—nor "begin with the beginning" like Byron—nor "a tale unfold" like Shakspeare, but they told you this much, that though not able to write an epic poem, or a drama, yet, that you could write, according to their rules. The wind up of this class was, that they got a subject to write on, and that they did, without deviating from their principles. The architectural class displayed astonishing intelligence. They defined their subject gracefully, explained the different orders of the Greek, the Roman and pointed styles of architecture. They minutely described the beauties and principles of each order, and gave practical exemplifications of their knowledge, by drawings with chalk on a black ground. The day's intellectual amusement concluded with music and singing, in a style that delighted everybody. On the whole, it was a rich treat to the auditors, and a subject of congratulation to the gifted and christian men, who conduct an establishment so useful that it would be deserving of applause in any enlightened country.—*Cork Examiner*.

IDLENESS.—The most profitable bank, is the true use of a man's self, while such as grow mouldy in idleness, make tombs of their houses, and die before death.—*Modern Lacon*.

IRELAND.

KNIGHTING OF DR. KANE, THE PRESIDENT OF THE CORK COLLEGE, BY THE LORD LIEUTENANT.

At the annual meeting of the Royal Dublin Society, held on Monday evening, the Lord Lieutenant presiding, after several matters of interest had been disposed of, Mr. Foott, in highly eulogistic terms, introduced Professor Kane to his Excellency.

His Excellency said that he would be exceedingly sorry if it were supposed that her Majesty's government appreciated less than the members of that society the learning, talent, and scientific services by which the Professorship of Dr. Kane had been distinguished; and, in addition to the honours which had been bestowed upon him already, he felt happy in exercising the power more particularly within his province, of conferring upon him the honor of knighthood (loud cheering).

Dr. Kane was then directed to kneel at the foot of the throne, and his Excellency was most graciously pleased to confer the order of Knighthood upon him in the usual manner, amid the enthusiastic plaudits of the assembly.

Sir Robert J. Kane,* when the applause subsided, said—My Lord, I feel most deeply grateful to your Excellency for the honor which, so unexpectedly upon my part, it has pleased you to confer upon me. I also beg leave to express my most sincere thanks for the kind but too flattering statement of the reasons which induced your Excellency, as the representative of our beloved Queen, to select me from amongst my associates in scientific enterprise and research, as the recipient of so high a mark of favour and approbation. Unworthy as I may be of this distinction—occupying as I do a position in science and literature, certainly not superior to others in this country, or even in this room, it is still most gratifying to me that, no matter how your Excellency may have erred in the selection of the individual, the act has manifested upon the part of the august sovereign whom you so worthily represent, and upon your own part, an anxiety for the advancement of science, and a desire that the difficulties of its pursuit should be lightened by the prospect of appreciation and honor attendant upon its victorious course, which cannot fail but to influence most favourably its career, and to encourage to increased exertion those engaged in its pursuit (applause). Upon such general grounds, my lord, as well as upon my own part, I beg to tender to your Excellency my most sincere and heartfelt acknowledgements for the honor; and although my avocations are not those of ancient chivalry, although my field of battle is not that of arms or blood, yet, my lord, I trust that in the contest of ignorance with knowledge—of indolent inaction against enlightened zeal, there will be found abundant service for a newer chivalry—the chivalry of in-

* Sir R. Kane, we are happy to inform our readers is an able Irishman, who glories in his religion, and in his country.—Ed. B. C. H.

téllect, of virtue, and of peace (applause). The object of the Royal Dublin Society is the improvement of Ireland in its agriculture, in its manufacture, and in the arts. The aim of the assembly, over which your Excellency now presides, is to extend the field, not of abstract contemplation, but of productive employment—to increase the number, not of curiosities in science, but of comforts in the cottages, of our people. Elected one of the professors of this society, I felt that the domain of my exertions should be that of practical amelioration wherever the lights of science could remove the difficulties which beset the path of social progress. And, my lord, it would be wrong of me to say that in what I have done, I have been more than carried with the stream of which this body is the willing fountain. At every step I have been aided, encouraged, led. Every means of the society has been at my disposal. I have been like to a statue set in the public place, and therefore gazed at, but which is still only the type and visible expression of the energies and ideas of those that had set it up (hear, hear, and applause). Although my connexion with this society as their professor now approaches to an end, yet I do hope that my resignation of that office, so far from separating me from friends with whom I have so long acted, will but render our relations still more close (applause). Before ceasing to be professor, I have been admitted member of the society; and I trust that in all the exertions of the society for the public good I may still be allowed to take a part. It is not to indulge in indolent repose that I shall cease to be a professor. It is to enter upon a career of new and I trust increased activity. It is to promote, by precept and example, that education which may bring comfort and contentment to our country. In that career I trust I shall never tire. With such subjects my exertions shall never tire. Whatever power I may possess, whatever energies I can command, shall be devoted without ceasing to the advancement of learning, of industry, and of Ireland (loud cheers).—*Cork Examiner*.

PROPOSED ENDOWMENT OF THE CATHOLIC CHURCH.

No doubt whatever exists in the best-informed circles respecting the truth of the rumour, that an understanding has been come to between the Whigs on the one side, and the Conservatives on the other, with respect to the reduction of the Protestant, and the endowment of the Roman Catholic Church of Ireland. The plan is based on the principle of the equality of the churches. From being a parochial, the Protestant Church is to be made a Congregational Establishment. The revenues saved in the parishes where there are no Protestant congregations are to be applied for the support of manse and glebes for the Roman Catholic Church, as also, a Congregational Establishment. The plan is that adopted by Napoleon in France, where, whenever a congregation is formed, an endowment, as a matter of course, is given by the Government.—*Glasgow National*
 PROPAGATION OF PUSEYISM IN THE COLONIES.
 —The morning papers of Wednesday, and the

Patriot of Thursday, contain a report of proceedings at a public meeting in the City of London, to promote the extension of the Church of England in the Colonies, by the agency of the Society for the Propagation of the Gospel. It is a matter both of surprise and of deep concern that no one appeared to inquire how far, in this case, the name and the thing agreed, whether the avowed and the real objects were one. There is good reason to fear that in this, as in many other cases, the contributing public will be cheated with names, and that many will unconsciously aid a cause they would be the least likely knowingly to promote. Among the many objects so industriously promoted by the Romanist party, whose centre is at Oxford, a favorite one has been the diffusion of their dangerous and destructive heresies in the colonies; and that not merely with reference to the colonies, but that from them the mother country might be re-acted upon. There is no doubt that this was part of the settled policy of the leaders of the Romanistic party in the Church. To render the design effectual, two important steps were taken; first, effectual means were used to make the Society for the Propagation of the Gospel an instrument; and, as money gives influence, large sums were remitted to the Society from Oxford: Mr. Newnan, as vicar of St. Mary, Oxford, sending large sums, the produce of the Offertory, and others of the Oxford parochial clergy did the same; though this application of the produce of the Offertory has been pronounced to be illegal. The party, too, were fortunate in having the sympathy of the secretary of the Society; and it is a significant fact, that this gentleman made a journey to Oxford to join the supporters of Mr. Ward at the convocation held to condemn the "Ideal of a Christian Church," in which the doctrines of Scripture and of the Reformation were so vehemently assailed.—*A Correspondent of the Patriot*. }

A VISIT TO THE POPE.

The Foreign correspondent of the *Boston Daily Advertiser*, writing from Rome, thus speaks of an interview with the venerable Pontiff, Gregory XVI.

"And now let me say to you one word of His Holiness, a venerable and dignified man of nearly eighty years of age, but not in appearance over seventy, with large features, and a mild, benevolent countenance speaking rather of goodness than strength. But the Pope is by no means deficient in intellectual power, and his reign will be memorable for his patronage of the arts and his liberality in procuring and preserving the choicest specimens of the genius of antiquity. The new Museum of the Lateran, containing already many pieces of the most exquisite sculpture obtained by excavations recently made, and among others a statue of Sophocles, which rivals the Apollo or Niobe, and is, by many, thought superior to either, has been founded by his enterprise and generosity.

"Pope Gregory XVI. maintains in the splendor of the Pontifical Court all the personal simplicity of taste and manners which is appropriate to his early life. The same bed which he used

in the Benedictine Monastery passed with him to his Cardinals Palace, he now sleeps on it in his regal chamber in the Vatican. I had the honor of being received by him with the ease and politeness of a private gentleman. I found him without guards, servants or a single attendant, in a room very simply furnished, and in a plain morning dress. He continued standing during an audience of half an hour; conversed affably—referred to the destruction of the Ursuline Convent in 1834—seemed perfectly acquainted with the judicial proceedings, and refrained from any observations which he might very justly apply to that unatoned enormity. The Pope wears a velvet slipper having a cross upon it, embroidered in gold. The Catholics, on being presented, kneel and press their lips upon this cross. I have seen the ceremony in public devoutly performed. It is called, in derision, the Pope's toe! I need not say that nothing of this kind was demanded of me. The formality in dress and deportment was exactly that which propriety would require in a visit to the President of the United States; and I assure you, that differing, *e toto cælo*, from his religious faith, I was highly gratified in an interview with an individual, who is not only a sovereign Prince in his own dominions, but is considered the head of the true Church by more than one half the Christian world."

MOUNT SAINT BERNARD.

(Extract from the letter of a recent Convert.)

My dear Friend—It was in May 1845 that I took my departure from Ireland without taking leave of any of those who were near and dear to me, with an intention of going abroad, but Divine Providence had other views than to suffer me still to proceed in that dangerous path which I had thus for a series of years been treading. I was educated and brought up in the Catholic faith, and professed that religion, though with a lukewarmness not to be paralleled, untill the age of twenty-three, when principally owing to my own weakness and the arguments of those I then supposed my friends. I became an apostate, and was publicly received into the Established Church of England, and during the time I belonged to that Church I entered into every species of vice and immorality that possibly can be thought of by man (both at home and abroad), squandering *my own* patrimony, and likewise that my of sister and friends, without any concern for the future. O! into what an abyss of guilt did I then run, plunging my poor soul and body headlong into that everlasting pit prepared for the devil and his angels, but what would have become of me had not God stretched out his all-powerful and merciful arm to save me from perdition.

I pursued this course of life till I reached the age of thirty-four, when Divine Providence conducted my wearied limbs to the peaceful habitation of the Holy Brotherhood of the monastery of Mount Saint Bernard, where I received that consolation of which I stood so much in need. Humanity in the greatest degree was here shown to me, and I was comfortably assured that repentance was not yet too late for a sinner like myself. Since that time, I have had the unspeakable hap-

pineness of being received within the pale of the holy Catholic Church, and through the intercession of the good Father Benedict, I am reconciled to my family and friends. When they knew that my repentance was sincere, they received me like the prodigal son and joyfully welcomed my return to the way of truth. Not so with a young man who is now residing at the monastery (whose friends are Protestants, and who has a brother residing at London, holding a high situation in one of the public departments) he, too, a convert to the faith, and a sincere penitent, is forsaken by all except by his God, and the superior and religious of Mount Saint Bernard who seek not for man's applause, but whose only prayers and wishes are for sinners to return and pursue the road that leads to everlasting bliss. This shows plainly the difference of feeling between Protestants and Catholics. Since my conversion, I have felt that *true* happiness in religion which only those can feel who belong to the one and Primitive Church of Christ, which is the Roman Catholic Church.

Yours very truly

Tablet, January 10.

C. T., A. CONVERT.

THE CATHOLIC CHURCH.

Robert Walker, Esq., M.A., of Lincoln College, Oxford, has conformed to the Roman Catholic faith.—*Church and State Gazette*.

Miss Bridges, eldest daughter of Matthew Bridges, Esq., of Aldershot Manor, Surrey, was received into the Catholic Church on Ash-Wednesday, at Prior Park.—*Tablet*.

THE VERY REV. DR. SPRATT.—His Holiness, Pope Gregory XVI., by a rescript, dated the 23d of January, 1846, and obtained by the Secretary of the Sacred Congregation of Bishops and Regulars, has been graciously pleased to confer on the Very Rev. Dr. Spratt, S. T. M., of Dublin, the rank, title, and privileges of Ex-Provincial of the Carmelite Order.

We have to renounce the death of Cardinal Paul Mangelli, which took place at Rome on the 4th instant. He was born on the 30th of October 1762; he studied at Bologna, married, and had two sons, Counts Mangelli, who are still living. On the death of his wife he entered holy orders. In the consistory of the 27th January, 1843, the holy father received the purple. There is some talk of a change in the nuncios of Paris, Naples and Switzerland.

PROGRESS OF THE CATHOLIC RELIGION IN ENGLAND.

We understand that Mr. Christie, late Fellow of Oriel College, has determined to give up the study of the medical profession, in which he, some time since entered at Bartholomew's Hospital, and to take orders in the Roman Catholic Church. Old Oscott College, of which Mr. Newman is to be Superior, is to bear the name of St. Mary's in the Vale. We are also informed that Mr. Oakeley has obtained from the See of Rome the dispensations necessary in his case to his admission into orders, which he will, therefore, shortly enter. It is rumoured, though we have not heard it on authority to which we can give implicit credence, that the scene of his labours is destined to be not very far from his former field of duty at Margaret-st Chapel.—*Oxford Herald*.

THE
BENGAL
CATHOLIC HERALD.

“One body and one spirit—one Lord, one Faith, one Baptism.”

No. 23.]

CALCUTTA: SATURDAY, JUNE 6, 1866.

[Vol. X.

THE FIRST RULE OF FAITH VIOLATED BY THE REFORMERS IN REJECT-
ING MANY PARTS OF SCRIPTURE FROM THE SACRED CANON.

Translated from St. Francis of Sales.—(Continued from our last.)

As to your third reason for rejecting the aforesaid books of Scripture, you say, they are not unanimously received by the Church herself. Of what Church then do you speak?

Certainly, they are received by the Catholic Church (the only true Church) as St. Augustine, just cited, bears witness and proves by the authority of the Council of Carthage. The same fact is attested by the Council of Trullo, the sixth General Council, as well as the Council of Florence, not to mention a hundred ancient writers of unexceptionable authority, and among the rest, St. Jerome in particular (Hieron, in Prefat.) asserts that the book of *Judith* was received by the first General Council of Nice.

Probably, you mean to say, merely, that certain Catholics of antiquity doubted of their authority. This has been already acknowledged in the division which I have made of the books both of the Old and New Testament. But what then? Could the doubt of these individuals prevent their pastors and superiors from coming to a resolution excluding all doubt? If a person, then, once entertain a doubt on a given subject, must he always remain doubtful, wavering and unresolved? Were not doubts entertained, for a time, of the authority of the Apocalypse also, and of the book of Esther? This you dare not deny, and if you should, I have at hand the most unexceptionable proof of it. *St. Athanasius* and *St. Gregory Nazianzen* are witnesses of the doubts regarding the book of Esther, and the Council of Laodicea, regarding the Apocalypse: these books, nevertheless, you admit as canonical; then receive with them, all the others also, since the condition of all is the same, or reject all, without distinction, for the same reason.

But, in the name of God, what has put it into your heads to appeal in this matter to the Church whose authority you hold to be a

hundred times less certain, than that of these books, since you describe her as an unsteady phantom, for centuries invisible, and therefore *Apocryphal*, for *Apocryphal* means nothing else than *hidden* or *concealed*.

It is quite clear, therefore, that you bring forward the Church, merely to insult and despise her, making her appear inconstant and inconsistent in receiving and disavowing the same books. But let no one be imposed on by this stratagem: there is a great difference between rejecting a book, as inadmissible, and doubting whether it ought to be received: the former implies a judgment and complete decision, the latter is merely a suspension of judgment and want of decision. A doubt is not incompatible with a subsequent resolution, but on the contrary, is generally a preamble to it, while rejection pre-supposes antecedent resolution. To be doubtful, for a time, is not to pass from resolution into doubt, but to pass from doubt into resolution. To waver and hesitate, after a complete and deliberate decision, is indeed a proof of instability; but to be resolved and confirmed, after doubts and hesitation, is rather a mark of prudence and fortitude, than of instability or inconsistency.

The Church, then, having left the authority of these books in doubt, for a time, and afterwards, by an authentic resolution, placed them in the Canon, as undoubted portions of divine revelation, you wish her to exchange this resolution for the former doubt. Surely, this is mocking the wisdom of the Church; for it is the peculiar property of heresy, not of the Church of God, which is the pillar and ground of truth, to advance thus from bad to worse.

As to your fourth reason, the objection you propose from St. Jerome, is not to the purpose, because when he wrote, the Church had not decided, as she afterwards did, the Canonisation of these books, except that of *Judith*.

As to your fifth reason, the Canon, *Sancta Romana*, which is the work of Pope *Gelasius*, which you cite in your favour, is altogether against you, as is evident, for while he censures *Apocryphal* books, at the end of the Canon, he rejects none of the books which we receive, but on the contrary, bears witness that *Tobias* and the *Maccabees* were received publicly in the Christian Church.

As to your sixth reason, the poor *gloss* does not deserve that you should gloss it in this manner, since it says very clearly, that these books are read, but not, *perhaps*, generally. This "*perhaps*" which you cut out, or forgot to put in, saved the gloss from falsehood. And after all, if the gloss which treats the book of *Judges* no better than those which you reject, should be more to your purpose than it really is, its decision is not so authentic as to pass for definitive; for say what it may, it is still but a *gloss*.

As to your seventh reason, the pretended falsifications which you allege, are not at all sufficient to destroy the authority of these books, because they were justified and purged of all corruption, before being received by the Church. Certainly, it is but too true, that *all* the books of Holy Scripture were corrupted by the ancient enemies of the Church, in their translations, but by the Providence of God, they have ever continued pure in the custody of the Church, as in a Sacred Archive, and her enemies never have been able to corrupt so many copies, that she could not preserve and hand down the pure Scriptures.

As to your eighth reason, it is sufficient for me to deny, without argumentation or proof, what you *gratuitously* assert concerning the two books of *Maccabees* in particular.

For your ninth reason, you allege that St. Jerome did not find the 2nd book of *Maccabees* in Hebrew; and granting this, what do you infer from it? The second book is a kind of Epistle which the children of Israel sent to their captive brethren living among the Gentiles; and because it was written in the language the best known and the most common at that time, does it follow that we should not therefore receive it? The Greek language was much more in use among the Egyptians than the Hebrew, as is evident from the fact, that Ptolemy employed the 72 interpreters to translate the Hebrew Scriptures into Greek. Here then is a good reason why the second book of *Maccabees* which is as an epistle sent into Egypt, for the consolation of the Jews living there, should be written in Greek rather than in Hebrew.

As to your tenth reason, it is for the writers of the Preface to prove the pretended falsehoods at which they accuse these books, and

this they will never do. We are told, to be sure, that they teach the intercession of Saints, prayers for the faithful departed, honor of relics, Free Will, and other such points of doctrine which are clearly taught in the books of *Maccabees*, *Ecclesiasticus*, and the other books which you reject as apocryphal. Take care, gentlemen, lest your judgement deceive you. Why should you stigmatise, as falsehoods, what all antiquity held as articles of Faith? Why should you not rather censure your own fantasies which will not allow you to embrace the doctrine of all the primitive Saints, but induce you to reject the belief of so many ages past, merely because it does not accord with your humours. Thus because you do not choose to believe what these books teach, you reject and condemn them, whereas you should condemn your own temerity, in not believing what they teach.

Behold, then, all your reasons reduced to nothing, and you have no others to produce. To conclude; is it not manifest, that if it be lawful, thus, to reject or call in doubt, indifferently, the authority of such portions of Scripture, as had been at any time doubtful, though afterwards pronounced canonical by the Church, it will be necessary to reject or doubt the authority of a great part, both of the Old and New Testament. The reformers, therefore, have given no small advantage to the enemies of Christianity, in having truncated, so unworthily, the sacred body of the Holy Scriptures.

BAPTISM OF SEVEN HINDOOS, AT ST. JOHN'S CHAPEL, *Circular-Road.*

On the Saturday which followed the *Pascal Festival*, we had the pleasure of announcing the admission into the Catholic Church, of seven Native Converts from different Protestant sects, who were received by the Rev. Mr. Rabaseall, the Pastor of that Chapel.

We have this day, the additional happiness to announce that on last Sunday, being the Feast of Pentecost, seven other Converts were added to the one Fold of the one Shepherd, by the same zealous pastor. Among these, five were daughters of the same parents, who yet continue Hindoos; but having been drawn by an extraordinary grace of God, and being led on by their eldest sister, who had some years since embraced the Catholic Faith, all the six Sisters, have now the happiness to belong to the Church of Christ, and will no doubt offer up their constant prayers for the conversion of their Heathen Parents. Three of these children have for some time past been receiving instructions in

the English language at the Convent Free School Intally, and have regularly attended Mass in the Chapel attached to that Institution.

A boy, a servant of the family just mentioned, was also baptized at the same time. Besides these, an infant, a year and half old, who had been made over to a Catholic family by her Heathen Mother, in her dying moments, and the arrangement afterwards confirmed by the Father, who continues a Heathen, was also baptized on the same occasion.

Such of these children as were sufficiently old to be instructed in the Holy Mysteries of Faith, were prepared by a Catholic Family, whose useful zeal in the cause of religion, it gives as pleasure to record. They were strictly examined a few days previously to their baptism by the Rev. Mr. Rabascall, and were found well qualified for admission to the sacrament of Baptism.

On the same occasion, two of the converts, who had been admitted on Easter Sunday, and the eldest sister of the recent converts, devoutly received, together with several other communicants, the Holy Sacrament of the Eucharist.

We also learn that others mostly Heathens, are preparing to receive Baptism. Thus the Glory of God and of his Church, is being propagated in this interesting portion of the vineyard of the Lord.

THE NEW NATIVE CONVERTS TO THE CATHOLIC FAITH.

In our last we gave insertion to a letter from *Baboo Beni Madhob Kar*, one of our recent Native Converts, in which he meets his antagonist on the ground of the infallibility of the Church; and considering the nature of the subject, we expressed our "curiosity to see, how the Protestant writer who rejects the Doctrine of the infallibility of the Church, would clear himself from the dilemma into which he must inevitably fall in approaching this subject." In this day's issue we give insertion to the reply of the Champion of Protestantism, as well as to the rejoinder of our Convert. Both these letters are short; but they go far to place in a fair and impartial light the strength of the positions respectively occupied by either of these controversialists.

Let the impartial reader observe how soon the champion of Protestantism shrinks from the controversy on the infallibility of the Church, and how boldly does that of Catholicism hem him in on every side, proclaiming the triumph of truth over error. The former is completely checkmated, and, according to

his own peculiar phraseology, which we have left just as we found it, in all its pristine splendour, talks of being "*killed*," should he "penetrate the enemy's country." Let, we say, the numerous intelligent Natives who are now enquiring into the claims of the different sects who pretend to be the followers of Christ, judge between these two champions of their own country and nation, and with unbiassed minds and docile hearts consider on which side truth and consistency are to be found.

With these letters before us, we cannot avoid calling the attention of the Native enquirer after truth to the following remarkable parable of our Blessed Saviour, which we find recorded in the seventh Chapter of the Gospel of Saint Matthew, (verse 24 to 27.)

"Therefore whosoever heareth these sayings of mine, and doeth them I will liken him unto a wise man, who built his house upon a rock. And the rain descended and the floods came and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it."

Like the wise man spoken of in this parable, Christ would build his Church on a Rock. He therefore, to try their Faith, asks his Disciples, "whom do men say that I, the Son of Man, am? And they said, some say that thou art John the Baptist, some Elias and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said thou art the Christ the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father who is in heaven. And I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of Hell shall not prevail against it; and I will give unto thee the keys of the Kingdom of heaven, whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (St. Matthew, xvi. 14-19.) Thus the wise builder of the stupendous fabric of the Church, does not only build it on a Rock, but, by the change of the name of his chief Disciple, (who speaks for the rest and makes a glorious confession of Faith) from Simon Barjona to Peter, which signifies a Rock, clearly points out the Rock on which his Church is to stand for ever, and to which he commits the supernatural power of

binding and loosing, on earth as well as in Heaven. On this Rock then stands the Holy Catholic Church, on this firm foundation is built the invulnerable citadel of our Faith! Its opponents, like the one whose letter we insert below, may well say, if they approach it they will be "*killed*,"—they may well turn their dazzled eyes and astounded senses from the penetrating and "*killing*" rays which emanate from the unspotted brilliancy of the ever infallible, Catholic, and Apostolic Church.

TO BABOO BENI MADHOB KAR.

I have read and re-read your letter of the 14th instant which reached me to-day, and found it full of Jesuitism or evasions &c.; instead of clearing up the charges brought against *now* your religion, you ask me do this and that, which are foreign to the points questioned. Surely there will be no end if I were yield to what your whimsey dictates: in order to put an end to this *nonending* course, I stop here to know whether you admit the charges against the truth of your system, its purity, infallibility and its Christianity, or if you do not, how can you clear them up? And then I will tell you who is the captain of our salvation and the same of the vessel that can waft us into the safe shore. Or if you confess thyself to be an alien to Bible, then I can prove to you its Divine Origin, and shew the reason that hath satisfied me of its sufficiency for our guide, &c.

Notwithstanding the easy task you have imposed on me I refuse it, for the above mentioned reason.

Will an intelligent being penetrate into the bosom of his enemy's country leaving behind him her forts unconquered? and if he does, is it not sure that he will be killed?

How unbecoming it is for rationals, that one admits the truth of premises and not the reasonable conclusion thereof, or that he hesitates to admit it.

Once more I say, I will answer your this note of the 14th instant no sooner you do me in either of the cases said above.

Forget not the human duty how to treat the superiors equals and inferiors.

I am your's,
Sincerely,
** ** *

20th April, 1846.

TO BABOO **, **, **.

MY DEAR **, —Before replying to your long letter of the 11th instant, it becomes necessary to answer the query put in your note of the 20th. In this note, after charging me with "*Jesuitism*," (a phrase the meaning

of which remains to be ascertained), you ask me, whether I "admit the charges against the truth of my system, its purity, infallibility and its Christianity; or if I do not, how can I clear them up." I certainly make no such admissions, and how I clear them up, you have already seen by my letter of the 20th ultimo, and will further see by my rejoinder to your letter of the 11th instant.

There is no necessity of your proving to me the Divine Origin of the Bible. Of that I am quite convinced on the most unquestionable authority of the infallible Church of Christ, but whether you, admitting your own fallibility, understand and interpret that sacred oracle correctly, is a question on which you are bound to satisfy me.

The task of answering my last letter, on the infallibility of the Church of Christ you say is easy, and yet you tell me that you will "refuse" to undertake it. I really did not expect that you would like the Sikh Army invade the Christian land of Catholicism, and after two or three vain efforts to maintain your aggressive position, sound a retreat.

You proceed;—"Will an intelligent being penetrate into the bosom of his enemy's country, leaving behind him her forts unconquered, and if he does, is it not sure that he will be killed?" The Catholic Church, all the world knows, is built on a *Rock*, and that the gates of *Hell* cannot prevail against it. It is therefore quite sure, as you yourself state, and which I have great pleasure in admitting, that if, with hostile intention, you penetrate her realms, and approach her great and invulnerable Fortress of Infallibility, you will certainly be *killed*. It is therefore natural that you should talk of refusing to fight, and prepare for a retreat.

Whatever be your present attitude, whether of advance or of retreat, all I can say is, that I am fully prepared to meet you and any of your allies in skirmishes on the minor points of controversy, or in a general engagement on the fundamental question of infallibility. Attack me in any position you please, I shall "always be ready to give a reason of the hope that is in me."

I am, your's sincerely,
BENI MADHOB KAR.

27th April, 1846.

POPE PIUS, VII.

We present to our readers in this week's issue the Congratulatory Address of the Catholic Prelates of Ireland, on the occasion of the liberation of the illustrious pontiff, Pope Pius, VII., from the captivity in which tyranny had placed him; and the answer of His Holiness.

ness; which we trust will in no small degree prove interesting.

Addresses of congratulation were likewise forwarded to Rome by the patriarchs, primates, and prelates of the Catholic world: whilst the pastors and people joined them, and the princes of Europe, in one universal jubilee of joy and exultation.

The following are the address of the Catholic prelates of Ireland on this interesting occasion, (written by the late learned Counsellor Clineh,) and the answer of his Holiness to it.

**"TO HIS HOLINESS, POPE PIUS
THE SEVENTH.**

"The Catholic Prelates of Ireland, wishing prosperity.

"THE hope of Christians at last has revived, and the Catholic Church has regained its state and integrity in your well-being, good and glorious Man of God, Pius the Seventh, our Sovereign Pontiff, who, by resignation, not less than by chieftaincy, have brought home Christ to our view; and in your most providential deliverance from those afflictions, which, through one and the same outrage, abased and held captive the supremacy of your holy function, and the majesty of your personal virtues. To all the several nations, which, weary of their enslavement, had burst forth into exertion for the overthrow of despotism, this event has proved grateful; to all the good a matter of delight; as for the Catholics, it had been the grand object of universal wish, demand, and prayer. But to us, Holy Father, who in that desolation of the Christian Commonweal were the foremost to express such sorrow, that the very lamentation of your beloved people of Rome was fully re-echoed by our sighs, on your account; who dared to intimate, that such enormous barbarity must be short-lived; who solemnly protested against any usurpation on your inviolable right, during such captivity; this event has introduced more than a turn of the common joy. It has realized even the peculiar merit of a victory, humble indeed, yet allied with, and attendant upon that admirable triumph, in which you reign. In the extremity of all misfortune we have proved our adherence to you, as unconquered: we therefore shall be privileged to avow, with somewhat of ostentation, our attachment, and our jubilee, in this conjuncture of all happiness. Thy right hand, O Lord, hath wrought for itself renown in mightiness. Thy right hand, O Lord, hath beaten in pieces thine enemy: and in thy multiplied grandeur, thou hast laid them low, who warred against thee. Thou breastedst thy storm, and a sea covered them."

"Next after our homage to your Holiness, the illustrious Senate of your Cardinals will demand our best and most honouring acclamation. But, in truth, neither would any eulogium that we could utter, nor any possible expression of praise be enough to set forth the heroic perseverance of that body. Torn away from your paternal embrace immured in separate prisons, confined to distant places of banishment, far from crouching under the trial, they have gained throughout the world an eminent consideration for magnanimity, allegiance, principle duty and incorruptible character. In a word, they have purchased an exceeding renown, and they have saved and rescued this renown from the ruin and conflagration which overwhelmed their exterior dignities. Such renown must endure, and be worshipped in times to come.

"Through the intervention of your Holiness, we now beg to congratulate our venerable colleagues, the bishops of Italy. They also have encountered misery, and privations, and terror. They have felt lawless authority and expatriation. Their claim is that of confessors for the faith: their imputed crime, a splendid one assuredly, had been allegiance to your Holiness. But, ere this, they will have experienced a consoling change. Nor can we omit to mention your invincible and reverend clergy of Rome, and of the States, persecuted, as they have been, by the frantic excess of tyranny, with deportation into Corsica, or banishment to the Valtellina. These latter on their return will, undoubtedly, share a distinguished partiality of your Holiness, now restored. As to fair fame they will fully possess it, for they have deserved nobly. The result of manifold persecution has been to place in evidence this truth, that the mighty power of Christ in the Catholic Church cannot be worn out by the force of time: that in you, and in those united with you, the same energetic spirit still survives, which of old gave defiance to death, and trampled it down, in the blessed martyrs: that, wheresoever dwells the spirit of Christ, there also his freedom abides, which knows his immortality to be its own

"Let Rome, the asylum of canonized saints, and the last strong hold of religion, lift henceforth the head, which a sanguinary and ignoble domination had weighed down. She may now, with safety recollect, that within her precinct the federal altar of Christianity is established for everlasting; that apostles sit there enthroned to deliver judgment to the nations, until the world shall end. Let the ashes of her martyrs exult, and her apostolic shrines give token of rejoicing. And, you the partners in founding an imperishable govern-

ment under Christ's sway, O Peter and Paul? shall not even your relics be agitated by this joy, for the re-establishment of Pius Seventh in the place of his home, and your repose?

"And, glorious Britain, although divorced from our faith, well may she feel proudly under her burden of trophies, and in the enjoyment of her high ambition. Her principle had been to repulse the strides of despotism, to vanquish usurpation, to give back peace to the world at large. This principle never declined nor tottered during the protracted struggle. It is but justice to assert, that Britain, as the prominent leader, and the presiding spirit, was that one which raised the standard of unanimity and enfranchisement to an utterly despairing world: that she prodigally expended her immense resources, and the blood of her population in sending forth, and in every direction, renowned generals, and invincible armies, of which brave Irish Catholic legions formed a part: whose achievements in Egypt, Italy, Portugal, Spain, and in the heart of France, will stand forward in history. The measure of Catholic gratitude due to such an empire is no other than that, which may be claimed upon mankind by the deliverers of the human race. We remain persuaded that you, holy Father, not only are the most fit to repay this debt of gratitude, on the behalf of all, but may do so with the most splendid effect.

"In conclusion, embracing heartily and affectionately the knees of your Holiness, and demanding for ourselves and our churches your apostolical benediction, we pray, that our Lord God, Jesus Christ, as he has miraculously rescued you, a successor of Peter, from the arrest of Herod, may prosper you in length of days, and establish your throne in peace.

"Roman Catholic College, Maynooth, 27th of June, 1814."

(SIGNATURES.)

"PIUS THE SEVENTH, POPE.

"VENERABLE Brothers, Greeting and apostolical benediction. The pleasure which we received from your letter to us, in date of the 28th of May, have been such, Venerable Brothers, as we cannot sufficiently express: so fully did that letter abound in the choicest sentiments of love and duty to us and the Apostolical See. We, therefore, desire you to be persuaded, that the respectful part which you lately performed, on the happy termination of our great sufferings, has proved to us most acceptable in every sense. Moreover our Venerable Brothers, the Cardinals of holy Roman Church, and the Bishops of Italy, as well as the entire body of the clergy of this

capital, are indebted in deep and lasting acknowledgments to you, for those high expressions of praise, in which you mention the fortitude, constancy and allegiance of them all. Although it is to the interposition of the Divine Power we should wholly ascribe the silencing of the storm, which, cruelly and fearfully was beating against us and the Catholic Church; yet, amongst the natural causes of that unexpected and wonderful revolution, Britain, beyond a doubt obtains the commanding place; as with her treasures, by her armies and fleets, and by that confederation of warfare, which she effected amongst the allied Sovereigns, she scattered the impious designs and wore down the resources of a tyrant, who was desolating Europe from end to end. May the good and great God bestow upon that people, so illustriously the benefactor of the world, a reward in those blessings, by which they may attain to happiness, at once genuine, solid and perfect. We doubt not, that the Catholics entrusted to your charge correspond well to their duties towards the Government to which they are subject; and, generally speaking, it were superfluous to urge, where great alacrity is shown. However you will persevere still, Venerable Brothers, unremittingly in exhorting them to avoid at all times, every improper act, for which they might be justly blamed by that government. Since, with equal zeal and spiritual success, you support every part of the pastoral office, we remain assured, that you will also scrupulously acquit yourselves of this duty. In the mean time, and as the pledge of our paternal and singular affection to you, we impart most lovingly to you and to your flocks the Apostolical Benediction. Given in Rome, at St. Mary Major, under the signet of the Fisherman, the twenty-seventh day of July, one thousand eight hundred and fourteen, of our Pontificate, the fifteenth year.

"DOMINICUS TESTA.

"To our Venerable Brothers, the Archbishops and Bishops of Ireland."

CHRISTIAN CHARITY.

WORLDLY benevolence is never an habitual sentiment. Still less a governing inclination; it costs but momentary sacrifices, it imposes no extraordinary deprivation: it produces some acts of ostentation, but not such as are surprising and sublime; it is excited only by present and affecting objects, either by pride or a desire of being distinguished. Christian charity, equally courageous, active, and tender, employs, itself incessantly with the tender care of comforting suffering humanity; it is this which discovers obscure corners, inhabited by desolate mothers, or or-

phans without support; it is charity which, elevating itself above the most natural apprehensions, fears neither contagion or fatigue; it is charity which conducts us to those respectable asylums, where at each step we meet with the afflicting spectacle of grief and death, and which makes us penetrate the deep abyss of horrid dungeons! There it consoles oppressed innocence, and the guilty even may reasonably hope for its succour; they suffer, which is a sufficient title to its consideration. By sacrificing every thing, pleasures, the agreeableness of life, fortune, liberty, and health, by devoting itself, without reserve, to the wants of the unhappy, it neither aspires to glory, nor the esteem of men; it does better than despise encomiums, it does not believe them due to its actions; it thinks only of fulfilling its due.

Beneficence is highly vaunted, and scarcely is Christian charity spoken of, because it remains in secret, requires no acknowledgement, and never complains of the ungrateful. A Christian looks upon riches as nothing more than a deposit which Providence has confided to him to comfort the unhappy. The philosopher says to the unfortunate, I give, I sacrifice to you; the Christian, I restore to you, I fulfil the obligations imposed on me. The first thinks he creates to himself a sacred debt, the last believes he acquits the one he owes. A faithful minister of the Divinity, he desires no acknowledgment but on his account; an ever happy benefactor, he enjoys the sweet pleasure of aiding his fellow-creatures, without its being possible he should ever experience the vain agitation caused by the ingratitude of those he obliges. Christian humility conceals the greatest part of heroic actions inspired by religion; but those which it has not been able to hide, sufficiently prove that reason and philosophy, without the succour of faith, will never rise to this point of perfection. No; humanity alone will never engage the man of feeling to give his whole property as a ransom for captives, and, to conclude, by sacrificing the most precious of all possessions, liberty, to restore an only son to his mother.* Religion only could inspire St. Francis of Sales, the Fenelon of the age in which he lived, with so extraordinary a disinterestedness, so ardent a charity, and with that indefatigable courage which supported him so long a time across the precipices and mountains of Savoy.† Philosophy never preserved princes and sovereigns from cruelty and ambition; and it is always

for the happiness of the people, and the good of humanity that religion sanctifies them. What examples of virtue will men dare to prefer to those with which the detail of the actions of the popes, St. Leo, St. Gregory, and of the reigns of St. Louis, St. Ferdinand, &c. &c. present us?‡ Who can read, without admiration, the life of Elizabeth of Hungary,† and that of the two virtuous princesses of Jenne de Bourgoynes Queen of France and the Duchess of Normandy and her daughter-in-law, who during a horrid contagion, without remission succouring the wretched, were at last, struck with that scourge, from which they strove to deliver them, and died of it? Have heroes who died on the field of battle, more courage or are they more generous, than these two victims to humanity. Numerous examples of this kind are found in history: since the establishment of Christianity every age has furnished some of them; and even our own offers those of the most brilliant kind. This age has seen a man (the marquis of Lagrange) possessed of an immense fortune, transform his house into a hospital, and consecrate his whole life to the service of the poor. Other predestinated souls have given us still more striking examples, notwithstanding the difficulties which surround supreme power. But why do I seek for models of Christianity at such a distance? you have them incessantly before your eyes, as affecting to you as they are sublime; with what respect and attachment ought they to inspire you for the religion which produces them! Do not we ourselves see every day, in situations as respectable as they are obscure, every thing which ought to dispose us to revive and cherish so holy a religion? In vain should we seek in pagan antiquity those numerous societies of men and women, of every age, in all our cities, which consecrate their studies, liberties, and lives, to the most painful cares. Could philosophers find examples, in the Greek or Roman histories, of these associations in favour of suffering humanity, how prodigal would they be of their eulogiums on this supernatural beneficence! How they would be surprised that a weak and delicate sex should be capable of surmounting disgusts

* Ferdinand, king of Spain, cousin german to Louis IX was, like him, a great king, a hero, and a saint.

† Daughter of Andrew, king of Hungary, a widow at twenty years of age, who consecrated her whole fortune, and the rest of her life, to the necessities of the poor, the service of the sick, and the education of orphans.

‡ M. Gailhard, *Histoire de la royauté de la France et de l'Angleterre*. Jenne de Bourgoynes was the first wife of Philippe of Valois. The king's respect for this pious princess was so great, as to associate her in some degree to royal power; he consulted her on every affair. Many letters and charters of this reign contain the following clause, *De Paris et Valence de la reine, sa chère épouse. Histoire de la royauté de la France* &c.

* Paulin, bishop of Noa. This heroic action is related in *Les Annales de la Vertue*.

† This great man, equally celebrated for his writings and virtues, was bishop of Geneva, contemporary of Henry IV.

and difficulties which seem invincible! of bearing the sight of nauseous objects, at which even the senses revolt; of triumphing over the compassion which conducts and animates them; or, to express myself more clearly, not to feel this sentiment but with a male energy without any mixture of fear or weakness; and finally, to know pity only by what it inspires of useful and sublime!—yet these very philosophers see, without admiration, the Sisters of Charity* continually exercise among us these sacred functions; they see them seek, receive, succour, watch, and take care of the unfortunate; dress the wounds of the poor: console and nurse them with an ingenious address and heroic courage, a mildness, a patience, which nothing discourages. Wandering, active, indefatigable, they have no fixed habitations; they go where humanity calls them; they are where illness and pain implore their succour; sometimes in prisons and hospitals, at others under thatched roofs; being voluntarily devoted to poverty, they despise wealth; but they give to the suffering rich the most pure and disinterested cares; they refuse all the offers of the gratitude they inspire; to offer them the most trifling recompence, would, in their opinion, be an outrage. Such is Christian Charity! such are the works to which it is, without remission, consecrated in the abode even of luxury and corruption!

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* A religious female order of the Catholic Church.

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The Directors of the Bengal Catholic Orphanage beg to return their grateful thanks to Mr. Nichol for his very useful donation of Long Cloth.

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Selections.

CONVERSION AND DEATH OF A PROTESTANT GENTLEMAN.—On Tuesday s'ennight, Mr. Mervyn, Wilson, merchant, of Enniskillen, departed this life. Previous to his death Mr. Wilson solemnly renounced Protestantism and was received by the Rev. Mr. Maginness, C. C., into the bosom of the Catholic Church. During his illness Mr. Wilson was sedulously attended by the Catholic clergy of this town. There is one fact connected with this gentleman's conversion which is illustrative of the bigotry of "Enniskilleners," Mr. Wilson, Previous to his death, made a written declaration of his conversion, and in that document he requested to be interred beside the remains of his departed wife, in the burial ground of Rossovy, a Catholic cemetery; but the relatives of the deceased, regardless of his dying request, had the body interred in the Protestant grave-yard. Mr. Wilson also made a provision in his will to the effect that his children should be educated as Catholics; but from the bigotted spirit displayed by his relatives with regard to his own mortal remains, it is to be feared that they will not, in this particular, pay much attention to his wishes.—*Cork Examiner*.

CHESTER.—The Catholic inhabitants of this city have now enjoyed the blessing of a Spiritual Retreat, which lasted fifteen days, commencing on Ash Wednesday, and terminating on the 11th inst. The mission was conducted alone by the Rev. Father Gaudentius, who, unassisted, went through the most incredible labours, with a strength, zeal, and piety which astonished all who witnessed it. His labours were crowned with the most glorious success; many who had abandoned their God for years have been gain admitted among his faithful children, and who, without this timely aid would have infallibly perished.—*Tablet*.

FLOWERS.--By T. Hood.

I will not have the mad Clytie,
Whose head is turned by the sun;
The tulip is a courtly queen,
Whom, therefore, I will shun;
The cowslip is a country wench,
The violet is a nun;—
But I will woo the dainty rose,
The queen of every one.

The pea is but a wanton witch,
In too much haste to wed,
And clasps her rings on every hand,
The wolfsbane I should dread—
Nor will I dreary rosemarye
That always mourns the dead;—
But I will woo the dainty rose,
With her cheeks of tender red.

The lily is all in white like a saint,
And so is no mate for me—
And the daisy's cheek is tipp'd with a blush
She is of such low degree;
Jessamine is sweet, and has many loves,
And the broom's betrothed to the bee,—
But I will plight with the dainty rose,
For fairest of all is she.

BY THE SAME

Farewell life! my senses swim,
And the world is growing dim
Thro' mingling shadows cloud the light,
Like the adieu of the night—
Colder, colder, colder still,
And still—apour chill;
Strong the earthy odour throws—
I smell the mould above the rose!

PUSEYITES, ANGLICANS, ETC.

THE HEADS OF THE CHURCH.—Elsewhere will be found ample details of our dearly-bought victory over the Sikhs—details which it is impossible to read without the most powerful feelings of sympathy and gratitude. For though previous intelligence had prepared the nation for a battle, but few persons could have anticipated such a disastrous and yet such a victorious result to our troops. Victory is almost swallowed up in death, and the country mourns over the loss of hundreds of its bravest sons; while the feelings of many are in an especial manner excited by the circumstance that near relatives and valued acquaintances are among the victims. What groups of widows, and orphans, and children men and women are discovered, after the dust and smoke of such a battle have passed away! At first they are stunned—stupified—incrédulous—hopeful—doubtful and then come, like a rushing mighty wind; overwhelming evidence—conviction—certainty; and they are cast down in sorrow and anguish. Who shall raise them up, and speak comfort to their souls? Relatives and friends—it is their

office; but, has the Church no balm for such wounds: can she not call her sons and daughters together for special prayer and praise on such occasions as these? Will she not take the widows and the fatherless by the hand and lead them into the Courts of God's house? Experience of the past says No: Hope of the present, as better times, says, Yes, and most earnestly do we hope that this professedly Christian country may, at this time, recognise and acknowledge, by some special public service, the Providence of God, guiding and directing, and giving victory to our twenty thousands over the fifty thousands of the heathen. Let us show that we have obtained a victory over heathenism at home as well as heathenism abroad. If they who have fought for us, could, amidst their attendants upon their dead, and dying, and wounded companions—amidst hunger and thirst, and fatigue and danger—find opportunity for solemn thanksgiving (and a most cheering sign it is that they did so) what may we not do—what ought we not to do, who are surrounded by every facility which can be devised or desired? Most sincerely do we trust that our spiritual fathers will promptly take the lead in this important matter. Surely they need not wait till the Temporal Head of the Church bids them stir, before they call forth the voice of the nation in thanksgiving to the God of our Armies, and in sympathetic prayers for the widows and fatherless. “But why,” asks yonder mourners, surrounded by her fatherless children, “why talk of waiting till *she*, herself the orphan daughter of a soldier—the wife of a soldier—the mother of future soldiers—her own mother a widow—why talk of waiting till *she* stirs in this matter? Has she not already in taking measures for showing thankfulness to the God of her Armies—sorrow for her brave dead—sympathy for the weeping living? Come with me, and we will seek her at her palace..... She is not in her usual apartment: she is reading and mourning over the despatches of her Generals which she has this day received. No. Then she has shut herself up in her chamber, and refuses to be comforted, or she is in her closet pouring out her soul to God in private prayer—in fasting—for it is the Vigil of S. Matthias—(or she is anticipating, by a few hours, the mournful season of Lent, so appropriate to her present feelings, and to the feelings of the whole nation under such circumstances.) No. She has called her household together and her private chapel, and one of her household priests is offering up the evening sacrifice; or, deeming this too private a testimony of her sympathy for her people, she has gone to yonder venerable abbey, and there, in the midst of her people, she is, in tremulous, but grateful accents, chanting forth that wonderfully appropriate evening Psalm, *Non nobis Domine.*—Not unto us, O Lord, not unto us, but unto Thy name give the praise: for Thy loving mercy, and for Thy truth's sake. Wherefore shall the heathen say: Where is now their God? The dead praise not Thee, O Lord; neither all they that go down in silence. But we will praise the Lord: from this time forth for evermore: Praise the Lord.” “No; she is not there: she has hid herself; but there may be no interruption to

her sorrow for the bereaved ones." * * Do the journals of the next morning reveal the secret? Do they tell us where—on the evening of that day which had brought sorrow and mourning, and unutterable woe to so many hearts—which had cast a deep gloom over the whole metropolis, and many parts of the country—which had brought tidings of death and victory at the hand of the Almighty Ruler of the nation, calling upon us to humble ourselves, but with grateful hearts: on such an evening as this, do they tell us where was the chief mourner—the chief sympathiser—the chief worshipper of the King of Kings? Yes; but before we make the announcement, we earnestly invoke the sorrow and the prayers, not the indignation of our readers. Or if there must be indignation, let it fall upon those who had been solemnly charged with the guidance of one still young, and surrounded by temptation—The retreat was the Theatre—The play, *Memoirs of the Devil*. The chief character (as described in the "Protestant" *Morning Herald*, without a protest,) "assumes the masquerading costume of his majesty of the lower regions; and betakes himself to a fancy ball at Paris!" We are thankful that the whole affair—play and players—is an importation from Paris. Most earnestly do we wish that the audience had been French also. It is no part of our duty to point out the door at which the fault of such a proceeding lies. That there is a fault—a most grievous fault, somewhere—not one of our readers will deny. Whether it be Bishop, Priest, or Deacon; layman, or laywoman, it is not our province to inquire. We are not desirous of knowing where the sin lies; our sole object in calling attention to it, is that it may be repented of, and that an atonement may be made to the offended Majesty of Heaven, and to the outraged feelings of those who are on all sides, mourning the loss of their relatives and friends. — *English Churchman*.

THE TAB

CHURCH PROPERTY—ITS APPROPRIATION—POOR LAWS IN IRELAND.

The following most important motion stands for discussion this day, by the Board of guardians of the Athy Union. Its importance cannot be overrated or its intrinsic merits too highly appreciated. Whatever may be the result of the agitation of such a question, we shall look for it anxiously, and if lost in one locality, we sincerely hope it may not be a dropped question. Of the rate payers and guardians of the Cork Union we would respectfully but earnestly entreat attention to the subject. In those times of necessity, and of yielding to those necessities, let no men imagine that the resolution contains anything visionary or utopian. It is couched in the following words:—

The public property transferred by acts of Parliament from the clergy of the Roman Ca-

* Surely the Lord Bishop of the Diocese has sufficient influence with the Lord Chamberlain to induce his lordship to abolish this abomination from the eyes of the sons and daughters of England.

tholic Church to the English Protestant Church, as by law established, in lands, tithes, now called rent charges, and hereditaments, would, if duly appropriated to the public service, produce as it is estimated upwards of two millions sterling per annum. The whole amount of which is now appropriated to the support and maintenance of the pastors and churches of a wealthy minority of the people of Ireland. The spirit of the age, the spread of education, the enlightenment of the public mind, have, declared against all monopolies, lay or clerical. Already this influence has effected unwilling conversions in our legislative assemblies. The monopoly of the landholder is not to continue, whilst the land will be still subject to the Church monopoly in Ireland. The followers of the church by law established in Ireland do not amount to one eighth of the population. This minority declare themselves to consist of the most wealthy, the best educated, and most enlightened people in Ireland; being, at the same time, the only religious community in Great Britain or Ireland inadequate or unwilling to support, by voluntary contributions, the pastors of their own church or maintain the temples necessary for the performance of their religious duties.

We therefore suggest that the lands, tithe, or rent-charge, and other public property, now appropriated to the pastors of the church by law established, shall be vested in commissioners, who will be bound to pay every individual his vested rights in such property. The surplus, after defraying the required expenses of paying pastors for the members of the Church of England in Ireland, for building and maintaining the necessary churches for their accommodation, shall be appropriated to defray the expenses of the poor law unions throughout this kingdom.

Here are plain truths enunciated. The man who would not admit them is as aberrative in his morals as he is erratic in his reasoning. Upon the certain amount of money which flows into the ecclesiastical exchequer of the Church of England in Ireland we cannot pronounce, because, for certain weighty considerations, the apostolic dignitaries of that Church have influence sufficient with that Parliament which legislates for Ireland, to keep behind the curtain such returns as would lead us to form a just estimate of its enormity. But if, from Church and Bishops' land, tithes and ministers' money—a revenue of two millions sterling be annually received and appropriated, not to purposes for the general benefit of the nation, but for the luxurious maintenance of a foisted race of English growth—if we add to this—an absentee rental of from five to six millions, which annually leave the country, to support an English proprietary, or an Irish proprietary, mean enough to hang upon the skirts of another land, and so degenerated in heart as to despise their own—is it wonderful that we are poor, impoverished and afflicted?

Remember this poverty has existed, with full harvests and filled granaries, and a flourishing export trade of the necessities of life!

Now take into consideration that four millions of human beings are threatened with actual famine—that desolation sits upon the rafters of every cabin—that rottenness riots in the potato

fields—that government are preparing their fever hospitals, and that the church-yards yawn for the macerated victims of the absentee landlords and the plethoric churchmen, who know neither them nor their necessities, and say in what manner shall we pronounce upon the equitable relationship existing between them and the rent and tithe-paying people, who are being equally labour-ed and mulcted—taxed and tithed—police ridden and parson ridden—soldiered and scourged?

- The poor law of Ireland, taking it in its present general operation, is founded upon principles as mean as they are monstrous, and as dishonest as they are dishonourable. It takes one body of paupers for the maintenance of another, and to levy three-pence half-penny from one cabin, to alleviate the hunger pangs of the inmates of another, it puts authority into military requisition, and police parade, and dragoons are drilled, and the plumed troops give notice of the big war incidental to the operation of the Irish Poor Law. To levy this three pence costs as many pounds—yet this is our military charity, our government Christianity, and our political economy!

The resolution to which we have called attention glances at a matter which should call up a blush of shame in the cheek of every high-minded and conscientious Protestant in the land. A small minority of professing Protestants, avowed to be, and avowing themselves also to be, the most enlightened, educated, and purely scriptural Christians in the country, yet possess themselves of the property of the poor, and continue a church monopoly of money which, began in the profane spoliation policy of a ruffian tyrant, is continued to be supported by brute force, and to be perpetuated in blood. They form, at the same time, in the words of the resolution "the only religious community in Great Britain or Ireland, inadequate or unwilling to support, by voluntary contribution, the pastors of their own Church, or maintain the temples necessary for the performance of their religious duties."

- In speaking on this subject we cannot avoid glancing for a moment at things past and present. The advocates for the payment of tithes to the Protestant clergy, build up a great principle upon the utility of supporting a resident class of proprietors such as they are supposed to form in Ireland. This argument can be met in two ways. In the first case, they are not generally resident; in the second, if we admit it, it is wholly against the clergy of the few or none, where the property has been alienated from the rightful owners, who formed at the same time the best landlords and the best and truest spiritual guides of the people. When there was a true ecclesiastical ownership of the land, it is admitted by the highest Protestant authorities that both farmers and the poor are equally benefitted. They let their lands at low rents, and for long terms of years. The sceptic and bigoted HUME makes the admission that "farmers regarded themselves as a species of proprietors, always taking care to renew their leases before they expired." From this sprang up a race of men, now almost totally unknown, a race of independent yeomen, with interests and liberties as distinctly recognised as those of the aristocracy. Then, besides this bold yeomanry, we had the

rights of the poor recognised—not recognised in charity sermons, and begging QUEEN's letters, and modern Dukes' curry, and grass mixtures, but in the *lien* which the great body of the people had, directly or indirectly, to a share of the resources of the monasteries.

"From the land all good things come," said COBBETT. "Somebody must own the land. Those who own it must have the distribution of its revenues. If these revenues be chiefly distributed amongst the people from whose labour they arise, and in such a way as to afford them a good maintenance on easy terms, the community must be happy. If the revenues be alienated in any part; if they be carried away to a great distance, and expended amongst those from whose labour no part of them arise; the main body of the community must be miserable; *Poor Houses, Jails and Barracks must arise.*" This is a true picture of Ireland, and he goes on to shew, that this state of things could not have had existence but for the legal misappropriation of church property. There is one passage so prophetic as regards the present state of Ireland that we cannot avoid giving it. He says, "The great cause of the miseries of Ireland at this moment is absenteeism. If Ireland had her seven or eight hundred monastic institutions, great and small, she could be, as she formerly was, prosperous and happy. There would be *no periodical famines and typhus fevers—no need of sun-set and sunrise laws—no Captain Rocks—no projects for preventing the people from increasing—no schemes for getting rid of a surplus population—none of that poverty and degradation that threaten to make a desert of the country, or to make it the means of destroying the greatness of England herself.*"

We cannot go further into the question this evening. Our argument is not, for we think it would be now vain—to bring back those revenues to their original form—but we distinctly stand by the principle of their appropriation for national purposes, always keeping in consideration the vested rights of the living."—*Cork Examiner.*

CATHOLIC TEMPERANCE SOCIETY

(From the *South Australian Register.*)

On Sunday evening last, at the Roman Catholic Chapel on West-terrace, the Bishop delivered a very impressive discourse on the vice of intemperance, preparatory to the formation of a South Australian Catholic Temperance Society. Dr. Murphy selected for his text part of the 12th, 13th, and 14th verses of the 13th chapter of Romans. After a few introductory remarks, Dr. Murphy observed that if he were successful in establishing the projected Society, it would, he hoped, become the means of undermining one of the strongest fortresses of vice; for it must be evident to all who had witnessed the dire effects, that drunkenness changed the whole face of society, converting fathers and mothers into raging lions, servants into robbers, and insidiously decoying to their destruction those of the female sex, who suffered themselves to be allured by it, from the safe paths of virtue: and even the church itself, had too often to deplore the havoc and alienation attributable to this vice,

amongst her unfortunate children. If any of his hearers were addicted to vices caused by drunkenness, though he might almost despair of reclaiming them, they would at any rate know the horror in which the Catholic Church holds this brutalizing vice in any of her professing members, depicting as the Church did in the most forcible language, the sinfulness and many evil consequences of intemperance. Drunkenness was the scourge of humanity; it rendered almost abortive the labours of ministers; it made servants squander their masters' money; and as to their secrets, they were equally unsafe; for liquor was the key to the drunkard's heart. In almost every instance, drunkenness made empty pockets and aching hearts; but the domestic evils entailed by it upon families were still greater. Not to speak of the obscene language and behaviour which were so often superinduced by it, even where habits of decency ordinarily prevailed; wives and children frequently dreaded the return home of the drunken husband and parent more than they would a visitation from a wild beast, which they might possibly shut out; for alas! at the drunken and brutal husband's return, cruel privations were frequently succeeded by savage infliction. The ruin of many females whose hearts were once as pure as angels', was owing to their having broken down the barrier of temperance. After leaving their parents' roof, and fleeing into some populous town where they were unknown, they had first drowned remorse in drink, and then betook themselves to dens of infamy, until the arm of God flung them into hospitals and Magdalen asylums, as so many monuments of Divine vengeance. Often had he (Dr. Murphy) heard at the death beds of such victims, the recital of their fall, and its bitter consequences; and whilst reading over their corpses the service of the church, he had occasionally lifted the coffin lid, and beholding their changed countenances, had pictured to himself the frantic shrieks which such a sight must have drawn from a tender mother, could she again behold the sad remains of a lost daughter. Addressing himself to those youthful females who had never addicted themselves to intoxicating liquors, the Bishop said, "You *may* fall, if you don't avoid bad company, dancing houses, and late hours; and then farewell to innocence, farewell to purity, and farewell to this altar. If a drunken man was a brute, a woman was a monster!" To the young men who heard him and whom Jesus looked on, and loved, they who were now a joy and would, he hoped, be a crown of rejoicing to their parents, and on many a one of whom God was waiting to bestow some virtuous Rebecca, he would say, avoid the beginnings of intemperance or you too will fall. For many years he (Dr. Murphy) had been chaplain to prisons and jails, and had attended robbers and murderers to the scaffold. He had asked the murderer, "Why did you murder the wife of your bosom, the mother of your children?" And the answer was, "I flung her from me when maddened by drink; and, regardless of her shrieks and importunities, I suffocated her, I stifled her cries for ever. In my sober moment I would not have done so for all the world." It was drunkenness that helped to bring down fire

and brimstone upon Sodom and Gomorrah; for an unchaste man or woman who is not a drunkard is a sort of prodigy in creation. Belshazzar, when drunk, called for the sacred vessels, and in the midst of his impious and libidinous carousings there came forth the handwriting upon the wall which irrevocably sealed his doom. King Herod, too, when heated with wine, made the rash promise, to a dancer that pleased him, which caused the death of holy John the Baptist. He (the Bishop) need not quote more instances of the like baneful effects of intemperance in times past. The Scriptures declared that they who do such things and have pleasure in them shall not enter the Kingdom of Heaven. But he would tell them something more immediately applicable to themselves. If the ministers of the Catholic Church were called to visit a person who had manifested no lucid interval subsequent to an apparently fatal debauch, they were forbidden by their Church to give him absolution: indeed, were they to do so, they could not be guilty of a greater sacrilege. And why? Such a person was in a state of mortal sin; and if he died in such a state, there was no hope of salvation. But there is no repentance in the absence of reason; and if the debauchee died in that state, he was lost for ever. A man who has become suddenly bereft of reason, is, in law, declared to be no longer accountable for his actions; and at whatever subsequent period, however remote he might be removed from this life, his accountability to his Almighty Judge would only have ceased at the hour of the awful visitation which had deprived him of reason. In conclusion, the Bishop urged it upon every one who heard him to set his face against the damning sin of drunkenness; but if any members of that Church chose to go to destruction by the high and broad road of intemperance, they would do so at their own peril; he at least was clear of their blood. Saint Paul exhorted them to avoid all intercourse with such characters, not even to eat or drink with them. Still they were not to forget the drunkard. He is the prodigal son, whose return might some day be welcomed by the killing of the fatted calf: a strayed sheep whom the Shepherd of Souls might ere long carry back to the fold. And, for their comfort, and encouragement, he would remind them that Saint James had said, that if any man were the means of reclaiming a sinner from the error of his ways (let them not be terrified at the extent of the promise), he would cover a multitude of sins. He trusted the proposed society would flourish, and be instrumental not only in the reclaiming of one sinner, but (by the Grace of God) of thousands. Finally, the Bishop besought his hearers to unite their energies with his, for the achievement of this great moral reformation, so much needed, and so fervently desired; and in doing which they would be conferring a lasting good upon the colony, and their adopted country. —*Chronicle.*

ANNALS OF THE PROPAGATION OF THE FAITH, FOR JANUARY.

The receipts of the English branch of the society in 1845 were 1,552*l.* 13*s.* 5*d.* The chief

subjects of the present number of the *Annals* are the interesting Missions of Oceania. Father Mathieu says:—

“At Wallis we have no legislation, no penal code, no tribunals; and yet all the population behave well, through the grace of God alone and the aid of the sacraments. Since I have been here, I have not heard them speak of any crime except some momentary fits of anger; but at the same time that we hear of a fault, we also hear of the reparation: the guilty party comes of himself to receive his punishment, which is only a reprimand. Is any more required for such well-disposed hearts?”

And Father Rouleaux adds:—

“We remark amongst the Futunians more simplicity than at Wallis, more energy than at Tonga. They are men who reason, who reflect: they do not easily yield; but, being once convinced, they take their resolutions with firmness and never turn back.”

At Tonga, Father Grandjean says:—

“I have found in this same tribe a little prodigy which you would scarcely believe. It is a child of five years old, and who is, nevertheless, so well instructed, that I have not been able to puzzle him by any question of his catechism, examining in every way. This little angel asked of us permission to teach the Christian doctrine to his relatives, who, with the exception of his parents, are all still in Paganism. He is the better catechist, as one can refuse nothing to his innocent simplicity: it is he who says the *Benedicite* and *grace* in his family. He has hardly seen mass celebrated five or six times, and already he imitates all its ceremonies; a banana leaf serves him for corporal, and a cockle shell for a chalice; when he shall be grown up, he repeats, he will say it in reality. May God grant that this vocation may be strengthened, and that Oceania many one day count him amongst his apostles.”

How different is the case in Siam. Father Grandjean, speaking of the two tribes, the Black-bellies and the White-bellies, says:—

“I would not undertake to decide which of the two people is the craftier or the more deceitful; but if it were required that I should award the prize, give it to the Laocians, who impose on a person the more easily, inasmuch, as they have a more free and open manner. They have, moreover, no regard for decency. I have often reproached them with their having no religion, but the corrupt desires of their hearts, which without blushing, they owned to be the truth.

“As for the women, they are more active, more laborious, and more intelligent than the men. They have, in consequence, a real power over their husbands, whom they can divorce when they do not think well of them. If the prince had not forbidden persons under pain of death to embrace our holy religion, these would not have hesitated to become Christians, and their husbands would have followed their example.”

The Coreans promise better. The following is from a letter of the Right Reverend the Bishop of Bellina:—

“The Coreans gave me the following news of the missions:—Since the great persecution there

have been seven martyrs, six of whom were men, and one a woman. In 1339, this last-mentioned neophyte, who belonged to the royal family, had been weak enough to deny outwardly the faith. Not being able to hold out against the remorse of conscience, she went last year to present herself before the judge, owning to him that it was the force of torments which had drawn from her a word of apostacy, but that now she declared herself Christian, and ready to go to execution. Some days afterwards she was strangled. The six men also perished by the rope. Each year is marked by some local persecution, but such as is not of a nature to trouble the general tranquillity of the mission. People's minds are well disposed towards our holy religion: the class of literary men holds it in high estimation, and seems to be only waiting for the moment when they will be free to declare in its favour. Let us hope that this time is not far off.”—*Tablet*.

NUNS OF MINSK.

With regard to the indignation of Rome at the publication of the Minsk narrative, we have already drawn attention to three separate versions of what are said to be the sentiments of the Holy See on that subject. A clerical correspondent kindly furnishes us with a fourth, which contains some new and surprising additions to the generality of the previous statements.

Rome, Feb. 28, 1846.

“Much mischief will be done by the account of the Nuns of Minsk getting so prematurely into the papers. It had not been officially published in Rome, and was published in Paris in spite of the remonstrances of His Holiness, who dispatched a special courier for that purpose. It is needless to say that all negotiation is at an end.”

We confess ourselves somewhat at a loss in regard to this fourth version of the case. It is hard to understand how the Holy See could have sent off a courier to Paris to prevent a publication which apparently it had no reason to suspect. If the sending of a special courier was necessary, it could only be, we should imagine, to recall some previous permission given for the publication. How could the Holy See be so alarmed at the anticipation of a publication unless it was conscious that it had done, or allowed to be done, something which led naturally to the publication in question. The breaking-off of all negotiation between Rome and Russia is another startling announcement. We do not remember to have seen it noticed elsewhere, and for the present we suspect that it is a mere rumour of the Holy City. Time will either confirm or contradict it.—*Tablet*.

MINSK—ADDITIONAL EVIDENCE.

To “make assurance double sure,” we add to the proofs collected in what we have written elsewhere the following pieces of evidence, which need no comment.

“We, the undersigned, Sisters of Charity of the Order of St. Vincent de Paul, having lately been obliged to fly to France, in consequence of

the persecutions our congregation had to endure in Lithuania, from the Russian Government, and which terminated in the dissolution of the Order at Wilna, declare and certify, having had, through the medium of our sisters at Minks, frequent relations with the Basilian Convent, existing in this last town. It is consequently, with a perfect knowledge of facts, and to testify their truth, that we pledge ourselves to the then existence of that nunnery at Minks, and the present certificate.

"Done at Paris, the 8th March, 1846, in the house of the Sisters of Charity, of St. Casimir, Rue d'Ivry, (No. 1.)

"T. MILRUTOWSKA

"ISABELLA DOMBROWSKA,

"JOSEPHINE MINUTOWSKA,

"LOUISE KURINTTA."

} Sisters of
Charity.

Extract from a letter of the correspondent of the *Univers* at Rome, dated, February 26 :—
"Further, there are at Rome, many persons who have seen with their own eyes the convent of the Basilian Nuns at Minsk. I am assured that other persons here have friends who were personally acquainted in that city, with the venerable nun whose very existence Russia, indeed, dares to deny. In spite of these audacious contradictions, the martyr-nun continues to receive testimonies of sympathy and veneration from the most eminent personages in Rome and a crowd of distinguished foreigners. All aspire to the honour of seeing her, and of commending themselves to her prayers."—*Tablet*.

INCREASE OF INFANTICIDE IN ENGLAND.

By far the most serious feature of the age is the increase of infanticide. Not a day passes but the disclosures of an inquest or a trial establish the melancholy truth that human life is losing its value in England. The laxity of the verdicts, and the leniency of the sentences, equally prove that we are becoming familiarized with the crime, and that we consider it palliated by the extreme provocation of the circumstances. Crime, however, is crime, and its guilt rests somewhere. It rests not on the person, it rests on the system—on those who tempt, and goad, and drive to crime. We are relapsing into a criminal and vitiated system. What we have been accustomed to read of with horror, the indifference to infant life in Lacedemon, in Rome, and other states of heathen antiquity, in China, in India, and elsewhere, and what we have set down as the worst blot in their imperfect civilization, is becoming the characteristic of England. We are in a state of society positively hostile to infant life. It is no longer shame that urges the concealment or destruction. Shame, weak and hollow as it is, is the shadow of virtue. It is poverty, it is self-preservation, it is the impossibility of maintaining both parent and child, which has led to many of these crimes. The infant deserted by the world is deserted finally by its own mother, who destroys what she cannot maintain. Society begins, the parent consummates the murder. What comes into the world, if indeed it comes into the world, under the ban of the State, is merely put out of the misery to

which it has already been doomed. Instead of lingering it dies at once. The weakly Spartan infant, if it seemed unequal to the rigours of that martial and physical polity, was cast into the abyss. The sacrifice is demanded for the support of our own more selfish and mercenary system.

The law is the murderer. It begins with the mother. It is held to be a fundamental maxim of social economy that the mother in the hour of her greatest distress and helplessness is not to be helped. She must fight her own battle with nature. If not a public enemy, she is at least no friend, and must shift for herself. This is the feeling and heart of the system, and is betrayed by innumerable instances.—*Times*.

NATIVE CONVERTS.—There was a very interesting ceremony in St. John's Chapel, Circular Road, on last Sunday morning. We reported, about two or three months ago, that the Rev. B. Rabascall had been appointed pastor there, and having qualified himself in the Bengalee language, intended to visit the houses of the poor illiterate natives living in the neighborhood, to unfold to them the teachings of the Gospel, of which they were in such lamentable ignorance. All that it was possible to hope for within the short space of time that elapsed, has been realized to the full; and, assisted by the exertions of the Christian inhabitants of the place, on whom his exhortations for help have not been thrown away, he has already obtained not less than thirteen converts to the Catholic Church. Six of these received baptism on Easter Sunday, and the others were admitted into the Faith on Sunday last—five as adults, and two as infants. The reverend pastor continues his labors with the same zeal and energy with which he entered upon them, and aided as he is by the Christian residents, may well look for a plentiful harvest.—*Calcutta Star*.

ROME AND RUSSIA.—A correspondent from Rome writes us word that the negotiations between the Russian minister, M. de Boutaniéff, and the Cardinal Lambruschini, respecting the Concordat, have made great progress, and the ratification of the Emperor Nicholas is the only thing now wanting to complete them. It is affirmed positively that the Court of St. Petersburg has agreed to allow that of Rome to send a nuncio into Russia, charged with the care of the religious interests of the Catholics in that country. At the last consistory, the Pope thus expressed himself on the relations of Rome with Russia :—"Amongst the gratifying events of our pontificate must be reckoned the arrival of the Emperor of Russia in Rome. We have spoken to him after the manner which became our ministry, and we have sufficient confidence in the magnanimity of his Majesty to hope that affairs will turn out for the best. We therefore entreat your Eminences to raise your hands towards the Most High, that in his clemency he may complete the good work already begun." Before the Easter festival, the Pope will hold another Consistory, when three Roman prelates will be admitted to the purple. They are Monsignore Medici, Pallavicini, and Bosondi. The first of these fills the office of *Maggior-duomo* in the Pope's household, and the second is the *Maitre de Chambre* to his Holiness.—*Daily News*.

THE
BENGAL
CATHOLIC HERALD.

“*One body and one spirit—one Lord, one Faith, one Baptism.*”

No. 24.]

CALCUTTA: SATURDAY, JUNE 13, 1846.

[Vol. X.

THE SECOND VIOLATION OF SCRIPTURE BY THE REFORMERS, IS THE
IMAGINARY RULE WHICH THEY PRODUCE TO DISTINGUISH THE
INSPIRED BOOKS FROM THE OTHERS.

The sly dealer exhibits and offers first for sale, small specimens of his wares, the more easily to secure purchasers and impose upon some simpleton; but simpletons only are imposed upon by such dextrous cunning.

The reasons cited in the preceding chapter for rejecting the ancient Canon, are merely pretences and pretexts held out by the reformers to amuse the people, to see if any one would be simple and weak enough to be content with them: for at last, when they come to the trial, they confess that neither the authority of the Church, nor of St. Jerome, nor of the Chaldaic or Hebrew gloss, is a sufficient reason either for admitting or rejecting any book of Scripture.

The following is the declaration of your ministers in the confession of faith presented to the Most Christian King, by the pretendedly reformed French. After having enumerated, in the third article, the books they wished to receive, they continue thus in the fourth; “We know these books to be quite canonical and a most certain rule of faith, not so much by the common consent and agreement of the Church, as by the testimony and persuasion of the Holy Ghost, who has enabled us to discern them from other ecclesiastical writings.” Quitting, then, the field of their former reasons, the better to conceal themselves, they fly for refuge to an interior, secret, and invisible persuasion, which, they imagine, they derive from the Holy Ghost.

Truly, they did well not to look for support, on this point, from the common consent and agreement of the Church, since that consent has canonized *Ecclesiasticus* and the *Maccabees*, in the same way and at the same time, as the *Apocalypse*. The *Apocalypse*, however, they admit while they reject the others. The first great general Council whose authority is beyond all exception, authorized the book of *Judith* which is also lopped off the Canon by

the, reformers. Thus they had but too much reason to say, that in receiving the canonical books, they did not receive with them, the common consent and agreement of the Church, which was never greater or more solemn than in the first general Council.

But, my God! see the stratagem of these gentlemen. “*We know*,” say they, “*that these books are canonical, not so much by the common consent of the Church, &c.*” To hear them speak, would you not say that they allowed themselves to be directed by the doctrine of Church, at least to some extent? Do not their words appearantly declare this?

It would seem, as if they did not entirely refuse credit to the common consent of christians, although they did not value it so highly as their interior persuasion; but this is a mere illusion, they make no account of this consent, and if they speak of it in this measured language, it is only that they may not seem to be altogether impolite and unreasonable. For let me ask, if they paid the slightest deference to ecclesiastical authority, why should they admit the *Apocalypse* rather than *Judith* and the *Maccabees*, which, St. Jerome and St. Augustine attest, have been received, unanimously, by the whole Catholic Church? The Councils of Carthage, of Trullo and Florence leave no room for doubt on the subject;—why then do the reformers say that they know the sacred books, not so much by the unanimous consent of the Church, as by *interior* persuasion, since this consent of the Church holds neither rank nor place among them? But this is their usual method;—when they have some strange opinion to advance, they never speak clearly, leaving their readers to put the most favourable construction on their words, and puzzling them in the hope of imposing on them.

Let us now examine, if you please, the rule they have adopted for discerning the canoni-

cal books from other ecclesiastical writings ;— viz. “ *The testimony and persuasion of the Holy Ghost.*” O God, what lurking holes ! what mists ! what gloomy darkness ! Surely, we must be well enlightened, by such a rule as this, in a dispute of such a nature and of so much importance ! It is asked, how are the canonical books to be discerned from others ? Now, if a man wished to delude the public by giving some fastastie rule for this purpose, he could not do better than produce, as an infallible rule, some secret impression residing in the interior of his own soul, which no one, of course, can see or know, except the soul itself and its Creator. In the first place, then, prove to me clearly, that these inspirations which you pretend to have, are from the Holy Ghost, and not from the spirit of delusion. Who does not know that the spirit of darkness often disguises himself in the habit of light ?

2ndly. Prove to me with precision, that when you tell me you have such and such interior inspirations, you are not stating a falsehood, and deceiving me. You assure me that you do really feel these inspirations, but why should I believe you ? Is your word so unexceptionable, that I should be forced, by its bare authority, to believe that you think and feel, as you say ? I am disposed to believe you honest ; but when there is question of the foundation of my faith (such as the controversy about the inspiration of certain books of scripture.) I do not consider your thoughts or your words sufficiently firm, to serve as the basis of my belief.

3rdly. Does this Spirit of yours send his inspirations to every one of you, without distinction, or only to some chosen few ? If to every one without distinction ; then, how does it happen, that so many millions of Catholics never received any ? And how is it that so many women, artizans, and labourers and so many others, amongst yourselves, have not experienced them ? But if these inspirations be the privilege of a chosen few, please to tell us, who are these favoured individuals, and why inspiration has been imparted to these rather than to others ? By what mark shall I be able to distinguish them from the rest of men ? Am I bound to believe every man who lays claim to these inspirations, as soon as he says the word, and merely because he has said it ? Surely, this would be to abandon ourselves, without resource, to the mercy of every seducer. Please to give me, then, some infallible rule by which I may know these inspired people, or give me leave to believe none of them.

4thly. But in your hearts, do you imagine, that this interior persuasion is an adequate means to ascertain what writings are inspired,

and remove all doubts from the minds of men. How then did it come to pass, that *Luther* rejected the Epistle of St. James, which *Calvin* receives, as inspired by God ? I beg of you to reconcile this spirit to himself, and make his inspirations agree one with another, when he persuades one of you to reject what he inspires another to admit. You will tell me, perhaps, that *Luther* was deceived ; but he says the same of you ;—whom therefore shall we believe ? *Luther* laughs at Ecclesiastes, and regards the book of *Job* as a fable ; object to him your inspirations, he will allege his own against you ; and thus, this spirit of yours in conflict with himself, leaves you no alternative, but to cling obstinately, each to his own crotchety phantom, without ever coming to any agreement.

5th. Moreover, what reason have you to believe that the Holy Ghost communicates to—I know not whom, by inspiration, what all others are bound to believe on their word ? To *Luther*, for example, or to *Calvin* ? who, with all their inspiration, have abandoned the Councils of the whole Church. If you wish to be candid, you must confess that the knowledge of the inspired writings is not the immediate gift of the Holy Ghost in individuals as such, but that the Holy Ghost imparts this knowledge to them, through the medium of the Church.

Surely, though the Holy Ghost should reveal any thing, a thousand times, to any particular individual, we would not be bound to believe him for all that, unless he could produce such credentials of revelation as could not be called in doubt ; and these credentials none of your reformers ever produced. In one word, it is to the universal Church that the Holy Ghost addresses his inspirations *immediately*, for the common benefit of Christians, and afterwards, through the preaching and teaching of the Church, to individuals. The Church is his spouse in whose breasts milk is engendered for the nourishment of his children ; but you would invert the order of Providence and of nature itself, by maintaining that God communicates his inspirations first to particular persons, and afterwards, through them, to the Church ; that is to say, that the children give milk to their Mother, and that she receives it from their breasts, which is truly a great absurdity.

(To be Continued.)

LOODIANAH.

The following account of the dreadful catastrophe that has befallen H. M. 50th Regt. Stationed at Loodiana, has been forwarded to us by the Catholic Chaplain of that Cantonment.

To the Editor of the Catholic Herald.

DEAR SIR.—I arrived at Loodianah on the 15th of last month, and I have been so engaged in business, that I had but a little time to spare to write to you. Through the help of God I have already succeeded in assembling at Chapel in the morning and evening, some 40 persons of the 50th, but the dreadful Catastrophe that has lately befallen that same Regt. has scattered this little flock. Ere this letter shall reach Calcutta, you will have probably heard of the details of the event alluded to. Since my arrival here, I exhorted these men to be more attentive to their religious duties, by sanctifying the Sundays, and preparing themselves for the Paschal Communion, &c. On the Sunday before the Ascension, I again exhorted them to approach the Sacraments, adding that the Eve of the Ascension would put an end to hundreds of mortal sins, if they would obey the summons of their Beloved Redeemer. In a word, I clearly said to them, that God had spared them in the late war; for the very purpose of giving them time to repent; but that time would be of very short duration for many of them, &c. &c. Who could have foreseen that about three days after, my fears were to be realized in this most terrible manner? In fact on the Eve of the Ascension, on that dreadful day, all the Barracks of H. M. 50th Regt. were blown down by a violent storm, and 25 of my obstinate hearers were suddenly buried under their ruins, and oh! these poor souls are now gone to make their fruitless confession before the tribunal of the Sovereign Judge!!! They were buried on the evening of the great Solemnity, and the Rev. Mr. Norgate read the funeral service over sixty of his communion. Oh! what an awful, and very impressive scene. May those that survive not experience a similar fate in punishment for their forgetfulness of God, and transgressing his Commandments.

This brings to my recollection an awful event which took place in France in 1836. There was a city, or in French "*Gros Bourg*," whose inhabitants were very negligent in the Service of God. They were remarked, for working on Sundays, withdrawing themselves from the Church, and giving themselves up to amusements, comedies, dances, &c., instead of serving God, and keeping His Commandment of the Sabbath Day. I was then in another city, when one Sunday after Mass a respectable widow came to me, and begged that I would write for her, a letter to the Curate of the city in question, and to tell him to advise his people about the terrible vengeance which they were to be visited with,

if they would not repent, and amend their lives. I asked the woman if she really knew that the city in question was to be soon punished in case of its impenitance. Upon her reply; that she surely knew it, I sent her away, telling her that she was a Visionary, &c., nevertheless, upon her reply, that she was obliged to go, and was ready to go in person, if I persisted in my refusal, I said to her: go home and I will write the letter. In fact I wrote, but a rather jocose letter, and the Curate answered me, that he looked more seriously than I did upon the prediction of that woman, and that he could communicate the contents of my letter, but to few persons, on account of the wickedness of the immense majority of his flock.

One year had almost passed over, when the time for gathering the grapes arrived. Do not forget here, that the prediction of the woman was principally grounded upon the profanation of the Sabbath. The "*Municipal Council*," of the city assembles to deliberate on what day the harvest should commence. The minority which consisted of religious men, worked very hard to have the opening of the harvest fixed on the Tuesday of the following week; but the majority prevailed in having it on the following Sunday at 5 o'clock in the morning. Not only the inhabitants of that city, but also, those of the adjacent villages were obliged to work the whole of that day, lest they should lose a great part of the harvest. God gives them time to gather the grapes, to prepare the wine, and to say as the man in the Gospel: "eat and drink my soul!" &c. When all was gathered together, with the fruits of the year behold what happened: On one night after a fair day, and when hundreds of foreigners were yet in the city, a violent fire supported by a favourable wind breaks out at a corner of the town. The alarm is given, the fire engines are brought, and the Soldiers, inhabitants and foreigners, strive to quench the fire; but all in vain: the wind blows, the fire progresses, the roofs of the houses are consumed, the walls fall down, and those who for fear of perishing, run out of their houses, are left quite destitute of clothes. In a few moments, 130 houses are burnt down to the ground, and more than 200 families are reduced to beggary, after the loss of many of their relatives. The flames increased by the wind have already destroyed with the houses a Chapel, and was on the point of coming upon the Church, and passing over to the other side of the city, when the people almost in despair, cried out to the priest who was working with them. "For the sake of our poor children, go, if you please, and expose upon the altar, the holy Sacrament that Jesus

Christ may quell the wind and the flames." In fact the holy Sacrament is no sooner upon the altar, than is seen the same miracle mentioned in the Gospel: Jesus commands, and the winds obey: Such is the case here. Then the flames lift themselves up in the form of a column, and terminate here their terrible ravages and the people return thanks to the adorable Redeemer.

But the more guilty are those who prevailed in the Municipal Council, and are not punished. Their houses on the other side of the city, were untouched by the flames; and moreover what is the loss of a house or the harvest of one year to a rich man? Wait a little while, and you will see how God abandons them to the spirit of cupidity, lying, and criminal forgery, which will cost them honour, fame, respect, employment, immense sums of money, and even their liberty, were it not for their high Social position.

Now to understand this, you must know that many, whose houses were destroyed, had, long ago, taken policies in the "Companies of Assurance," but having neglected to pay their annual debt on them, had forfeited all right to the indemnities paid by these companies in the case we speak of.

One of the leaders in the Council was, also, the agent of the Company that had contracted with the men of the city, and had with him the registers of the Society. He agrees with his wicked companions to profit of the melancholy circumstance, to enrich themselves at the expense of both the Company and the distressed citizens. These are called over one by one, and to those, who had preserved their claim, they said: (you are not able to get the whole of the indemnity due to you. You have a right to 20,000 Rs. but you will only receive 8,000, if you are left to yourself. Will you pledge your word in writing, that you will give us 7, or 8,000 and we will take it upon us, to get for you the whole of the 20,000? The poor man thus deceived, signed his name, went away, and gave room to another. As for those, who through negligence, or ill will, had left their claim to perish for one or two years back, they were told) you see you have no right at all to the indemnities of the Company: How much will you give us, and we will put your names in the register with antedates, so that you will receive a full indemnity, as if you preserved your claim? Many of these honest citizens rejected this infamous proposal, while many through misery, and cupidity shared in the guilt of those leaders. The affair nevertheless could not be kept so secret as to escape the vigilance of the Magistrates. The leaders are called before a tribunal, tried, and condemned, they appeal

to a Superior Tribunal, and there their condemnation is confirmed. They appeal again to another, they run shamefully over the whole of France, and are in fine definitively condemned at Paris. These men were three in number. First the agent, who was also employed in the affairs of Government, lost his situation, and was obliged to banish himself out of the city. The second, who was himself a Magistrate in the city, lost also his employment, and the greatest part of his fortune. As for the third, the less guilty, as he was extremely rich, he had not felt so much the expenses of this long, shameful, and ruinous process. When they came back to their native city, they received from the people another kind of punishment which would be too long to relate. Thus, was then accomplished, the prediction of the widow. Thus, have been punished, the profanators of the holy days, and lovers of sensual pleasures, and amusements. I could mention here the names of the city, of the leaders, &c. but through delicacy, I will refrain from doing so.

Now coming back to the Military Catholics of Loodianah, is there not too much reason to fear that the fall of the Barracks of the 50th Regt. may be regarded as a punishment for the same causes above mentioned. Profanation of the holy days, criminal attachment to sensual pleasures, and guilty resistances to the calling of God.—Oh! may the survivors, and the whole congregation of Loodianah profit of this visitation. Let our prayer be to God, to open the eyes of so many blind men at Loodianah and elsewhere, that they may avoid the precipice dug under their feet.

Yours Sincerely,
Loodianah, L'ABBE JOSEPH CAFFAREL.
24th May, 1846.

ADDRESS.

TO THE VERY REV. F. CAFFAREL, A. M.

To the Editor of the Bengal Catholic Herald.

SIR,—I have much pleasure in forwarding for publication in your valuable paper, the accompanying copy of an address presented to the Rev. F. Caffarel and of his reply. This zealous and Pious Priest had secured to himself the friendship and esteem of all who knew him by his unaffected piety his humility and his kind and benevolent conduct towards all without reference to cast, color, or creed, and his removal from the station, has cast a gloom over that society which he enlivened by his elegant conversation and edified by his piety.

A remittance was forwarded to Calcutta on the 28 ultimo, and Mr. H. M. Smith one of

Your zealous and active Catholics has been solicited to have a handsome chalice made by one of the European Silversmiths of Calcutta.

Your's Obediently,
Agra, 2nd June, 1846. F.

TO THE VERY REV. J. CAFFAREL,
• APOSTOLIC MISSIONARY AGRA.

MOST DEAR AND REV. FATHER.—We the undermentioned Catholics of the Civil Station of Agra, have heard with pain and sincere sorrow that the spiritual destitution of our brethren in the North Western Frontier, renders it a matter of necessity on the part of our revered Prelate to depute you to Loodianah, Ferozepore and Lahore, in order to complete the spiritual arrangements of those distant stations.

Though we feel confident, that in the more extended sphere of usefulness in which you are about to be placed, those rare qualities of the heart and mind, which you so eminently possess, will shine more brightly and your efficacious ministry bring many a "stray Sheep" to the "one Fold of the one Shepherd," nevertheless, we are unable to subdue the feelings of deep and heartfelt sorrow at the dire necessity which separates us from you.

We acknowledge, with sincere and humble gratitude, the inestimable blessings which you have conferred on us by your active and zealous ministry; and we beg respectfully to assure you, that, though distance and time may intervene between us, the kind, the humble, the generous, the truly Pious and Zealous Abbé whose praise was ever on the lips of *all* who knew him, will live in our hearts, and his respected name shall ever recall to our minds the happiest days of our lives,—those days of fervency and holy peace which shine as a bright Oasis in the desert of our sinful career and encourage us to persevere in the path of duty to which we were led by his holy zeal, pious example and wise precepts.

When we approach to take leave of you, dear and esteemed Father, our feelings overcome us, and we find that words are too feeble to express them; we shall therefore, not attempt it, but bowing with humble resignation to the will of an all wise Providence, fervently supplicate him to bestow on you, health and long life, and to crown your missionary labours with most brilliant success.

As a token of our esteem and affection for you, and in order, that we may be perpetually borne in mind by your Reverence, we beg your acceptance of a Silver Chalice, which we

shall immediately order to be got ready and forwarded to your destination by Dawk Banghy without loss of time.

We are,
Most Dear and Rev. Father,
Your faithful Servants,

Signed, C. Murphy,
„ R. P. Stowell,
„ L. Teyen,
„ John Rebello,
„ Jas. Rebello,
„ J. P. Adels,
„ A. DaCosta,
„ Capt. H. Fitz.
Simon,
„ Lt. W. L. Halliday,
„ H. T. Gannise,
„ L. P. Lyons,
„ W. C. Phillips,
„ B. Christie,
„ J. P. Lyons,
„ A. Martin,
„ C. Woods,
„ C. Blunt.

Signed, Jos. Carville,
„ C. H. Lindsay,
„ J. Teyen,
„ H. Rebello,
„ C. Adels,
„ S. M. Lisbie,
„ J. P. Kocks,
„ P. V. Fernandez,
„ R. Pereira,
„ F. Lawrence,
„ Chas. Berry,
„ L. E. Phipps,
„ L. P. Preyre,
„ P. Baptist,
„ J. Flood,
„ J. F. Kitchon,
„ R. A. Geraurd,
„ F. F. DeCruze,
„ P. Smyth,

(REPLY.)

To Messrs. C. Murphy, R. P. Stowell, L. Teyen, Jas. and John Rebello, J. P. Adels, A. DaCosta, and others.

MY DEAR FRIENDS,—The situation of the numerous Catholics in the N. W. Frontier prompted me to ask of our venerated prelate to send me there, at the sacrifice of the consoling situation I enjoyed among you at Agra.

You cannot imagine how much it cost me to leave, perhaps for ever the good Catholics of Agra! and to separate from our common good Father, Dr. Borghi, and from that Convent, where I have witnessed innumerable examples of virtue and causes of consolation. To part with Friends who have so kindly honoured me with their esteem and confidence ever since my arrival from Europe, is most trying for the human heart, nevertheless, it must be so, since duty requires it. You speak in your address of eminent qualities possessed by me, this idea comes entirely from your benevolent esteem for me, but not from any real quality I possess. Even were it so, I could not hope for success, without your fervent prayers.

Next you recall to my memory those blessed days when our indefatigable prelate was exerting his best energies in Europe, while his worthy coadjutor was equally active at Agra, in the holy cause of religion, of those days when my most dear country-man, the lamented Father Francis was edifying us in this station,

and the Catholics flocking daily to Church. These were days of Triumph for the Church of Christ; since many who till then sat in darkness, saw the light and embraced the truth. But to whom are we indebted for those consoling triumphs and blessings? To the exertion of our two worthy prelates, to the labours of the Rev. Father Francis, to your docility, My dear Friends and your fervent prayers let us acknowledge especially the intercession of the Mother of God, as a powerful instrument in the days which we call to our remembrance.

I thank you my dear Friends for the assurance that I shall always be remembered by you. Rest assured that though the large body of Catholics at Loodianah, Ferozepore, Lahore, &c. who have now been entrusted to my ministry, will claim a share of my regard, nevertheless you will always have a place in my heart. Yes, my beloved friends, I will always remember you. I have many good friends amongst you, and there are some also among the Protestant community of Agra, in the Civil and Military employ; in speaking of the Military, now, allow me, to express to you that I feel no little pain and sorrow in separating from one of the best European Regiments that is in India.

Had you been present in the Cantonments since the arrival of the 21st Fusiliers, you would have witnessed the same fervour and zeal which characterised the congregation in the Civil Service during 1844 and 1845. The men are fervent and orderly, and the Colonel and officers of this Regiment have been kind, courteous, and generous towards me. Next to them, what eulogies could I not bestow on Brigadier Dick; Colonel Crawford, and the officers of the 86th, who have honored me with their kindness.

But I am apprehensive of hurting the modesty of these respected Gentlemen, otherwise, I should dwell longer on their individual merits. But let us return to your address. Accept my dear Friends of my best thanks, for your good feelings towards me, and for the precious present you are sending me, in testimony of your regard for me.

With what delightful feelings will I use the chalice, when, offering up for myself and you, the adorable blood of our Blessed Redeemer, I will offer it also for our good friends among the Protestant Community of Agra; that one day they may be with us in the one fold and under the same *visible* shepherd. May God bless you my dear Friends, and after a long and happy life, may he conduct us into his celestial kingdom. In conclusion, allow me to petition you again for your prayers for the conversion of the Sikhs, who are in future, to be the tender object of my

solicitude. On my journey, I shall find at Loodianah among the officers and men of the 50th the friends of Father Francis; and at Lahore, in the 90th those gallant officers and men, whom I have known at Agra; Two Regiments that have won so many Laurels on the North Western Frontier; Good by then My dear Friends, farewell, till we meet again, either upon earth or eternally in Heaven.

Your affectionate,
and sincere Friend,
(Sign.) L'ABBE J. CAFFAREL.

THE NEW CONVERTS TO THE CATHOLIC FAITH.

The letter from Baboo Beni Madhob Kar, to which we give insertion below, is in reply to one which we omit to publish in consequence of its length, and because the leading assertions in it, have been quoted in the letter inserted. It is in continuation of the subject, with which the controversy commenced, and not on the infallibility of the church, which was discussed in the letters that appeared in our last issue.

TO BABOO, **, **, **.

MY DEAR **, —Instead of being ashamed of the gross and vulgar language used by the Reformers of the 16th century, of which I gave you fair specimens, in one of my former letters, you continue to follow their example, and justify your doing so, by stating, that "that it is incumbent on rational beings to call every thing by its proper name." And you have the boldness to say, that, because God has used severe language in some parts of the Scriptures, to point out the real nature of idolatry and other crimes, you are thereby authorized to use the same language against your fellow creatures. "Remember man that thou art dust, and into dust, thou wilt return;" and presume not to place thyself in the position of thy Maker, by using his language and hurling all to damnation who find it necessary to differ from thee in opinion. But you are for calling things by their right names. Believing, as I do, that your opinions are opposed to the Doctrines of Christ, I would, were I to call you by your appropriate appellation, designate you a Heretic; but deviating from your plan of giving such names, I might also designate you, as I hear Catholics do Protestants, by the mild and charitable appellation of a separated brother. May I beg the favour of your informing me whether you would wish me to call you by the appropriate

name—a heretic, or by the term, a separated brother; 'I wait for a reply!

"Scriptures are not of any private interpretation" (2 Pet. i, 20) "and in them certain things are hard to be understood which the unlearned and unstable wrest to their own perdition" (2 p. iii, 16.) If this be true, surely it is wrong to put, especially the mysterious book of the revelations and others of that kind, into the hands of every unlearned man without any guide, and thus lead him on to his own perdition. Whilst the Catholic Church avoids this dangerous course, she has read to us from the Altar, and in the vernacular language select parts from the Epistle, the gospel &c. And instead of withholding the Scriptures from those, who like the Bereans, can profit by it, she encourages our perusal of it, and proposes no doctrine for our belief which is not found in the word of God. I have the Bible furnished to me, and you surely see that it is from that sacred Volume that I defend the opinions I entertain.

The quotation from the Council of Trent, if it be genuine, plainly refers to spurious versions of the scriptures, without explanatory notes to show the context of the whole, which were circulated by men who acted the part of wolves in sheep's clothing, and broke into the fold of Christ, without coming through the door.

The doctrine of election or predestination is no doubt the principal hold of Calvinism, and of the sect to which you belong; but it is a hold which will not avail you. What is your doctrine on this question. Is it not as follows? "Every body before his birth is elected by God either to go to Heaven or to be condemned to Hell." If this be not the doctrine you profess, pray correct me. But if this be your doctrine, then permit me, once for all, and following your example, to call it by its proper name, and say that it is a most anti-christian blasphemy.

The God of mercy and justice is here stated to have condemned certain men to eternal punishment before they were guilty of any crime. Every Heathen and every Deist would be shocked at such monstrous perversion of common sense, and the idea which mere natural religion imparts to us of the justice and mercy of God.

Now mark the consequences of this monstrous error. If I am predestined by God to go to Heaven, I must go thither, therefore, let me do all the wickedness which pleases my sensuality; I have no chance nor fear of losing heaven. But suppose God has predestined that I should go to Hell, go thither I must, why then should I do any good act, or, make any sacrifice of my sensual appetites, knowing, as I do, that my exertions will not avail

me in the least. Is it possible that you can subscribe to such doctrines, can it be that your common sense is so warped by prejudice as to make you sincerely believe in the doctrine of predestination and election?

You hold that Faith alone without works can justify and save you. Listen to the word of God. "What doth it profit my brethren though a man say he hath faith and have not works, can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them depart ye in peace, be ye warmed and filled, notwithstanding you give them not those things which are needfull to the body, what doth it profit? Yea, a man may say, thou hast faith, and I have works: shew me thy faith with thy works. Thou believest that there is one God, thou doest well, the devils also believe and tremble. But wilt thou know O vain man, that faith without works is dead? Was not Abraham our father justified by his works when he had offered Isaac his son upon the Altar; such then have faith wrought with his works, and by works was faith made perfect? And the scriptures was fulfilled which saith Abraham believed God, and it was imputed on him for righteousness, and he was called the friend of God, ye see then, how by works a man is justified, and not by faith only. Likewise, also, was not Rahab the harlot justified by works, when she had received messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (St. James ii, 14, 26.)

What have you to say to this? What can you object to the Catholic doctrine, which is not an iota more nor less than the doctrine laid down in the passage of the Scripture I have just quoted for you. What further can I say? What clearer words or what greater authority can convey to your deluded mind the conviction of truth?

Whatever be the form of prayer in which a Saint or an Angel is invoked, the Catholic Church firmly believes that no prayer offered up to God can be acceptable without going through Christ, the sole mediator between God and man, she also believes that the blessed Virgin, the Saints, and Angels are creatures, and that divine honour or worship cannot be, nor is, paid to them. This is the belief of the Catholic Church, and this is my belief also. What can be said against it? If you build up houses of straw and rubbish, and calling them by such names as the "whoredom Hellishism and demonism of Romanism," pull them down. You may rejoice in your supposed triumph; but all who know what the real doctrines of the Catholic Church are, will, if charitably disposed, pity your ignorance and blind-

ness, or if they do justice in the case, they will abominate the malice which can dictate the sentiments and the language with which every part of your letter abounds. I really believe that in the delusion of your hotheaded zeal, you fancy that the style of your writing is calculated to work a change in my mind in favour of your opinion. This sort of bullying won't do my friend. You yourself tell me, that "out of evil, evil proceeds," and in subscribing to this opinion, I have only to observe, that there is but little chance of any good proceeding from the evil advice under which your Epistles are evidently penned.

The great spread of the Catholic Church is attributed by you to the laxity of her principles and practice, which you say favors the evil propensities of men. According to this mode of reasoning, if the whole world were to embrace the truth, in that case, truth itself, from the very fact of its universal prevalence ought to be looked upon as falsehood. Admirable logic? According to it, we must read contrarywise the aphorism which runs thus,—

"Magna est Veritas, et prevalebit."

Your remarks on the power of forgiving sins, as given in the Scriptures by Christ himself are based on the doctrine of predestination, the impiety of which I have already exposed, and it is only necessary to add here, that if the power of forgiving sins, after due repentance be supposed to nullify the decrees of God, then the act of repentance alone, without the said power, must also be liable to the same objection; for if God has decreed that a certain man must go to hell, can his repentance save him? and does not the very act of repentance imply an attempt as you say "to frustrate God's design." Now what am I to say to such wretched reasoning? Is it possible that your common sense and the innate principles of natural religion have been so strangely perverted by the impious doctrines of Calvin? What will the heathens say to such principles, or rather, the absence of all principle which sets at nought—all religion natural as well as revealed, and leads man either to sensuality or to despair.

The whole side of your letter which follows your remarks just noticed, is filled up with such incoherent sentences, that it is difficult even to understand your meaning, much more so to reduce the matter to such tangible shape as to be able to deal with the propositions. I must therefore leave them alone; but not without placing before you the following specimens of your writings "*Did you read my letter? O friend did you! my friend, once a dear friend, did you then throughout, did you you reflect on the allusions I have made? Yes I think you did; but you could not know them;*

for your school did teach you no history the Bible. O yes! then you have your excuse." Now what sort of stuff is all this; your senses must really be quite bewildered.

Absurdities of thought and of language such as the above are wound up by equally absurd and vain glorious boastings. According to you every thing you have said is as firm as a Rock; all that I have stated is weak and puerile, you have proved beyond all doubt that the Pope is the Man of Sin, that Romanism is Hellism, that the Reformation to which you belong is the restoration of the Church to its purity, and that your reasoning has been so cogent as to make me Mute. Now what can I say to such rhapsodies? Perhaps the best course would be (I have been strongly advised to follow it) to lay the whole correspondence before the public through the press, that the world may admire the depth of your research, and the acuteness of your reasoning; and if they be not predestined to damnation, they may open their eyes and ears, and go in search of salvation to the solomonic wisdom which so copiously flows from your pen.

At the end of your letter under reply you say, "I can no longer keep correspondence with you," is this sounding a retreat from the unprovoked controversy, you yourself have commenced? Is this the end of all your bravadoes! Oh! What a beautiful figure will this correspondence exhibit in the pages of any of our periodicals. How it will open the eyes of both Protestants and Romanists to discover the truth!

Your's sincerely,
BENI MADHOB KAR.

CATHOLIC CHAPLAINS IN INDIA.

We beg to call attention to the subjoined conversation, which took place recently in Parliament between Mr. O'Connell, and the Right Hon. the Secretary of War, Mr. Sidney Herbert. We could hardly trust our eyes, when we first read over the extract; what we exclaimed, sixty thousand pounds per An. granted in India, for the instruction of Catholic Soldiers? The Secretary never could have stated anything so unfounded. Impossible, or, if he made such a statement, he must have been practised upon, and deceived by some double-dealing tactician, who, to enable the Minister to escape from the burning indignation O'Connell would have poured forth, if the truth were spoken, supplied the War Secretary with information, utterly unfounded in fact. The real truth is, that for the several Catholic Chaplains throughout the three Presidencies, Bengal, Madras and Bombay, including Moul-

Benin and Singapore, the Annual Sum paid by Government, does not amount to more than the paltry sum of about two thousand pounds. Our present impression is, that we overrate the Annual Sum paid for the purpose just mentioned. But in a few days we shall be able to state accurately what the exact amount is. We have strong grounds to believe, that that amount is rather under, than over the estimate we have made, viz. £2,000. Of this sum, perhaps the portion assigned to all the Chaplains in Agra and the North Western Provinces may amount to and certainly does not exceed £500.

SPIRITUAL INSTRUCTION TO THE CATHOLIC SOLDIERS IN INDIA.

"Mr. O'CONNEL inquired if any provision had been made for affording spiritual instruction to the Catholic soldiers in India, during the present war?"

Mr. S. HERBERT said £2,500 was distributed in that part of India for the instruction of Catholic soldiers. On the average £60,000 a-year was distributed in different parts of India among these soldiers, under the direction of the Governor-General. The Board of Directors of the East India Company had recently passed a resolution authorising the Governor-General to increase that amount if he saw a necessity for doing so. The subject should receive the most earnest attention of the Government.

After a few words from Mr. O'CONNEL and Sir J. GRAHAM, the subject dropped."—*Cork Examiner, April 10, 1846.*

ORDINATION OF THE PRIESTS.

On Trinity Sunday, the 7th Inst. the Archbishop conferred the Holy Order of Priesthood on two Deacons, belonging to the Religious Institute of the Oblate, B. V. M., in the Church of the Sacred Heart of Jesus, at Durumtollah. The newly Ordained Priests are destined for the Mission of Ava and Pegu. After the Ordination, the Archbishop administered Confirmation to three adults, who were duly presented as qualified to receive that Sacrament.

PROPAGATION OF FAITH.

The Rev. Mr. Zubiburu writes from Paturi near Kishnaghur, that he has baptised eleven children of Natives, who hitherto were unfortunately engaged in the errors of one or other of the countless sects of Protestantism. The Parents are under instruction, preparatory to their also being admitted to conditional baptism. The Apostolic Missionary adds, that he has like his countryman, St. Xavier, to walk on foot from one village to another, and this though he is suffering from severe pain in his right foot, and that at the end of his day's journey, he has not even the comfort of a chair to sit upon. With the solicitude of a true Pastor,

Rev. Mr. Zubiburu implores the Archbishop to rise every effort to provide for the spiritual wants of his constantly increasing flock at Kishnaghur, and also, to procure some temporal relief for the extreme poverty from which many of the Converts are now suffering.

KUTUPURY.

Since we received the letter already referred to, from Rev. Mr. Zubiburu, another has reached us from the same Pious Clergyman, which we subjoin for the gratification of our readers.

*To His Grace—The Most Rev. Dr. Carew,
Vicar Apostolic of Bengal.*

MY DEAR ARCHBISHOP,—On the 6th there went to Paturi two Protestant readers, who informed me, that they came by order of the Chapra Parson to see me, and be informed what I was doing. I told them in reply to give my compliments to the Chapra Parson, and to tell him I was baptizing by virtue of the commission given me in the Gospel according to St. Mathew, contained in the 28th Chapter and 20 verse; and also observing the rules prescribed by St. Lucas, viz: going on foot from one village to another, without Carriage, Horse, or Palky, not even having the assistance of a servant, accompanied only by one Catechist and a boy, depending daily for subsistence upon what the place would afford, uncertain of the result of the day following. After which they left me, appearing not a little surprised at the information I furnished them with. On the evening of the same day I went to Batgazi, the following being the feast of the Holy Trinity, I baptized 6 Native Protestants, on the next day I went first to Hateola, after to Kutupury, at which place I baptized 20 Native Protestants. I intend after breakfast to proceed to Munsipore, where, nine Native Protestants are waiting my arrival for baptism.

This is the result of my expedition of a few days. I had received invitations from several villages, but at present I am unwillingly detained by the rainy season.

Your faithful and obedient Missionary,

THOMAS ZUBIBURU.

Of the Carmelite order.

Kutupury, 2d of June, 1846.

MUNGULPORE.

To His Grace—Archbishop Carew, V. A. B.

MY LORD,—I have the pleasure to enclose a draft on the Sub-Treasurer of Fort William for Rs. 66-4. I also beg to send a list of the subscriptions collected by me, on account of

the Catholic Orphanage, which amount in all, to Rs. 253-12. At the time I circulated your Lordships printed Circular, I took the liberty of promising to the subscribers, who are for the most part Protestants, and strangers to me, that they would be furnished with a published acknowledgment of their subscriptions.

Will your Lordship pardon my troubling you, to cause instructions to be given, that 10 copies of the Catholic Herald, in which the accompanying list will be published, may be sent to me. I have added (2-4) for this purpose, to the amount balance of the subscription.

Begging your Lordship's blessing,
I am, with great respect, your Lordship's
Faithful and obt. humble servant,

JAMES MURRAY.

Mungulpore 31st May, 1846.

SUBSCRIPTIONS FOR CATHOLIC ORPHANAGE.

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James Murray, ...	Rs. 25	0
Shekh Peer Buksh, Doctor, ...	0	8
Geo. Munro, ...	10	0
Geo. A. Perdrian, ...	15	0
J. W. O'Connell, ...	25	0
Ramchurn Loll, ...	2	0
Meer Ukbur Uily, ...	0	8
Fyj Khan, ...	0	8
Hayman Singh, ...	0	8
Nissar Ally, ...	0	8
Neam Chund, ...	1	0
Ramridhee Tuffadar, ...	1	0
Mungul, ...	0	4
Sreeram, ...	0	4
Dookhit, ...	0	8
Jehul, ...	0	4
Bhola Singh, ...	0	4
Ramjan, ...	0	4
Kenoo, ...	0	8
William Smallman, ...	10	0
George Hogsflesh, ...	10	0
D. Cooney, ...	20	0
X. Y. K. ...	10	0
For the Orphan Asylum, ...	10	0
G. R. M. ditto, ...	15	0
R. J. M. ditto, ...	10	0
R. P. for ditto, ...	5	0
Ed. R. for ditto, ...	10	0
P. Weafer, ...	5	0
Henry H. Douglas, ...	5	0
Jno. Moorsheed, ...	5	0
T. G. Miles, ...	20	0
E. Burgess, Esq. of the "Monarch," ...	5	0
J. Templeton, ...	5	0
J. Page, ...	10	0
Miss O'Connell, ...	15	0

Widow Bothomly, Dum-Dum, ... 10 0
Formerly remitted, ... 170 0

The letter we insert from Mr. J. Murray, Mungulpore, announces the amount of contributions so charitably collected by his exertions from the Protestants and Catholics of his Vicinity.

DARJEELING BRANCH SCHOOLS OF THE LORETTO HOUSE.

Mrs. Wilcox Hazareebaugh through
Colonel Onseley, Agent to the Governor General, Chota Donation
Nagpore, ... 10 0
J. Finch Esq., Terhoot through R. J.
Loughnan, Esq., B. C. S. ... 100 0
S. Finch Esq., Goruckpore, through
R. J. Loughnan Esq., B. C. S. ... 100 0

Mr. Simpson has generously presented as a donation the amount of one of the shares which he has taken in the Darjeeling Loretto Schools.

ST. THOMAS' CHURCH.

Doctor Banon, H. M. 62d Regt. Rs. 40

Selections.

EXPLORING EXPEDITIONS OF THE UNITED STATES.

(From the Westminster Review for December.)

Tahiti is the chief seat of missionary influence in the Pacific, but neither the above anecdote, nor the description which immediately follows it of a religious meeting, convey a very satisfactory impression of the result of missionary labours. The meeting is called to receive reports from auxiliary societies, as in England, but the different tribes assembling quarrel about the right of precedence in entering the door of the chapel, and break each others heads in the body of the place. Finally, the most disorderly are expelled, and the proceedings close with a sermon upon 'brotherly love.'

The Tahiti question a few months back had nearly involved this country in a quarrel with France. It arose out of the efforts of the Church missionaries to expel some French Roman Catholic priests, who had settled in the island, with a view of co-operating in the same work, and from the evidence afforded by these volumes we are inclined to doubt whether Catholic forms, and Catholic toleration of innocent amusements, would not have been much more successful as a means of introducing the real elements of civilization than the sour asceticism and cold formalities which incompetent teachers have introduced in the name of Christianity. We read with impatience of schools founded only to teach catechisms, and lay the most severe restraints upon the

sports of childhood. Children are not to play, nor are their parents to sing or dance, or smoke tobacco. These restrictions we meet with occasionally in the methodistical connexion of England, but it was new to us to find them extended even to the cultivation of *flowers*. So, however, it is. In some of these islands we find missionaries forbidding the natives to wear or grow flowers, lest they should be too much reminded of their former heathen observances. Blind teachers of the blind.

But what will the reader say to the fact of missionaries fomenting instead of discouraging native wars, as a means of diffusing the gospel of peace? At Tongataboo, Captain Wilkes tells us he found the missionaries and the king mutually aiding each other in objects connected with ambition and personal influence. He says, when describing a conversation with one of the body:

‘I was much surprised and struck with the indifference with which Mr. Rabone spoke of the war. He was evidently more inclined to have it continued than desirous that it should be put a stop to; viewing it, in fact, as a means of propagating the gospel. I regretted to hear such sentiments, and had little hope after becoming aware of them of being instrumental in bringing about a peace, when such unchristian views existed where it was least to be expected.’—P. 12, vol. iii.

The truth would seem to be, that we sometimes send out for the work of Christian instruction needy adventurers, who, however observant of the externals of religion, are in their lust of power, covetousness of property, and indifference to the temporal interests of others, greater heathens than the uncivilized natives. New Zealand has scarcely yet begun to recover from the mischievous consequences of the jealousy of new comers shown by this class of men; but happily in Tongataboo they were early taught a useful lesson. Captain Wilkes adds:

‘Since leaving the island in the month of August, whilst employed in the neighbouring group (the Feejee), we learned that the war in Tonga had terminated very differently from what had been anticipated,—in the complete rout of the Christian party; King George and all his warriors being compelled to fly the island. On the arrival of Captain Croker, of H. B. M.’s sloop *Favourite*, he warmly interested himself in the advancement of the missionary cause, and determined to engage in negotiations with the heathen; but, finding that many difficulties impeded his plans, he unfortunately determined to bring matters at once to an issue, and demanded that the terms he dictated should be acceded to by the heathen within a few hours. To enforce his demand, he landed a large part of his crew, with officers, and proceeded to the fortress of Bea; only an hour was given its defenders to decide. I am informed that it has since been understood that if a longer time had been granted they would have acceded to his demand. He was punctual to his time, and, on the chiefs refusing to surrender, he made an attack upon the fortress. On his advancing near the gate, he, with many of his officers and men, were shot down; the survivors suffered a total defeat, and were obliged to retreat forthwith. The heathen

now became the assailants, and the Christian party, together with the missionaries, were forced to embark, and afterwards landed at Varab; King George was obliged to retire, and Nukualofa was invested by the heathen. Thus ended this religious war; and I cannot but believe that the precipitate zeal of the missionaries was the cause of so disastrous a result. That the heathen were well disposed to make peace, I am well assured; a little patience and forbearance, and at the same time encouraging intercourse with their towns, and setting them a good example, would have gradually and surely brought about the desired results; while to force them to become converts was a mode of proceeding calculated only to excite their enmity and opposition.’—P. 38, vol. iii.

Speaking of the progress of education in these islands, Captain Wilkes says—

‘At the Schools it has been observed that the scholars are extremely fond of calculations in arithmetic, and possess extraordinary talent in that way. So great is their fondness for it, that in some schools the teachers have had recourse to depriving them of the study as a punishment. I was rather surprised with their readiness when numerical questions were put to them. I met some who were very ready accountants, though their desire of change, and want of stability of character, prevent them from engaging in any constant and steady employment where the above qualifications would be of practical use. This defect of character, together with the prejudices of foreigners who are engaged in employments where they might be useful, prevents their service from being available.

‘I was much struck with the absence of sports among the boys and children. On inquiry, I learned that it had, after mature deliberation and experience, been considered advisable by the missionaries to deprive them of all their heathenish enjoyments, rather than allow them to occupy their minds with anything that might recal old associations. The consequence is, that the Hawaiian boys are staid and demure, having the quiet looks of old men. I cannot doubt that they possess the natural tendency of youth towards frolicsome relaxations; but the fear of offending keeps a constant restraint over them.’—P. 54, vol. iv.

CHRISTIAN COLONY AT DHERA DHOON.

We have for some time past been anxious to lay before our readers some account of the progress of the interesting Christian Colony in the Dhoon, and had actually written to a friend at Dhera to oblige us with a sketch of its doings when we received the following highly interesting papers relating to the same from the head of the Roman Catholic Church in these parts. On these documents, we shall also have something to say in our next, referring our readers, for the accounts alluded to, to the next page:—

To the Editor of the Delhi Gazette.

Sir,—Allow me the pleasure to forward you, here enclosed, a letter of Captain Eyre and other papers concerning the Colony of Esapore,

begging of you at the same time they should be published in your valuable paper, for the satisfaction of all those who have contributed to that philanthropic enterprise.

It is of the utmost necessity to build there a place of worship and a house for the poor Pastor. I am convinced, from experience, that you will not refuse to engage the public of India, through the medium of your paper, to come forward to my assistance.

Knowing the warm interest that you did take in collecting subscriptions for the said Colony on its beginning, I have dared to put down your name in the accompanying appeal to the public as a receiver of subscriptions for its completion.

I remain, most respectfully, Sir,

Your obedient servant,

† J. A. BORCHI, *Bishop.*

Mussoorie, 1st May 1846.

TO, THE RIGHT REVEREND DR. BORCHI, *Vicar Apostolic of Thibet, &c. &c., Agra.*

My Lord,—I have much pleasure in inclosing for your perusal a letter which I have just received from Mr. Vansittart, late Superintendent of the Dhoon, in reply to mine of 24th ultimo, together with the documents therein alluded to, which I hope will prove in every respect satisfactory to your Lordship.

I have also the pleasure to enclose an abstract of receipts and disbursements on account of the Gwalior Christians from June 1844 to 1st January 1846, to which are annexed the monthly accounts furnished to me by the Reverend Father Felix during the above period.

The departure of Mr. Vansittart from the Deyra Dhoon might have proved, but for your Lordship's opportunate interposition, a serious misfortune to the Colony under its present weight of pecuniary difficulty. To his liberality and exertions, both in a private and public capacity, it chiefly owes the measure of success that has attended its infant efforts, and in him the Christians have lost a kind friend and benefactor. Being now thrown entirely on their own resources, with a heavy load of debt to pay off, their position might have proved critical to their continued existence as colonists, had not your Lordship considerably volunteered to take the future management and responsibility into your own hands in your official capacity of Vicar Apostolic. By this act the success and well being of the colony is permanently secured, and I most cheerfully resign into your Lordship's hands my own share of the responsibility originally entrusted to me by the subscribers to the Gwalior Christian fund.

Circumstanced as I have been at so long a distance from the scene of labour, it was impossible that I could co-operate so effectually for the benefit of the colony as the deep interest I felt in its welfare would have otherwise prompted; but happily it has never wanted friends both able and willing to encourage the undertaking, and the consequence has been a much greater degree of success than any but a few of its most sanguine supporters ventured to predict.

The accounts which I have from time to time received from Mr. Vansittart, Captain Kirke,

and other competent witnesses of the conduct of the colonists have been, on the whole, most encouraging, and, with only one or two bad exceptions, every individual has put his hand to the plough with an earnestness and has adhered to his purpose with a perseverance hardly to have been expected from the representatives of a class of persons proverbially lazy and apathetic, and to whom, in this instance, agricultural labour (or indeed bodily labour of any kind) was a novelty.

They have struggled manfully through eighteen months of trial and difficulty. During that interval houses have been built, wells dug, lands cleared, ploughed, sown, and in due season goodly crops of rice and sugarcane, with a variety of garden vegetables, have been raised and gathered into store. Attacks from fever were very prevalent towards the end of the rainy season, but were happily of short duration, and medical aid was most generously afforded by Dr. Bruce, of the Goorkah Battalion, stationed at Dehra.

Strong hopes were entertained by Mr. Vansittart that the sugarcane crop would yield sufficient profit to place the colony on a comfortable footing, that would have enabled the Christians to enter auspiciously upon their second year of labour, but the result was somewhat disappointing, in as much as the price of the cane fell throughout the Dhoon from 50 to 15 rupees per beegah, which vast difference was attributable to the immense quantity that had been raised during the year, both by the European grantees, and by the Native Zamindars. The rice crops were tolerably successful, but the main dependance of the colonists having been placed on the expected profits of the sugarcane crop, the general result of the year's labour was less satisfactory than the persevering efforts of the Christians had rendered them deserving to enjoy. By Mr. Vansittart's advice they have now placed their chief dependance on the cultivation of wheat, of which 900 beegahs were sown towards the end of last year.

Efforts have been made to stock their gardens with a plentiful supply of good fruit trees and the best varieties of Europe vegetables in the hope of the produce finding a profitable market at the neighbouring stations of Landour and Mussoorie. A few cows and poultry have been also distributed among the most deserving members, which under careful management might soon become a productive source of income.

Still the Colony is miserably poor and will require the assistance of friends for a few months longer to clear it from debt, and enable it to pay the Revenue due to Government.

A place of worship is also much required, and above all a comfortable abode for the excellent Father Felix and his fellow labourer Father Lawrence, who have heretofore been obliged to put up in a miserable accommodation of an ordinary mud hovel, enduring cheerfully, for the sake of their flock, every species of privation and discomfort, and like genuine apostles of the primitive stamp, counting their own lives as dross, so that they might benefit those committed to their charge; though myself a member of the English Church, I cannot repress my admiration and respect for these humble-minded, good men, the spiritual pastors of a Church held by many in a

right esteem, but whose Missionary labours in modern times are of a nature to wipe out its ancient reproach, and conciliate the honest regards of every unprejudiced mind.

Father Felix accompanied the colonists from Gwalior in October 1844. Father Lawrence joined him in the ensuing rains. Both have proved themselves well qualified for the operous task they have undertaken; and it is my decided belief that without their influential presence and example the colonists would long since have abandoned their enterprise in despair. Under their auspices and subject to your Lordship's wise controul, I have every confidence that the colony will rapidly improve and become the focus of an important Christian Community, diffusing light and civilization around it.

With warmest wishes for its success and prosperity, I now bid adieu to all official connection with the Christian colony of Esaiipoor.

I have, &c.

(Signed) V. EYRE, Captain, Artillery,
Late Trustee for the Colony of Esaiipoor.
(Gwalior, 8th April 1846. (True Copy).
J. A. BORGHI, Bishop.

PROGRESS OF CATHOLICISM.

We fear that the Christians of England have no adequate idea of the new and powerful agency which Rome has called into exercise within the last few years, *especially for the subjugation of our colonies*. It is, we believe, scarcely more than ten or twelve years since some of the Romish Conclave began to perceive, that the plan of collecting a large annual revenue for religious purposes, by means of small weekly or monthly contributions was one which could be worked quite as efficiently by *their* machinery, as by that of the Bible Society, or of any of our Missionary Societies. This idea, once thoroughly understood, was soon carried into practice; and the result is, that the *Propaganda* at Lyons, which in 1823 had an income of 916*l.*, realized in 1835, the sum of 21,673*l.*; and in 1844, the sum of 161,408*l.*!

The favourite object of this *Propaganda*, as we have already said, is, the spread of Popery in Great Britain, and *especially in her colonies and her missionary stations*. In the French kingdom—we may almost call it—of Algiers, they expended, in 1844, only 2,360*l.*; but in *New Zealand*, to counteract the *English missions*, they spent, in 1843, 7,280*l.* What they have done in *Tahiti* it is needless to recapitulate.

One favourite plan of theirs, especially in our Australian colonies, seems to be to *exceed* the operations of the Church of England, both in power and in pretension. Thus, if the English Church sends a bishop to Sydney, the *Propaganda* immediately sends an Archbishop; and where we send an archdeacon, they send a bishop.

Their funds, we have already seen, are quite enormous; and it must also be considered that every 1,000*l.* they collect will go as far as 2,000*l.*, or 3,000*l.* in the hands of our Missionary Societies.

The reason of this is easily understood. As far as our colonies are concerned, they are generally supplied, either by Government, or the

Gospel Propagation Society, with *clergymen*, regularly educated at considerable cost, and who could obtain curacies in England of 100*l.* or 120*l.* if they remain at home. To induce such to accept colonial chaplaincies, 200*l.*, or even 300*l.*, is often given; and yet a sufficiency of men cannot be found; and those who are sent are quite unprepared to cope, in controversy, with the practised tactician of Maynooth.

But what is the case on the other side? Looking to Ireland alone, we find there Maynooth and seven other colleges, capable, unitedly, of bringing forward twice as many priests as Ireland itself requires. These colleges are filled with the most acute youths whom the parish priests can select from among that lively and brilliant people; and almost every lad so selected and so educated receives an elevation in society, and has his ambition both gratified and excited, by the course on which he is entering. Taken from the poor peasantry, an appointment of 100*l.* a-year in the colonies, with the pride and power of a priest, is quite a golden prize. And all these youths, be it borne in mind, are trained and practised in controversy.

Observe the working of this system. Western Australia, or the Swan River, has, we believe about 6,000 or 8,000 people; and of course, to get one or two clergymen among that number is regarded as a great boon. A few years back, a Romish priest paid the settlement a visit, stayed a few months, looked about him, and departed. After about a year's absence, he returned, changed into a bishop, with *six priests*, and a number of Sisters of Charity. And all this, for a population smaller than that of a fourth-rate English market-town! This one instance shews both their ample means, and their resolution to *take possession of our colonies*.

Another circumstance deserving notice, is, the plausibility with which these priests contrive to dress up the Romish faith, in such sort as to make the poor colonists, generally destitute of books, and unable to detect the imposition, suppose that they have been mistaken in supposing the Romish religion to be an idolatrous or persecuting faith. We have before us an Australian paper, which narrates the opening of a Romish place of worship by "Francis, Bishop of Adelaide;" and it is stated, that outside the door of the building was placarded a paper, of which we can only find room for the early portions. It commences thus:—

"A VINDICATION OF THE DOCTRINES OF THE CATHOLIC CHURCH.

"In order to manifest in the strongest terms the abhorrence in which the Catholic Church has always held, and still continues to hold, the following religious tenets, which excusable ignorance, or almost unpardonable malice still persists in imputing to the members of the Catholic communion.—We hereby direct, that the ensuing anathemas be publicly read in this place of worship, on the first Sunday of every month, and that the faithful then present, shall seriously and sincerely respond to each of them, AMEN.

"1st.—Cursed is he that commits idolatry, that prays to images or relics, for help or assistance, or worships them for God. R. Amen.

"2d.—Cursed is every gold-dress worshipper, that believes the Virgin Mary to be any more than a creature, that honours her, worships her, or puts his trust in her more than God, that believes her above her Son, or that she can in anything command him. *R. Amen.*

"3d.—Cursed is he that believes the saints in heaven to be his Redeemers, that prays them as such, or that gives God's honour to them or to any creature whatsoever. *R. Amen.*

"4th.—Cursed is he who believes that the flesh and blood of Christ are present in the Sacrament in a gross and carnal manner, or who worships or makes gods of the empty elements of bread and wine. *R. Amen.*

"5th.—Cursed is he who believes that the Pope, bishops, or priests can give leave to commit sin, or that the pardon of sins may be purchased for a sum of money. *R. Amen.*

"6th.—Cursed is he who believes that priests can forgive sins, whether the sinner repent or not, or that there is any power in heaven or on earth, that can forgive sins, without a hearty repentance and serious purpose of amendment. *R. Amen.*

"7th.—Cursed is he who contemns the holy word of God, or who hides it from the people with the intention of keeping them in ignorance and error, and of concealing from them the knowledge of their duty. *R. Amen.*

"8th.—Cursed is he who believes he can merit salvation by his own good works, or make condign satisfaction for the guilt of his sins or the eternal pains due to them independently of the merits and passion of Christ. *R. Amen.*

"9th.—Cursed is he who undervalues the word of God, or who forsakes the holy Scriptures in order to follow mere human traditions.—*R. Amen.*

"10th.—Cursed is he who omits any of the Ten Commandments, or who keeps the people from the knowledge of any one of them, to the end that they may not have occasion of discovering the truth. *R. Amen.*

There is much more of the same sort. The paper is not new, but we fancy that it has been enlarged and rendered still more "liberal," to suit the purpose for which it was used.

Thus we have, in the whole,

1. A more powerful missionary organization than any of our own communities can shew.

2. A far greater facility of obtaining agents; and more economy in educating and maintaining them.

3. A plastic power of adaptation, which renders them doubly dangerous in such places as our colonies must necessarily be.

Taking all these circumstances into the account, and remembering that the funds of the *Propaganda* are still rapidly increasing; and that agents can be called forth by it, to almost any extent; it is not time that our various Societies began seriously to consider their prospects; and both to redouble their exertions, and to betake themselves to him who alone can strengthen them for a conflict, *the like of which they have never yet had to encounter?*—*Record.*

Last week, the Reverend William Howell Lloyd, formerly a minister of the Church of England, was received into the Church of Rome, at the chapel of the Bishop's House, Birmingham.

THE FIRST COMMUNION.

LETTER FROM A CONVERT TO HIS PASTOR ON HIS FIRST COMMUNION.

How can I express to you all the delight and happiness I have experienced this day. I must have appeared to you cold and insensible to the great and beneficent blessing bestowed upon me. It was new to me, and although I previously thought myself prepared, all my weakness, all my unworthiness, rushed upon my mind, and it was with fear and trembling I approached the sacred altar, to receive for the first time so great a mark of our adorable Saviour's inexhaustible love—"My first Communion." What a heavenly feeling does the recollection bring with it. What a sensation of delight thrills through my whole system when I recall it to my enraptured mind. What, a balm-healing influence does it shed through my whole soul—"My first Communion." There is a promise of such love and support from our blessed Redeemer in its accomplishment that I could dwell for age upon the subject without feeling wearied. In every step, through every gradation of my future life, my first Communion will be a source of comfort to me. In all prosperity and in all adversity I shall look back to "My first Communion" as an earnest of God's great love and mercy towards me. It will always be the beacon-light to His greatness and majesty—it will always remind me of His charity. "My first Communion"—It will always point to my crucified Saviour (who died upon the cross for me, in common with all mankind), as the only means of my redemption—"My last Communion." O, God Almighty! merciful Father! grant that the blood and body of our adorable Saviour, which I receive in my "First Communion," may have so nourished my soul, and filled it with heavenly grace, that it may direct me in all my actions through life, and may so fortify me against sin and evil that when it may please Thee to call me hence from this temporary world that I may be so prepared as to receive with the most confiding love and hope "My last Communion."

God bless you, my dear Sir, I can write no more.—*Tablet.*

THE KNIGHTS OF ST. JOHN.—The *Courrier Francais* announces that the principal members of the Order of St. John of Jerusalem have been summoned to meet at Vienna on the 20th of April next. This Order, which at present possesses but little importance, has never ceased to exist, and it maintains official representatives at different foreign courts, but particularly in Austria. It is said that the object of the contemplated meeting is to examine a plan proposed for establishing the chief seat of the Order in Algeria. If this plan be adopted a demand will be made on the French Government to grant a tract of land in Algeria for an agricultural, religious, and military establishment, on a basis which will permit the members of the Order to obey the French laws whilst they preserve the principle of independence belonging to the Order. It is said that several young men belonging to the first families in Europe are determined to enter the Order.

THE
BENGAL
CATHOLIC HERALD.

"One bodu and one spirit—one Lord, one Faith, one Baptism."

No. 25.]

CALCUTTA: SATURDAY, JUNE 20, 1846.

[Vol. X.

THE FRIEND OF INDIA AN ADVOCATE OF ROMANISM!

Let not our Readers start; stranger occurrences have taken place and will to the end of time.

In his issue of the 4th Inst., we are furnished with an editorial, containing a statistical account of the progress of Protestantism during the past year, in the Mission of Berhampore. As money is the foundation of all Protestant Missions at home and abroad, the *Friend* very consistently informs us of the several sums collected in the year 1845, to advance the spread of Gospel light, and which amounted to Co's. Rupees 2,435, of course not including the sum expended on support of Clergymen and contingencies.

This is a very favorable and cheering prospect of affairs, but alas! a dark cloud has flung its baleful shadow over the fair picture; its colours have been dimmed and its light obscured. "The report informs us, that the labour of Mr. Hill and his Colleague, have been seriously interrupted by the rival efforts of the Roman Catholic Missionary, who has planted himself in the very heart of the scene of exertion, and endeavoured to break up this interesting establishment, and sweep the flock into the fold of Rome. "Without stopping to enquire into the justness of the metaphor (the *Friend* does occasionally deal in metaphor) "sweep the flock," we are at a loss to know why it is, that Protestant Missionaries claim the exclusive prerogative of the conversion of the Native Indian to Christianity. Surely, the field is open to all; and if the Catholic Missionary be more successful in his efforts, the protestant party has only to blame his own want of activity, or attribute the success of the former to the superiority of the doctrine he teaches.

Now, it is well known, and it appears from the statement of the *Friend*, that the two Rev. Gentlemen had ample means to second their exertions, whilst the Roman Catholic

Missionary has in every case, to struggle with poverty and to support himself by a scanty and precarious means of subsistence.

The *Friend* asserts that "this system of proselytism is entirely a new feature in the known Catholic Missions in India." Now, he ought to have known better: before Protestantism had existed, when the most that could be said of it, was, that it was a thing that might be, the Roman Catholic Missionary, not only in India, but in every quarter of the known globe, had practiced the same untiring and successful zeal. There is no novelty in the system which he pursues, whenever a Native applies for admission to our Church, the very first assurance that the Rev. Missionary makes to him, is, that he has no temporal advantage to hope for; that if he embrace the religion of a crucified God, he must be prepared to suffer its poverty and humiliations. Such are the instructions given by his superior to every Priest: and were he once to deviate from them, he would expose himself to the dangerous consequences of disobedience.—Let the other Rev. Gentlemen adopt this system, were it only for the novelty of the thing, and they may rest assured of the sincerity and fidelity of their converts.—Were the *Friend of India* openly and designedly to praise the zeal of the Catholic Missionaries of Bengal, he could not have done so more effectually than whilst he penned the following sentence, "wherever the Protestant Missionary, after labour of many years, has succeeded in collecting around him, an interesting little community of Christians from among the heathen, a Catholic Priest is despatched to introduce the doctrines of his own creed, and in most instances, the melancholy result, is the interruption of the good work."

We sincerely thank the *Friend* for this important admission—coming from him whose well-known opposition to every thing Catho-

lie, web and woof, amounts almost to an idiosyncrasy. In his over-anxious zeal for the good cause, he has paid us the most flattering compliment, and we trust that the future exertions of our Rev. Missionaries will render them in every way, worthy of such a valuable admission of their utility.

After such a statement it was unwise of the *Friend* to attribute the defection of the flock at Doulut Bazar to a quarrel which Mr. Hill had with one of his Catechists, who had in consequence, led over two others to the Catholic communion. We suppose however, that he had the permission of the Rev. Gentlemen, to introduce the subject to the notice of a scrutinizing public, who may be induced to ask what could have been the nature of such a quarrel between a minister of peace and one of his flock, which has led to such a disastrous result? Oh! well may the good Mr. Hill exclaim "save me from my *Friend*, and I will save myself from my enemy."

We trust that these little differences will quicken the active zeal of our Rev. Missionary at Berhampore—every advantage is lawful in war time—and by effectually co-operating with his Rev. Brother at Kishnagur, who has converted hundreds to Christianity, we may hope soon to see realized in that district of Bengal, the blessed fruits of pure religion.

The *Friend* in his issue of the 11th inst. has a fling at an article of ours, which appeared in the *Bengal Catholic Herald*, on the subject of Major Laurence's proposed institution, for the education of the children of soldiers and non-commissioned officers. He styles it a *fire and faggot article*, and says it "has become the subject of comment and reprobation in the Agra and Delhi papers." Although we may have had some anticipation of the probable result of that article, we were not altogether prepared to have attributed to it the destructive effects of the *fire and faggot* system of *Elizabethan* notoriety.

What we had there stated we now deliberately repeat, that the *Archbishop Vicar Apostolic of Bengal*, or the *Right Rev. Dr. Borghi* can never consent that any Catholic child should be educated in the *Protestant Asylum at Mussoorie*. And we moreover add, that were they not to exert every effort in their power, were they not to prevent by every just means the education of Catholic children in that school, they would seriously neglect the high commission with which they are entrusted, peril the souls of the faithful and expose themselves to the merited censures of the Supreme Pontiff of the Church of Christ! This perhaps is strong language, but it is that which every Catholic well understands.

Upon what basis does Major Lawrence

establish his school? Firstly, He sends to England for Protestant teachers of the right Gospel stamp, to educate Catholic Children. Were he to act in a spirit of a liberality and justice to the creed of the majority, it was his duty to have consulted with the Prelates, who are responsible for the proper religious education of the Catholic children. He has not done so, which is in itself a proof that the system of education which he contemplates, is diametrically opposed to the religion of Catholics.

Major Lawrence may be what the late Duke of York was called, "the Soldiers friend," however, on this occasion, his friendship is enmity. It attacks the Irish Soldier in the most vulnerable point, and until he combine with the Roman Catholic prelates, he may rest assured that no conscientious Catholic parent will send his child to the Mussoorie School.

We freely give the Gallant Major credit for the best and most philanthropic intentions, and we feel confident that when he knows that he wounds the dearest prejudices of those brave men who have fought by his side in the glorious campaign of the Sutledge, he will modify the proposed system, so as to meet the wishes of the Prelates and give to all classes, the benefit of his charitable design.

Were the statement lately made by the Hon. Secretary of war, a true one, the Roman Catholics of India need not be indebted to the charity of any man, for the blessings of a sound and religious education. But, unfortunately, it is not founded in fact. When were £60,000 annually distributed for the Education of the Roman Catholic Soldiery in India? We have made every calculation, and in the three presidencies with the adjunct of our Burmese possessions, and even of Singapore, not more than about *two thousand pounds* (the amount or nearly so of the Archdeacon's salary) for the support of at least twenty Catholic Clergymen, are annually granted, what then becomes of the balance? Who receives it? The Governor General has even the power, we are told, to increase that sum. Give us the allotted sum and we promise never to demand one farthing in addition.

This assertion of the Hon. Gentleman must not be allowed to pass current and uncontradicted with the people of England. It is calculated to do much harm, and the Archbishop and Prelates in British India, should at once furnish Mr. O'Connell with accredited statements of the several sums of money they annually receive from the government and request him, that in his place in Parliament, he would

authoritatively contradict the unwarranted assertion of the Hon. Secretary of war.

Perhaps the *Friend*, who is initiated in all the mysteries of our Indian Government, and who could even anticipate their intentions regarding the future arrangements of the Lahore question, when the other sections of the press were in darkness, would enlighten us on the subject of the £60,000 annual payment.

PROTESTANT ORPHAN ASYLUM AT MUSSOORIE.

TO THE RIGHT HONORABLE LORD HARDINGE,
&c. &c. &c.

Governor General, &c. &c., of India.

MY LORD.—As an Irish Catholic, I respectfully solicit your attention to the present communication. You, my Lord, have been raised to a station of dignity and importance, in a great measure, on the shoulders of Irish Catholic Soldiers, as well of those, who fought in the Peninsular War, as of those, who fell in the recent engagements, from which you have reaped so rich a reward. To Aristocratic connection, you owe but little, or if you owe anything, your chief obligation is due to an Irishman, the Duke of Wellington. Next to him, I repeat it, your exaltation is chiefly due to the Gallant British Soldiers who fought together with you in Spain and in India, and of these, you know, that a large proportion consisted of Irish Catholics.

Far be it from me to exclude, on this occasion, the consideration of your own personal, unquestioned Gallantry. Were you not eminently brave, the gallant Soldiers who fought together with you, never would have succeeded in raising you, to your present illustrious position. Yet, let me remind your Lordship, that it was, what is so expressively called the "Bull-dog courage" of the British Soldier, that more than once saved you from the consequences, which had nearly resulted from causes, which the *Foreign Quarterly Review* recounts in no very complimentary language, but which I shall designate by the more courteous appellation, of accident or error. Had these fatal consequences happened, whatever might have been the cause, whence they originated, your Lordship, will I think agree with me in this conclusion, that instead of having your name enrolled in the British Peerage, and encircled with a halo of glory, you would have had, perhaps, ere this, to retire into the obscurity of private life, and the courtly friends who now smile with complacency upon you, would have frowned on, and abandoned you. The recollec-

tion then of the peril in which your fame, as a Statesman and a General was placed, and the reflection, that you were carried triumphantly through the terrible ordeal, by the arms of thousands of Irish Catholic Soldiers, will, I doubt not, excite in your bosom generous and grateful feelings, towards those brave men, and deeply interest you in the welfare of their Widows and Orphans.

Your kind and courteous affability to all, even to the humblest individuals who may happen to approach you, is spoken of in terms of just praise by every one. Let me then suppose, and the hypothesis is not far fetched, that in one of the late engagements, in which the battle field was covered over with so many hundreds, who fell nobly in the cause of their sovereign, your Lordship chanced, in the exercise of your benevolence, to enter into conversation with one of the dying,—a Catholic—a husband—a father, and that in your sincere sympathy for his sufferings, you wished to console his last moments by the cheering assurance, that his Widow, and his Orphans, should be duly provided for—that their temporal and spiritual wants should not be neglected; that, as the blood of the dying Catholic was commingled with that of his Protestant comrade in arms, their Widows and Orphans should be treated with the same respect, and the religious feelings, and wishes of the deceased Catholic, as well as of the Protestant father, regarding his family, equally, and impartially attended to.

You know, my Lord, as well as I do, the warmth of the Irish character, you are familiarly acquainted with its generous qualities, in the field, in the Senate, and in Ireland, and I have reason to believe, that you hold them in admiration. Now, my Lord, I appeal to you, if a more affecting subject for a painter, or a scene more honorable to yourself, could be well selected, than the occurrence which, I have just supposed to have taken place. How would the wan, and agonizing countenance of the poor Catholic light up with joy, when he heard those words of consolation, in which you would relieve all his anxiety for the welfare of his Widow and Orphans? How would he not struggle to raise his sinking eyes to heaven, to invoke the blessing of a dying father, and husband, on the great and good man, who had so nobly promised to supply his place, and to watch, as another parent, over the tender objects of all his affections? Could the last accents be caught, which his quivering lips would utter, they would be found to be those of fervent prayer, gushing from his heart, to supplicate every happiness for his illustrious benefactor. Sweetly would his

spirit depart in peace, forgetting all his own sufferings, in the full conviction which consoled him in death, that his Orphans would worship at the same altar, at which, he and his fathers had worshiped for centuries, and that when kneeling before it, they would learn, betimes, to offer up a filial prayer for his everlasting repose.

My Lord, you are a Father; you cannot be a stranger to the deep emotions of a Father's heart. You are also a personage, destined by your high station and glorious achievements, to occupy a considerable place in history. You cannot be indifferent to what posterity will think of you. As a Father and as a Christian Hero, would it not be a most pleasing anticipation for you, to have reason to hope, that when succeeding ages will read the narrative of the late Campaign, and mourn over the dreadful carnage for which it was so unhappily distinguished, Catholic Ireland, at least, would cherish a holy tradition, in which your memory would be embalmed, in return for the enlightened charity, and liberality, with which you provided for the Widows and Orphans of her sons, who died under your command, in the service of their country.

Suffer not, I beseech you, My Lord, the hypothesis I have indulged in, the picture I have feebly sketched, to be interfered with, and deprived of the moral effect, they are intended to accomplish. Do not let your illustrious name descend to yet unborn generations in Ireland, as that of a heartless bigotted individual, who lifted into power and pre-eminence, on the shoulders of thousands of Irish Catholics, entirely forgot not only all the dictates of gratitude, but even the noble impulses of an enlarged, and truly Christian Charity. Do not let your fair fame be obscured, by the accusation, that whilst you wrung from the Catholic Soldier on the battle field, the last drop of his heart's blood, you unworthily took advantage of the destitute and forlorn condition of his Orphans, to consign them to a Protestant Asylum, and rob them of the Catholic Faith, the only, but most precious inheritance, bequeathed to them by their departed parent.

Remember, My Lord, that your conduct on this occasion, is the subject of much and anxious conversation among all classes of the Catholic, and I rejoice to add, among many also of the Protestant Military in India. In a few weeks it will become a topic of deep interest, particularly in Ireland. At home, and abroad, the Catholic Soldier, whilst he mourns over the hard fate of the Orphans of his deceased brother in arms, will reflect, that the day may come, when his own beloved little ones also, will, without the least regard to his dying wishes and injunctions, have to undergo a similar misfor-

tune; when they will learn, in perhaps the Protestant School at Mussoorie, whilst his remains lie in the cold grave in a distant land, to despise as superstitious, and unmeaning, the holy prayers, which he had taught them, in their infancy to lisp, and when the Cross, the very emblem of redemption, will be pointed out to them by the scorner, as a scandal and a folly.

Your Lordship's great experience as an Officer, renders it unnecessary for me to dilate on the evils, to which such festering reflections as these may lead even soldiers of unstained reputation. The high Civil Station, you occupied in Ireland must enable you to judge of the effect, which, the news of the introduction into India, under your Lordship's sanction, of another Kildare place Asylum, for the Orphans of Catholic Soldiers, will produce in that country, and also to appreciate the value to agitation, of the rich materials, which such a measure will supply to the advocates of the Repeal of the Legislative Union.

I have the honor to be, with profound respect, your Lordship's,

Most Obedient Servant,
HIBERNICUS.

Calcutta,
June 15, 1846.

THE SECOND VIOLATION OF SCRIPTURE BY THE REFORMERS, IS THE IMAGINARY RULE THEY PRODUCE TO DISTINGUISH THE INSPIRED WRITINGS FROM ALL OTHERS.

(Continued from page 324.)

If the Scripture has not been violated and its majesty despised, by the establishment of these interior, particular inspirations, certainly, it has never been, nor will it ever be, violated; for by this mode of proceeding, every one is at liberty, and as it were invited, to reject or to receive whatever it may seem good to him, in the sacred Scriptures. Why, in the name of common sense, should Calvin have permission to remove from the Canon, the book of *Wisdom* and the *Maccabees*, unless you extend to Luther permission to take away the *Epistle of St. James* and the *Apocalypse*; to *Castalio*, the right of rejecting the *Canticle of Canticles*, and to the Ana-baptists, the same right to discard the *Gospel of St. Mark*? And why should not any other who may choose it, have as a good right to reject *Genesis* and *Exodus*, as these men had to reject, what they were inspired to reject, as uninspired? If all equally claim an interior revelation, why should we refuse credence to one, and believe another? Thus, this interior, hidden rule, alleged to be derived from the Holy Ghost, affords a plausible-

ble pretext to every seducer to create universal confusion and uncertainty.

Open your eyes, I beg of you, to the trick that is played upon you, and consider the consequences, before it is too late. They have taken away all authority from Tradition and the Councils of the Church; and after this, what remains? The Scriptures perhaps? O! the enemy is very cunning: if he had taken away all, with one dread swoop, he would have excited alarm; but, no, he has established a certain infallible means of removing, insensibly and piecemeal, all the grounds and bulwarks of the faith, one after another, by slow and easy steps; for by the adoption of this interior and hidden inspiration which gives to each one the privilege of receiving or rejecting whatever it seems good to him, every thing is undermined and all is lost. Let us see what has been the practical operation and progress of this principle.

Calvin removed from the Canon, *Baruch*, *Tobias*, *Judith*, *Wisdom*, *Ecclesiasticus* and the *Maccabees*; Luther has taken away, the *Epistle of St. James* and that of *St. Jude*, the second of *St. Peter*, the second and third of *St. John* and the *Epistle to the Hebrews*; he laughs at *Ecclesiastes*, and regards the book of *Job*, as a fable. Again Calvin has lopped off from the prophet *Daniel*, the canticle of the three children, the history of *Susanna*, as well as that of *Bel and the Dragon*, and rejects besides, a considerable portion of the book of *Esther*.

The reformers of Geneva and others have removed the 22nd verse of the second Chapter of *Exodus*, although it is of such a nature, that neither the 70 interpreters nor other translators could have ever thought of introducing it, had it not been found in the original. As if all this were not sufficient, *Beza* calls in doubt the history of the adulteress, in the *Gospel of St. John*. St. Augustine informs us, that the enemies of Christianity had erased that passage, in his time, from their books, though not from all, as St. Jerome remarks. In the mysterious words of the institution of the Blessed Eucharist, it has been attempted to throw doubt on the words, "*which shall be shed for you*," because the Greek text shows, evidently, that what is in the Chalice is not wine, but the Saviour's blood; for it is, as if one should say in English. "*This is the chalice of the New Testament, in my blood, which chalice shall be shed for you.*" This form of expression proves that what is in the chalice is true blood, and not wine, since wine has not been shed for our sins, but blood; and the chalice cannot be shed, but in as much as what it contains is shed.

Behold, then, the cruel knife with which the holy Scripture has been pruned and man-

gled. It is this opinion of these private inspirations that has emboldened your reformers, to cut off, one, one piece; and another, another; until at last, all is in danger; for this pretext of inspiration constitutes each one, individually, the sovereign judge of the validity, or invalidity of the Scriptures. See how far St. Augustine was from this sacrilegious temerity, when he said; "*Ego vero Evangelium non crederem, nisi me Catholicæ Ecclesiæ commoveret autoritas*;" That is to say; "*I would not believe the Gospel, did not the authority of the Catholic Church persuade me to do so.*" And again he says; "*Novum et vetus Testamentum in illo librorum numero recipimus, quem sanctæ Ecclesiæ tradit autoritas*;" that is; "*We receive the New and Old Testament in that number of books which the authority of the holy Church hands down.*"

The Holy Ghost may inspire, it is true, whatever seems good to him, for the Spirit breatheth where it listeth; but in what regards the establishment of the public and general belief of the faithful, he sends us to the Church, and addresses us through her; to the Church it belongs to determine what are the true scriptures, and to propose them, as such, to the faithful. This does not imply, that she can give truth and certitude to the holy Scriptures, but that she can make us certain of their truth and inspiration. The Church does not pretend to make a book Canonical Scripture, which was not Canonical from the time it was written, but she can cause an inspired book to be recognised as such, though it should not have been known and acknowledged as such, before, by all the faithful, not changing, in any way, the substance of the book, but enlightening and instructing the minds of her children, as to what they ought to think of such a book, and removing all doubts of its canonicity, by her authentic decision. Now, if our Redeemer is ever bound to defend his Church against the gates of Hell, according to his promise; if the Holy Ghost inspires and conducts her, leading her into all truth, as we are assured by the word of God himself, this is the occasion when the Divine aid should be afforded; for to abandon her in a matter of this kind, on which depends the whole superstructure of our faith and religion, would be to forsake her altogether, and leave her a prey to her infernal enemies, contrary to the Divine promise. This is the solid rock on which our faith is built, the sure foundation of our hopes, and our consolation in every trial and necessity.

On the contrary, how uncertain and wretched should we be, if we built our faith on the word of certain, un-authorised, individuals; on some private, interior, secret and hidden

inspirations of whose very existence we know nothing, except by the gratuitous assertion, of those who pretend to have received them. Supposing even, that such inspirations really exist, or did exist, we know not whether they are from the spirit of God or the spirit of darkness; and still further, supposing them to come from God, we know not whether those who have them, represent them to us faithfully or not, since they have not, in our regard, any one mark of infallibility. Surely, we would deserve to be drowned in the Ocean of error and delusion, if we should abandon the stately Vessel of the Church, which like the ark of Noah, has ever risen triumphant over the waters of every heresy, to sail in the miserable skiff of these private individual inspirations which are both novel and discordant at the same time. In that case, indeed, our faith would be no longer Catholic or universal, but particular and Schismatic.

Before I conclude this subject, allow me to ask you, gentlemen reformers, where have you found the particular Canon of Scripture which you adopted. You have not taken it from the Jews, for they do not admit the Evangelical books; nor from the Council of Laodicea, for that Council left out the *Apocalypse*; nor from the Council of Carthage or of Florence, for these Councils canonised *Ecclésiasticus* and the *Maccabees*; where then have you found it?

The truth is, that no such Canon as yours ever before existed, for the Church never saw any, in which there were not, either more or fewer books than you receive.

What semblance of probability, therefore, is there, that the Holy Ghost should have concealed from all antiquity, and revealed, at last, after 1500 years, to a few individuals, the precise number of the canonical books of Scripture? As for us, we follow, exactly, the Catalogue of Sacred books adopted by the Council of Laodicea, with the addition made to it by the Councils of Carthage and Florence, and surely no one of any judgment could ever abandon these holy Councils, to follow the whims and imaginations of individuals. Behold, then, the principle that led to all this sacrilegious violation of the holy Scriptures, the first rule of faith; viz. the persuasion, that Scripture is not to be admitted as such, except in accordance with the inspirations which each one may believe or think, he has received.

THE NEW CONVERTS TO THE CATHOLIC FAITH.

We are informed by Baboo Beni Madhob Kar, that, for the present, the following letter is the finale of the controversy in which he has been engaged, no reply to it having yet (nearly

a month has elapsed,) been received from his antagonist. We are glad of this, as the subject, notwithstanding the novelty which the peculiar circumstances under which it has been discussed, gave to it, was becoming hacknied. Our convert, it will be seen by the concluding portion of his letter, has left his antagonist according to his own terms, to write the refutation of that powerful and pithy little work of Dr. Challoner's, called "*The Touch-Stone of the New Religion*," and perhaps this task has been taken up:—"fools rush in, where angels fear to tread." Be that as it may, we are bound to declare, that, in the whole course of our experience, we never met with a polemical writer who had been more completely nonplussed or more soundly beaten down than the worthy controvertist who rejoiceth in professing the doctrines of what is termed the FREE CHURCH OF SCOTLAND.

TO BABOO, **, **, **.

MY DEAR **, —When I provoke you to reply, and call on you repeatedly to retrace your retreating steps, I have reason to expect that you will at least make a show of resistance to the overwhelming force of arguments pouring down upon you; I am not therefore surprised to find that, whilst retiring hastily, you should declare that you are going away, only to be better prepared for the fight. Before you gave any proof of the proverb, I knew well that, "He who fights and runs away, may live to fight another day."

But to be serious, what is it you now say in your letter of the 9th inst? You tell me, I have refuted none of your objections, and you blame me with joining the Catholic Church, in paying divine worship to creatures. I tell you we do not. Surely you cannot charge us with maintaining doctrines, which, we, as much as you, anathematize. Surely you cannot call on us to defend that which we reject, and if we defend not what you chose to lay at our door surely we cannot be said to refuse answering your objections.

Again you quote certain passages of the Scriptures, and interpreting them according to your own fancy, you tell us that our doctrines are opposed to those texts, (i. e.) to your fanciful and erroneous interpretation of them. We interpret them differently from you, and we sincerely believe that we interpret them in the right way. This way you declare is the wrong way; but we insist that it is the right way, and as an *argumentum ad hominem*, we tell you that we have the right to follow our own interpretation; because you have laid it down as a fundamental principle of your belief, that every man has an undoubted right to

interpret the Scriptures in his own way; therefore, having given us that right, you are inconsistent in questioning the exercise of that right, when it acts against your pre-conceived notions. Pray be consistent. If you assume the right to interpret the Scriptures in your own way, and do not deny to us that privilege; but on the contrary, call me a "beast," in your letter under acknowledgment, for not exercising that privilege, surely you have no right to dictate to me any interpretation which is contrary to my views. I say again be consistent, on your own ground of private interpretation, you have forfeited the right to find fault with me; because I adopt that interpretation which I sincerely and conscientiously believe to be the correct one.

Observe into what a strange Dilemma you have fallen, when you tell me that you will be satisfied if I "refute all your objections, and all the principal books written against my religion, by various authors." Surely in assigning to me this task, you impose on yourself a similar obligation of refuting all that Catholic authors have written against your new fangled doctrines. And as you have commenced the controversy, and you yourself have now laid down the terms for its conduct, it is your's, to reduce the rule to practice, by commencing the task of refutation. With this view, and to meet you on the ground selected by yourself, I have the pleasure of sending you herewith, as a commencement, a very small book called "The touch-stone of the New Religion, or sixty assertions of Protestants, tried by their own rule of Scripture alone, and condemned by clear and express texts of their own Bible." I dare say your refutation of these charges will be a most valuable addenda to your erudite letters. After you have gone through the refutation of this little work, I shall have much pleasure in sending you two or three larger ones for the exercise of your theological and controversial acumen. Do not be alarmed my friend, your terms are the refutation of the principal books written on the controversy; adhere to these your own terms first, and I shall be most happy to follow and to meet you. If I do not, you may then, but not till then, talk of having vanquished me. We Catholics, unlike you Presbyterians, understand the value of works; and we say, show me thy works: talk alone without work, is like faith alone, without works, dead—good for nothing. Therefore now to the work, and commence the refutation of the little pamphlet I send you.

Your's sincerely,

BENI MADHOB KAR.

May 16, 1846.

Appeal to the Catholics; Civil and Military Stationed at Loodianah, Feerozepore, Lahore, Jullunder, &c. &c., in the Punjaub.

VERY DEAR FRIENDS,—You are aware that we have no Catholic Church or Chapel in any one of the above mentioned Stations.

What a shame it will be for us to see those who will succeed us in these places, if we continue in our indifference towards the promotion of the Worship of God!!! They will ask: were there not, in all those places, some hundreds of Catholics in 1845, and in 1846? and from what does it come, that we see no trace of their stay here? Doubtless the stones will reply, yes: There were hundreds, and even thousands of Catholics; but look at their works, and thereby judge if they were worthy of that noble and heavenly name: Catholic.—Tell us if they were the children of that renowned Ireland; or the descendants of the heroes of Christianity, so zealous for the glory of their holy Religion.

But it becomes not a Catholic Missionary to insist upon a worldly motive, to stir up your religious feelings.

I will then apply to you the counsel of (Daniel 4, v. 24) to Nebuchodonosor: "let my counsel be acceptable to you, and redeem your sins with alms, and your iniquities with works of mercy" "..... perhaps he will forgive your offences."

(Prov. 10, v. 12.) And "charity covereth all sins." How grievous are our sins! My dear Friends! Let us hasten to redeem them with alms and charity. But who is the first to whom we owe alms and charity? Is it not to God, who says to us (II Kings, 7, v. 9.) "I have been with you wheresoever you have walked, and I have slain all your enemies." And now out of gratitude (II Kings, 7, v. 5) shall you build me houses to dwell in? (Answer, my dear Friends, answer by generous facts, as did David, Solomon, Esdras, and the Maccabees, in the Old Law, and as did Constantine the Great, Theodosius, Charlemagne, Alfred the Great, and many other illustrious conquerors whose Victories have been embellished with immortal monuments of the most lively piety. Join then your names to those of your predecessors in this pious Military glory. How glorious, consoling, and meritorious it is to erect temples to the glory of the living God, in a land of infidels? Would you refuse that glory to yourselves? What a stupidity? Would you refuse it to the God of armies who has fought so well with you, and for you on the banks of the Sutledge? What an enormous ingratitude! But then, what could you expect? perhaps a total overthrow, in a new engagement in punishment of your indifference. But what

EXCOMMUNICATION IN IRELAND.

To the Editor of the Bengal Hurkaru.

SIR,—Among the many who have in various ways inflicted injury on the Irish Catholics, and are still doing what many tend to keep up a state of exasperated feeling in their minds, there is none who have played a worse part than what are called “*Evangelical*” Protestants.

I have been led to make this reflection by noticing in the *Friend of India*, a statement copied from the *Britannia*, of a case in which an Irish Roman Catholic Clergyman has been fined £70 for exercising an ecclesiastical function, which the Church of England herself in the exercise of Church discipline claims a right to perform. I mean the excommunication of a refractory member. The charge brought against the clergyman as stated in the *Britannia*, with a great deal of coloring, and many aggravating and erroneous circumstances as to “*threats*” and “*cursing*,” turns out to have been one of mere excommunication, according to the rites and ceremonies of the Catholic Church; and for this the Clergyman is fined £70.

The facts as to “*threats*” and “*curses*” from the priest were not proved on the trial, and the *Evangelical Britannia*, charitably supposes that this must have been owing to the perjury, possibly, of the witnesses. It was proved, that the excommunicated man suffered in his worldly circumstances in consequence of being excommunicated. But by the 33d Article of the Church of England, such suffering is one of the main objects of the excommunication. For the faithful, it is said, ought to treat such an one as an heathen man and a publican, and by “*avoiding him*” as such, bring him to a sense of his offence. If this is not the sense and meaning of the article, it does not appear very plain to me what it means. Suppose you and I were excommunicated, Mr. Editor, by the constituted authorities of the English Church for an offence against her laws and discipline, and you were to lose subscribers to your paper, and I were to suffer in my trade or profession in consequence, do you think an English Jury would pronounce the priest who excommunicated us, guilty of an offence and liable to a fine. If not, upon what principle of law or equity should an Irish Roman Catholic priest be pronounced guilty of a crime for vindicating the discipline and authority of his church over her members in a similar manner? The English church (and the Free Kirk too, I fancy,) claims the right of excommunicating her refractory members. It is a right which it is true she allows to remain in abeyance. The exercise of such a right is unpopular; and the Church of England has enough to do to retain her present small popularity without resorting to the exercise of a most unpopular right. But it may be a question how far this aversion to exercise such a right contributes to her purity and strength. If the Romish Church chose to exercise that right, it seems an act of intolerance and persecution to fine her clergy for doing so. If the wiler, who in the case alluded to, was excommunicated, chose to act as the servant, and according to the views of another religious sect, and contemptuously refused to obey the Ecclesiastical

authorities of his own church, he could not reasonably complain that he was excommunicated: and that he was “*avoided*” by those whose Church he had left. Those who had been the means of procuring his excommunication by engaging him to forward their schemes, in opposition to the views of his own church, ought surely to have provided for him and not left him in the lurch, which they appear to have done.

In fact, the infliction of such a fine, seems a desperate attempt to accomplish by force, what cannot be done by legitimate means—put down the Catholic Religion in Ireland. Like all similar attempts it will fail. Fines and penal laws have been tried long enough as means of crushing the Catholic faith in England and Ireland, and their revival in any shape is, as the *Friend of India* would say, incompatible with the spirit of the age—can only prolong among the Irish people at home and abroad that spirit of exasperation and excitement which has already led to such lamentable results.

Your's,

Hurkaru.

A LAYMAN

CHRISTIAN COLONY IN INDIA.

To the Editor of the Bengal Hurkaru

DEAR SIR,—I read in your papers very recently, of a Colony of Christians having been formed at Esapore, near Deyrah Dhoon, not quite two years ago, by the generous efforts of Captain Eyre of the Artillery, whose humane and laudable motives for so doing, merit the warmest gratitude of mankind. We must trace its establishment to that worthy individual, with whom numbers associated, and subscribed, and raised a fund, to relieve the distresses of the poor “*itinerant Gwalior Christians*,” who at their suggestion, settled themselves at Esapore, or otherwise their wretched existence would have been one continued misery. I observed in the *Hurkaru*, that the Vicar Apostolic of Agra, has now to look after the Christians, instead of those formerly entrusted with their care and superintendence: at the same time, it is added, that the aforesaid fund has proved inadequate to their future support, or not sufficiently ample to provide for their comforts: their occupation being to break up lands with their own hands; plough—sow—weed—reap, all of which has not yielded enough produce to supply their wants. However, such agricultural devotion to bodily exertion to maintain themselves, cannot be too much praised, in men, whose former mode of life was different to what it is now. I would, therefore, recommend that a general subscription be opened to relieve the distressed Colonists. I find they have to pay rents for their lands, from “*the sweat of their brow*”; I would suggest, that an humble address be presented to Government, to remit the same, for a term of ten years, or until such time as the infant settlement becomes flourishing. The moment a subscription is set on foot, I would contribute 100 Rs. annually towards it. I have no doubt the example will be followed by my Purneah and Tirhoot friends, to give their support to it,—while you, Mr. Editor, can render some assistance in your power by stringent ob-

servations in your valuable paper, to point out the advantages to be derived for the rising generation of helpless Christians by agricultural and other pursuits that may be in view for them; so that it may not be said—as so often reiterated—that if our rule was to cease in India, there was not something found in it to perpetuate our name and country as the founders of the Christian Colony. I should suppose when the payment of rents are taken off the lands, it would be an inducement to most poor European Christians, particularly of the Pension List, to resort to that place to locate themselves, by which circumstance, an increase of population would be anticipated at no distant period. The climate of the Dhoon is known to be superior to that of England, where the warmth of the sun is not felt in the winter, as it is in the infant colony, to make it cheering and desirable, and which is quite adopted for European artisans to come out to it, to impart, or to learn their mechanical art to the Christians, who at present solely depend for their subsistence upon the precarious produce of the soil; are doomed to one species of labor, to work in the fields, which is so diametrically opposite to their future welfare. India needs the “Missionary, the School-master,—the Mechanic, the Modern Agriculturist” to concentrate their skill, energy, and endeavor, to the improvement and enlightenment of the sons of this benighted land, which after the recent glorious war, to allow it to remain any longer in its debased state, it is now for our successful valorous Governor General, Lord Hardinge, to turn his mind from the turmoils of war, to objects that would be beneficial to the country, particularly the locality of the Dhoon, “the Garden of the East,” which may not be lost sight of as inhabited by the Christians, as one among other things to claim his attention.

HUMANITAS.

Nauthpore, Purneah, June 4, 1846.

THE POLISH INSURRECTION.

The German and French papers bring us numerous details of the progress of the insurrection in Poland. It is now certain that the insurrection extends over a large extent of country, and that it not only includes a great portion of the ancient kingdom of Poland and the republic of Cracow, but a great portion of Galicia, Volhynia, Lithuania and Podolia and according to some accounts of Hungary. It is not true as has been stated by the German papers, that the Austrian and Prussian troops have succeeded in suppressing the insurrection. On the contrary, by the last accounts the Austrians had been driven out of Cracow with considerable loss, and the Prussian troops were waiting on the frontiers for reinforcements, not considering it safe to attack the formidable force which the insurgents had at their disposal in Cracow. The Russians appear to have been quite taken by surprise by the insurrection, and they are so badly prepared to meet it, that by the latest accounts they had not been able to collect more troops on the frontiers nearest the scene of revolt than 200 infantry and

about 100 Cossacks. The insurrection appears to have been well organised. It broke out at the same time and on a fixed day, in the Duchy of Posen, in Austrian Galicia, in Cracow, and in the adjoining Russian provinces. Posen appears to have been the head-quarters of the insurrection, and it was from that the emissaries went to the other provinces to prepare for the movement. The Polish refugees in France and England appear not to have taken direct part in the insurrection, and with the exception of one or two who have been taken prisoners, none were discovered in the country. The insurrection though checked to some extent has not by any means been put down. The whole of these provinces are in a state of the greatest ferment.

According to a letter from Breslan, dated 27th ult. the rebels of Cracow were in possession of the town as late as the 25th, the provisional Government, in anticipation of an attack on the 28th, by the Prussian troops, had ordered all the male inhabitants from eighteen to fifty years of age to take arms in support of the insurrection. A proclamation had been issued exhorting the people to exertion, and promising abolition of all their grievances. It will be soon from the following letters from the *Austrian Gazette* that the force of the insurgents in the city of Cracow is extremely formidable:—

VIENNA, FEB. 24.—It is announced that General Collin dismissed the commandant of the national guard on the 22d, and endeavoured to appoint another in his place. The national guard did not approve of the proceeding, and immediately took part with the rebels. A fight then took place in the streets, when 200 infantry and the half of the cavalry (140 men) were killed—in all 340 men killed. The soldiers were driven towards the bridge over the Vistula, and, according to one account, a party was cut off, while others say that it joined the insurgents. Immediately afterwards the bridge was destroyed, some say by the troops, and others say by the rebels. At Cracow and in the neighbourhood there are twelve thousand insurgents, but all are deficient in arms. Several thousand have only got pikes. Hitherto the Russians have not been able to collect more than 500 infantry and about 100 Cossacks, who have just entered Cracow territory. The insurgents appear determined to cross the Vistula above Oszwieczin, and to penetrate into Galicia. We are assured that in Volhynia and Northern Hungary, which is inhabited by Slavonians, there is a great degree of excitement. In the circle of Misclenitz, 4,000 are scouring the country, but it is not known which side they will take. The senate of Cracow has retired with the Austrian troops to Podgozza. The whole of the Cracow territory is surrounded with troops, but the attack will not be made till sufficient troops have been assembled.”

“VIENNA, FEB. 26.—General Collin has destroyed the bridge of the Vistula, in order to cut off the communication. He has already received a reinforcement of one battalion, and he expects others. It is said that the insurgents are trying to seize on the public treasury on the frontiers of Galicia. The insurrection extends from the fron-

tiers of Thorn to the Crapacks mountains. The Archbishop of Cracow and several gentlemen have arrived here. The consuls are at Teschen, with the exception of the Austrian consul, who remains nearer to the spot where these events are occurring. The insurgents have pillaged two commissaries of police and several other persons. The greatest alarm prevails on the frontier.

The *Daily News* says:—"Rumours are afloat here that the insurrection has burst out in the provinces of Lithuania, Orvolia, and Vollynia, and that blood has been shed. The Catholic clergy are said to lead the insurgents, preaching a crusade against the Russian oppressors, in the name of the Catholic religion and Polish liberty. The ferment spreads as far as the frontier of Moldavia, to Kamienieck. Podolaski, Lesser Russia, whose population is diametrically opposed to the Muscovites, and who have been despoiled of all their privileges by the Czar, is also stirring. The inhabitants have refused being recruited for the army in the Caucasus. News from Austria to the 26th announces that great excitement reigns in three regiments quartered in Galicia, composed mostly of Poles. Numerous arrests have taken place; one of the officers arrested declared he preferred dying of starvation to denouncing his accomplices."—*Tablet*.

THE VALUE OF RUSSIAN DENIALS.

Since writing the preceding article we have received from Paris the weekly circular of the Society for the Protection of Religious Liberty, of which M. de Montalembert is the President, and in it we find a paragraph in relation to M. de Bouteneiff's note, which is very much to our present purpose.

"Nothing can be less authentic than the famous note attributed to M. de Bouteneiff, and public opinion, until better informed, has a right to regard it, not only as lying (*mensongere*) in its substance, but even in its form false and apocryphal. Already, the greater part of the allegations which it contains have been completely overturned by various letters inserted in the independent journals. Moreover, a diplomatic document was never before seen which, like this, wanted both date and signature. The heading of it alone lays bare the fraud. Notes and other diplomatic documents are never presented by the ambassadors to the Supreme Pontiff in person, but always to the Secretary of State. This pretended note is merely a trick of the embassy to throw doubt upon the truth of the testimony, which remains unshaken, and which borrows a new confirmation from the strangeness of the means employed to weaken its authority."

We understand that some of the Legitimists in Paris, true to their notion of placing the kingly authority before all things human and divine, and strong in their sympathy for every miscreant without exception, who has the good fortune to wear a crown, give out everywhere that the statement of the Abbess is universally looked upon with distrust and disbelief since the note of M. de Bouteneiff has made its appearance. Letters to this effect have been received in Lon-

don, and people, well meaning and intelligent have been known to shake their heads despondingly as in doubt lest the Abbess's narrative were proved to be untrue. They had been assured on good authority that the Catholics in Paris began to disbelieve the statement, and what could they do but follow so good an example?

Now, it may comfort and strengthen some of these worthy persons to be assured, as we are in a condition to assure them upon undeniable authority, that the French letters of which we have spoken completely misrepresent the facts. The sentiments of the Catholics of Paris are not such as they are represented. With the exception of that class of politicians who are represented by the *Quotidienne*, and with whom a legitimate monarch is the all-in-all both of this life and of the life to come, the opinions of the French Catholics are, that the attempted disproof of the Russian Ambassador is a total and ignominious failure, and that the original statement is rather confirmed than invalidated by what has happened. As to the politicians of whom we speak, "there is no need to be taken of them; if Cæsar had stabbed their mothers, they would have done no less."

We beg our readers, therefore, to bear in mind the points in which the note of M. de Bouteneiff has turned out to be a complete failure.

(1.) It has all the appearance of being a fraud from professing, contrary to diplomatic usage, to have been presented to the Supreme Pontiff in person instead of to the Cardinal Secretary of State.

(2.) It is unauthenticated either by date or signature: has none of the appearance of an official document at all; and is, in fact, nothing more than a newspaper article concocted by the Russian Ambassador and sent into the world with the falsehood attached to it, of its having been presented to the Pope.

(3.) The first attempt at a denial under Russian auspices had the hardihood to assert that there was no Basilian convent in *Minsk*. This falsehood was immediately disproved, and M. de Bouteneiff, with all his effrontery, dared not repeat it. Accordingly, he is obliged to take advantage of the blunder of a newspaper, and content himself with denying that there is a convent at Kowno. He thus lends his confirmation to the Abbess by the tacit admission that there is a convent at Minsk. Indeed, the existence of this convent seems to have been notorious. A correspondent sends us an extract from *Wright's Gazetteer* (edit. 1837, vol. IV., p. 186), in which, in an article of half a dozen lines on the subject of Minsk, is contained the following statement: "It has an abbey of the United Greek Church."

(4.) The assertions of M. de Bouteneiff are in other respects, as we have proved in the former article, shamelessly at variance with the contents of known authentic documents, with which he and his government are but too familiar.

(5.) This case has now been for months, before the world. The character of the Russian Government has been involved in the disproof of the statements that have been made in the face of every civilised nation on the globe—yet, in all that time the Cabinet of St. Petersburg, on their

trial before the whole human race as a gang of torturers and murderers, have been able to produce nothing in their own vindication but the miserable, false, imperfect, and informal document upon which we are commenting. Can there be a clearer proof of their guilt?

The more they consider this matter, the more some of our readers may be amazed at the apparent folly of the Russian Government in the course it has taken. Whether their case be true or false, surely it may be said, they might have done much better than they have done.

If the case be true, why have they not, as Prince Czartoryski suggests, produced the testimony of some of those Basilian nuns, who, according to the Russian Ambassador, would be so well able to disprove the monstrous inventions of the sham nuns who have just made their escape across the border?

On the other hand, if their case be false, *why have they not forged such documents?* why have they not got up sham evidence, the truth or falsehood of which no human being dare sift, unless death by hunger, a bloody back, Siberia and the mines are reckoned by him among the choicest pleasures of this world? Why have we not something like evidence, good or bad, true or false, forged or genuine? Why are we reduced to the single denial of M. de Boutevillier? Why is the whole of Europe to take this word for it that there are no such Basilian Nuns as Mieczyslawski and Wawrzecki, and Komaska, and Poonanocka? Why have we not some corroborative evidence to prove that in the Basilian monasteries the names of Berinski, Zelinski, Zeleniez, and Zanecki are unknown?

We defy any one to account for this absence of proof except in one way. If the Russian statements were true; if the horrible narrative of the Abbess were false; disprove would be as abundant as the sands on the sea shore. The columns of all the journals of Europe would be loaded with it. There would be dispositions by the hundred; affidavits by the thousand; and we should be surfeited with every form and variety of evidence that the nature of the case admits of. This romantic story, if false, would be the greatest godsend to Russia ever vouchsafed by the Devil to any of his worshippers. The case would be their triumph. It would be invaluable to them from the circumstance of its having resounded throughout Europe. It would serve as a vehicle for carrying throughout the civilised world a knowledge of the calumnies to which Russia is exposed, and the fraudulent acts by which her immaculate rulers are assailed. In the disproof of this one falsehood would be the whitewashing of Russia for many years to come. If this narrative could be proved to be a pure invention, no man of the present generation would dare to appeal to Europe with another tale of Russian atrocity. In that fortunate event the ferocious spirit of Russian policy might and would find a *carte blanche* for whatever excesses it should choose to perpetrate hereafter. Relying on this one notorious disproof, it might revel in enormities to its heart's content for many long years to come. Under this cloak it might employ itself

in the congenial occupation of inventing new forms of torture more horrible than any it has yet used; in using them upon a larger scale; in practising with a yet more subtle and diabolical malignity, so as to learn by new experiments how to extract from the weakest frames the largest and longest amount of suffering. With such a bait before them—with such a temptation which admits of being realised on the single condition of disproving the Abbess's narrative—we again ask why if a disprove were truly possible, that disproof has not even been attempted? If, on the other hand, a disproof be only possible by the forgery of documents and the invention of evidence, there may be reason for the coyness which is now observed. In spite of the knout and of Siberia, it might perhaps really be thought dangerous to commence a wholesale system of forgery which an accident might suffice to detect and bring to infamy.

If then, the narrative be false, there is no reason in the world why abundant proof of its falsehood should not be forthcoming. If, however, it be true, there is every reason for the case being left as it is.

We conclude with one observation. It is evident that the content of M. de Boutevillier's note comprise the result of inquiries made in Russian Poland. The Government enquiry has been made and has terminated. No ambassador would venture on the strength of his own memory or information, to pronounce upon the statistics of convents and monasteries, and the names of the inmates, after the manner of M. de Boutevillier's note. What he says there is not his own statement but a synopsis of the lies collected for him by the Russian Government in such local inquiries as they thought it prudent to make. The "strict inquiry," therefore, upon which Sir Robert Peel depends so much, has been made and the result is what we see. A denial without proof, known falsehoods, petty misrepresentations, and the absence of all corroborative evidence—such is the manner in which alone the Russian Government thinks fit to vindicate its character from accusations of the bloodiest and most devilish inhumanity. —*Tablet*.

TURKEY

(From a Correspondent.)

THE GREEK AND ARMENIAN PATRIARCHS

CONSTANTINOPLE, FEB. 11.—A short time since the Greek Patriarch died, and the chiefs of the nation met to elect his successor. The two rival leaders of the schismatic Greeks at Constantinople are Aristurcho, the Logothete, and Vogorethes, Prince of Samos. The former is known to be in the secret service of Russia, and the latter, when his personal interests do not suffer, affects to be an admirer of the policy of England. Either may be taken as a type of that spirit of intrigue and corruption which at this day is as rife amongst the Greeks of this capital as ever it was in the time of the lower empire. Vogorethes is now old, and his energies are, it seems, somewhat impaired: otherwise the thread-

bare trick by which the Logothete succeeded in getting Anthimos, the present patriarch, elected to the vacant chair would never have succeeded. Two or three days before that appointed for the election arrived, Aristarche, between whom and the Prince of Samos, a coldness had long existed, paid a visit of ceremony to his rival, and whilst they smoked the pipe of peace, he said he wished all disunion to cease, and for that purpose he and his friends had determined to join Vogorettes in getting his *protégé* chosen to fill the Patriarchal chair. The ruse succeeded. The Prince of Samos, lulled into security, ceased all further exertion; but, when the moment for the election arrived, great was his rage and mortification when the Logothete coming forward proposed his Anthimos, who was also at once chosen by a large majority. Immense bribes were also on this occasion given by the Russian party to the Grand Vizier and the Seraskier to secure their co-operation.

The Patriarch Anthimos having been thus elected through the instrumentality of Russia, he has now become virtually her agent. This is fully proved by one of his recent acts, which is entirely in harmony with the policy which the Cabinet of St. Petersburg has been long pursuing in this country. He has published a synodal letter upon which the following remarks, with which we fully concur, have appeared in the *Courier de Constantinople*:—"This letter, we regret to say, contains sentiments but little in accordance with the present state of society. Every one knows that the Greek schools are remarkably defective in their organisation, and in the manner in which they are conducted. It is not therefore astonishing, that those families who wish to give their children an education which will one day enable them to occupy an honorable position in society, have looked for in other educational establishments, what they would have sought for in vain in their national schools. The daily intercourse of Greek children with the children of Franks cannot fail of being profitable to both one and the other. At the same school they learn to know and mutually to love each other, and that barrier of reciprocal prejudices, which separates their parents, and which also stood between themselves, gradually diminishes, and at length disappears altogether. Thus is prepared for a future day, that closer connection between the East and the West which every man of sense desires. But it appears that the Patriarch does not see things in this point of view, for before even having properly organised a single establishment for education under the pretext, which is entirely devoid of foundation, that the faith of the children ran a risk in those kept by the Preterodoxes, he forbids in his letter, the orthodoxos, as he calls them, to send their children to these schools. This prohibition, as may easily be imagined, produced a painful sensation amongst the enlightened portion of the nation. At a time when relations with the West become more and more frequent, and when a knowledge of the language, manners and customs of Europe are looked upon as a necessity, it is but natural it should be received with the greatest discontent.

OPENING OF THE NEW CATHOLIC CHURCH, CONCORD.

On Sunday last, the 7th instant, his Grace the Archbishop and the Very Rev. the Vicar General proceeded to Concord, for the purpose of opening a church lately erected there, and dedicated to God under the patronage of the Blessed Virgin Mary, consoler of the afflicted.

His Grace arrived about eleven o'clock; the vicinity of the church was crowded by the neighbouring population, and a number of visitors from Sydney and Parramatta.

The clergy and congregation assembled in the place where divine service had been previously celebrated, about one hundred yards distant from the present Church, where having robed and formed in procession, they proceeded to the newly erected edifice; the Sisters of Charity and some other ladies, together with the Orphan children singing the 121st psalm—"I rejoiced at the things that are said to me; we shall go into the house of the Lord!"

On arriving at the new church the procession divided, and formed a passage for the clergy and their attendants to the door which was locked, and the Archbishop commenced the ceremony of opening it, according to the Roman ritual. After reciting the prayers appointed to call down the blessing of heaven on the place and people who should pray therein, his Grace proceeded round the building, sprinkling it with holy water, while the attendants recited the 50th psalm, *Miserere*. His Grace then returned to the front of the building, and the door having been opened he proceeded to the altar, while the officiating clergymen chanted the Litany of the Saints, which was responded to by all the attendants. The clergy then knelt at the foot of the altar, until the completion of the Litanies, when the Archbishop proceeded round the interior, performing the same ceremonies, and in the same manner as at the exterior; the attendants reciting aloud the 119th, 121st and 126th psalms. At the conclusion of the psalms, his Grace took his seat on the throne, which had been prepared for the occasion, and the celebration of High Mass was commenced by the Very Rev. Dean Coffey, accompanied by the choir, (a most excellent one from the Parramatta church).

After the Gospel, his Grace, proceeded to the altar and delivered a discourse suited to the occasion, explanatory of the Christian priesthood and the Sacrifice of the New Law, and at its conclusion, a very handsome collection was made.

The services of the day did not terminate until near two o'clock, when all parties retired, highly gratified with the solemnities of the proceedings.

The church is a neat building, of the early English style, and is calculated to accommodate one thousand people. It stands in a highly picturesque situation, on the side of the road from Sydney to Parramatta, seven miles from the latter town; in the midst of a highly cultivated district, and a flourishing agricultural population, whose exertions in connection with those of their zealous pastor in raising this temple, cannot be too highly praised.—*Sydney Chronicle*.

HEU! STOWELL!

The following letter from Mr. Newman, in reply to the monstrous assertions of Mr. Stowell, has been sent us (*Tablet*) for publication:—

"MY DEAR C.—I see in the *Tablet* a passage professing to be extracted from the speech of a clergyman of the church of England, to the effect that I despise Dr. Wiseman, and that he hates me. We were all together here when it caught my eye, and I read it out. You, Charissime, who know us, may fancy what a shout of laughter it immediately raised.

"When it was over I dismissed the matter, as one of the hundred stories which have been circulated about me for many years past. It has since occurred to me that the statement, absurd as it is, may have weight with others, especially persons in doubt, who have no means of knowing how matters stand with me, and who may be tempted to think that there must be some truth at the bottom of what they would grant is an exaggeration.—And such persons perhaps, will not only feel relief in finding me able to contradict it, but may be led on to the suspicion that possibly other imputations, which are confidently cast, not only on individuals, but on authorities and practices of the Catholic church, and which are from circumstances difficult to disprove, may nevertheless be as unfounded in fact as this, which happens to admit of a prompt denial.

"Please then to receive my distinct assurances that I do not despise Dr. Wiseman, and that I have very strong grounds for thinking that he does not hate me. On the contrary, let me confess what I never told him—that before I knew him I feared I might not like him if I knew him; but that now that I am happily on intimate terms with him, my respect for him and attachment to him increase daily. Should any friend hesitate to accept this assurance, let him pay me a visit here of some weeks, and perhaps he will be convinced of that, and of something else too. Many there are who remain separate from the Catholic Church, only because they have no experience of Catholics and their religion. For myself, while in the church in which I was born, I kept aloof from Catholics from a feeling of duty; had I known them and their religion from personal acquaintance, I should have been exposed to a set of influences in their favour, from which in matter of fact I was debarred. Let me trust, since I acted on principle, that I now receive as a reward what would otherwise have influenced me as a motive.

"I write this without the knowledge or suggestion of any person whatever.—Ever your's affectionately,

"JOHN HENRY NEWMAN.

"St. Mary's Vale, March 31, 1846."

A CATHOLIC MISSIONARY IN AMERICA.

THE following is an extract from a letter received by a gentleman in this county. It speaks for itself, and shows that the zeal of the Catholic Missionary cannot be changed by length of time, by place or circumstances. It is dated—

North America, St. Mary's, Wythe Ville.

Wythe County, Virginia, Feb. 11. 1846.

* * * * *

I have been in several colleges, in all of which my education received in old Ireland paid expenses. Having to teach 3 or 4 hours daily—thus it is, this country indemnifies the theological student. I have travelled a great deal, to and from these colleges, and never yet saw cause why I should induce any one to leave Ireland and come hither. I was ordained in Richmond City, the capital of this State (Virginia), by the Right Rev. R. V. Whelan, a descendant of Irish, and a most excellent Prelate who lives and hashes See there. I have been stationed here (Wythe Ville) 300 miles from Richmond, and 140 from the next priest, in the midst of all sects and religions, and of none at all, which, alas! is the most extensive one—by struggles, I and about 20 Catholics, the Bishop of course included, erected a neat church which cost about 2,000 dollars. I have often to go to the Eastern cities, and there beg among the Irish and others, means to pay for it—but none have I found so liberal or willing as the sons of old Erin. It is almost out of debt, owing principally to their pious generosity. Many attempts were made since I was stationed here to falsify, in the most diabolical colours, the holy faith and church of our Divine Redeemer, and how poor was the defendant in E. F.—but in the poverty of talents, with all my best and heart have I fought them in the public papers for 8 or nine weeks. We are in all now about 30. I do not receive £3 a year—still, thank God, I want nothing. The American clergy are on a different footing from the Irish clergy, and necessarily, my few sheep are almost all of the more humble and poorer classes however, among the converts, there are 3 of the Governor's family (Floyd), 2 of a Captain Murthew's who gave us an acre lot for our church and grave yard. We have peace, and 8 of them have been received into the Church. Prejudice is on the decline, as to myself, personally, and as to the faith also, with some. I live at the church alone—cut my wood, haul water, and sometimes do and have to do what is unnecessary to be mentioned—still, thank God I am most happy. * * * *

AMERICA.

THE SISTERS OF THE VISITATION.—On the ensuing day I was honored by an invitation from the "Sisters of the Visitation," who have a large establishment in George town, to visit their interesting institution. It is like the college, built upon the verge of the beautiful Potomac, and was established about forty years ago by the Archbishop O'Neill. There are about thirty-five sisters, who educate 150 young ladies of various religious creeds. They are taught every accomplishment, including music, and there is a splendid music-hall. In this hall there stood three magnificent harps. One of the sisters played divinely on this favourite instrument of Ireland. Her performance of Moore's "Oft in the still night," with peculiar variations, exceeded all I had ever heard in music before. It was the hand of an angel on the harp of Erin. Some of the sisters are from Dublin city. They asked over and over for O'Connell. They sigh and pray for the freedom of Ireland, and their prayers will no doubt be heard.—*Tablet*.

THE
BENGAL
CATHOLIC HERALD.

"One body and one spirit—one Lord, one Faith, one Baptism."

No. 26.]

CALCUTTA: SATURDAY, JUNE 27, 1846.

[VOL. X.

THE NEW PROTESTANT ASYLUM AT MUSSOORIE.

In reference to this painful and distressing subject, we beg our readers' attention to the several communications, in our present issue, and particularly to the contrast between the Governor General of India, and *Lord Ebrington*, late Lord Lieutenant of Ireland;—between *Queen Victoria's* spirit of toleration and impartiality, as compared with the *Sectarian* bitterness which seems to animate the great bulk of the officers of the Indian army.

It appears from the letter addressed to the *Commissioned Officers of the Bengal Military service*, and for which we are indebted to the impartial columns of the "*Star*," that *Lord Ebrington*, when Lord Lieutenant of Ireland, wrote to the Queen, to obtain freedom of conscience for the Catholic children in the Military School, Phoenix Park, Dublin, and obtained a charter of liberty for the little children, which was no less honorable to her Majesty, than acceptable to them. *Lord Hardinge*, on the contrary, sanctions by his name and the whole weight of his authority and influence, the invasion of the rights of conscience, in the infant persons of the children of Catholic Soldiers in India, in defiance even of previous promises of protection and impartiality. Read the Prospectus of the Mussoorie Protestant Asylum, and then peruse the charter of religious liberty given by her Majesty, Queen Victoria, which is contained in the letter extracted from the *Calcutta Star*, of the 22nd Instant, and say whether the Catholic Soldiers have not too much reason to say and sing; *Home, sweet home; let it be ever so homely, there is no place like home!* In Dublin, the Queen would give equal rights to themselves and their Orphan children, but in India, the Governor General, like the Autocrat of Russia, sends them to prison for their faith, in the Military male and female Orphan Asylums in Calcutta, or to Mussoorie, as to another *Siberia*, where they will be out of the reach

of every one who can teach them the religion of their parents.

Certainly this is too bad; something must be done by the Catholics of India. Let us meet, let us petition, memorialize, or do something, which will call the attention of the home Government to the state of things in this country.

THE MAJESTY OF SCRIPTURE HAS
BEEN OUTRAGED BY THE INTER-
PRETATIONS AND VERSIONS OF
THE HERETICS.

(Translated from *St. Francis of Sales*.—Continued from page 340.)

What do you say, gentlemen? If your Church follow up this liberty of conscience which rejects, without scruple, whatever does not accord with your fancy, the scriptures will soon fail you, and it will be necessary for you to be content with the Institutions of Calvin, which, by the way, must already possess the highest place in your esteem, since you allow them to censure the word of God itself. Your Church has not been content with amputating from the body of holy writ, whole books, chapters, sentences and words, but what she has not ventured to remove altogether, she has dared to violate and corrupt by her translations and interpretations. An example or two (although many might be cited) will be sufficient to show what has been done, and what may be expected to follow.

Alas! poor simple people, how is your simplicity betrayed, when you are made to sing, from the 8th Psalm:—

"Tu l'as fait tel, que plus il ne luy reste
Fors estre Dieu; mais tu l'as quant au reste,
&c."

Thou hast made him such, that nothing more
remains for him except to be God, but as
to the rest, thou, &c.

O how happy you are, to be able to sing Psalms, so admirably made into French Verses, by *Marot*! Yet in my opinion, you would do better to sing them in Latin, than blaspheme in French, and I hope you will not be displeased with me for telling you so. Now, when you do sing this French Verse, of whom do you understand it to speak? Most certainly, in these words, you speak of Jesus Christ our Lord, unless, to excuse the temerity of *Marot* and your Church, you mean to discard from the Bible, the epistle to the Hebrews, also, for St. Paul in that epistle, clearly applies that verse to the son of God. If then, you do speak of our Lord, why do you say, that he is such, that nothing more remains for him except to be God? for, surely, if it still remain for him to be God, he never will be God. What do you say, poor deluded people? *Does it still remain for Jesus Christ to be God?* See how your ministers make you swallow the poison of Arianism, in making you sing these sorry rhymes. I am no longer surprised that Calvin (*Lib. advers. Gentil. in refutat. 10 parantheseos.*) Confessed to Valentinian the gentile, that the name of God by excellence, belongs to the Father only. Behold then the fine versions of scripture with which you are so delighted.

Here is still another blasphemy which your Church sings, and which you are accustomed to repeat often. In the Acts of the Apostles (2, 27.) where we read; “Non de-relinques animam meam in inferno.”—“*Thou wilt not leave my soul in hell,*” they turn it;—Non de-relinques cadaver meum in Sepulchro—*Thou wilt not leave my dead body in the grave.* (Beza. 1st version.) Instead of the soul (and there is now question of the Saviour’s soul) they substitute a carcass, and for hell, they substitute the grave. Whoever saw such a Version as this; I have seen in many Bibles of this country, an insidious false reading, in the mysterious words of the Institution of the Holy Eucharist, viz. instead of; “*This is my body,*” they read; *Here is my body.* Who does not see the insincerity of this? Now, gentlemen, you have seen some specimens of the violence and profanation which your ministers have offered to the Holy Scripture; tell me what do you think of their proceedings? What shall become of us at last, if every one may be allowed, to derange and change, and disturb the Holy Scripture, in this manner, as soon as he knows two words of Greek, and the Hebrew alphabet.

I have now fully proved, what I promised to show, that the Holy Scripture, the first and fundamental rule of faith, has been, and is still most grossly violated in your pretended Church; and that you may see that it is an

old custom of heretics to dismember the scriptures, I shall close this discourse by the description which Tertullian gives of the heretics of his time. “*Ista heresis (he says) quasdam scripturas not recipit, et si recipit, non recipit integras; et si aliquatenus integras præstat, nihilominus diversas expositiones commentata pervertit.*” (Terful. de Præscip.) “This heresy does not receive certain parts of Scripture, and if it does receive them, it does not receive them entire; and if it does, in a manner, receive them entire, it corrupts them by many fanciful expositions.” Certainly, if Tertullian lived in our own days, he could not describe, more graphically, the labours of *Luther, Calvin, Zuingli, Beza* and the rest of the reformers; but at this we need not be surprised, for as the weapons of the Church in defence of truth, have been always the same, we should naturally expect that the modern enemies of both, should imitate their elder brothers, in their manner of warfare.

CATHOLIC CLAIMS.

To Viscount Hardinge, Governor General of British India, and Baron Gough, Commander-in-Chief, in India.

MY LORDS,—Before I take the liberty of addressing your Lordships, on the claims which the Catholic Soldiers of the British Army in India, have on your impartial consideration, allow me to congratulate your Lordships on your recent elevation to the Peerage. Who could read of the feats of British prowess in the Punjab, without honoring the memory of the Victorious dead and applauding the rewards bestowed on their surviving comrades in arms? I am sure that no one rejoices, more sincerely than I do, at the manner in which a grateful country has expressed its admiration of your Lordships’ combined wisdom and Chivalrous Valour. I only regret, with many others, that any portion of the army should have cause to complain, at a time when all should be equally in the enjoyment of the fruits of those glorious victories, which have been won by the power of united hearts and hands, with equal danger to all, and by a common struggle.

When a vast empire gained by the point of the bayonet, is to be maintained by force of arms; when the jealousy of rival nations, the half smothered resentment of conquered tribes, and the apprehensions of neighbouring states, require that we should watch day and night, live in the field, and sleep with our arms by our side, every one must see how necessary it is, that our military regime should be distinguished for consummate prudence, the strict-

est impartiality, the tenderest consideration of the rights, the just complaints, the feelings, and even the prejudices, of any considerable portion of the army,

My Lords, I do not wish to tire your patience by speculations; much less do I mean to lecture you on the functions, of your high and responsible stations; I merely propose to express how I feel, in common with a great number of those who are bound to obey your authority, in relation to a measure, intended as a boon to the British Troops in the Bengal Service, but which seems to be very ungracious, in reference to Catholic Soldiers, and is felt as a penalty, by every member of that body.

Why should the religious feelings of the Catholic Soldiers be wounded, (by an unlucky coincidence) at the very time that their Commander-in-Chief is made a Peer of the Realm? When promotion, and *extra* allowances, and honors and dignities, new names, new titles and new praises, flow in upon the army from the Royal bounty and a nation's gratitude:—is this the time chosen by the Governor General and the Commander-in-Chief, to tell the Catholic Soldiers of the Victorious and rejoicing army, that although they enlisted as Catholics, fought and conquered like good Catholics, with their priest by their side, now that the battle is over, their religious feelings cannot be respected any longer; and that, unless they choose to have their children educated in a Protestant Asylum, they shall not have, like their Protestant comrades, any assistance from Government funds, nor even from the public charities of the army, to support or educate them. God bless us! this is no imaginary supposition; it is a sad and bitter truth; and what is worse, it is the offspring of your Lordships' free choice; *you volunteered this act*. If either of your Lordships had expressed one word of disapprobation, the Catholic Soldiers' child would not be voted out of a share of the public contributions of the army, nor would charitable support be offered them, in the name of the God of Charity, on the condition of apostacy from their faith. I have the best reason for saying, that Protestant officers, and even officers of the acting Committee for the new Protestant Asylum, were disposed to introduce regulations which would go far to make the charities available to Catholic children, but were not supported by the Governor General or the Commander-in-Chief.

Why should the military career of two such illustrious heroes, be so ignobly closed by a *crusade* against the faith and birth-right of helpless children? Why should the high and honorable commission which our gracious

Sovereign has given your Lordships, to rule in her name, and to be the representatives of her Majesty's impartial benevolence, as well as of her authority, be degraded into a political religious scheme of ungenerous proselytism?

It is now a days the fashion to cry down sectarian zeal, and to boast of the liberality of this enlightened age; and while our beloved Queen graciously leads the way, as becomes her dignity and station, in giving her subjects an illustrious example of religious toleration, what glory can your Lordships expect to reap from that odious measure of exclusiveness, by which the children of Catholic Soldiers are denied admission into the new Asylum at Mussoorie, except on the condition of being educated Protestants?

It is true, that the male and female military Orphanages supported by Government, in Calcutta, are conducted on these exclusive proselytizing principles; but no humane impartial man ever attempted to defend the system. One is led to judge, that the Indian Government was often ashamed of the sectarian bigotry, not to say injustice, which the adoption of such a system involved, and that representations have been made to the home Government, on the subject, which would not only palliate, but deny, the actual existence of such a grievance. I have now before me, a speech made in the house of commons by a minister of the crown, Mr. Bingham Baring, in 1842, in which it is denied, against the plain truth, that the children of Catholic Soldiers, were required to receive Protestant instruction, in the Military Orphanages of Bengal. Your Lordships will give me permission to quote Mr. Baring's words, as reported in the Dublin Pilot;—"With regard to the instruction of children at the Asylum of Bengal, he (Mr. Baring) was convinced, that no Roman Catholics were compelled, arbitrarily and capriciously, to receive Protestant instruction. A case of the kind had been brought before the Governor General, who had referred it to the Commander-in-Chief, and the result was, an order which necessarily removed all ground of complaint and rendered it impossible, that any such instance should occur in future."

I put it to your Lordships' honor to say, whether that statement is true or not. A falser statement, certainly, was never made. One thing, however, is evident from Mr. Baring's words;—that the home Government, is ashamed of the bigotry of our Indian rulers, and that it depends, altogether, on the Governor General and the Commander-in-Chief to redress the religious grievances of Catholic Soldiers in India, or to wield against them and their children, the sanctions of the *penal code*. It is equally manifest, that the most unfair

representations of the state of things in this country, are sent to the authorities in England, and that it is a matter of paramount importance, that Great Britain and Ireland should receive accurate, satisfactory, detailed authentic information of the unequal treatment of Catholic and Protestant Soldiers in this country. But, My Lord Hardinge, why should I detain you with the declarations of Mr. Bingham Baring in Parliament? If your Lordship could recollect your own words, on a similar occasion, they would remind you of an obligation which your Lordship has not yet discharged, towards the Catholic Soldiers, and which you certainly will not discharge, by patronizing the Asylum at Mussoorie, in its present constitution and provisions. The truth is, My Lord, that *Mr. Baring* speaks very like your Lordship, and I have no doubt, that in Parliament at least, you would adopt every one of his words. The following is so like something which fell from your Lordship, once, that it would be difficult to discern a shade of difference between the two statements. "*Mr. Bingham Baring did not for a moment deny, that it was highly important to attend both to the temporal and spiritual instruction of Soldiers of all persuasions in India, nor did he deny that the Roman Catholic Soldiers were as much entitled to spiritual instruction as any other description of Christians.*"

What then, My Lord? If it be good and highly important to give spiritual instruction to Catholic Soldiers in India; if they are as well entitled to have it from their own spiritual teachers, as the Protestants are, why should your Lordships' refuse to give the same spiritual instruction to their children? Does not every father desire to bequeath the faith which he values more than life, to his children, and to his children's children? If the Catholic Soldier be allowed to learn from his pastor, the sum of his Christian duties, surely he must learn the duty of a father towards his children, which is one of the most sacred and important duties which nature and nature's God impose. Why, My Lords, do you act in opposition to your own principles? Why do you recommend Catholic Chaplains for the army, and at the same time, prevent, by the whole weight of your influence, the effect of the instructions which these Chaplains find it their duty to give their flock? What Catholic Clergyman could be silent on the sacred duty which parents owe their children, or could administer to parents, (the members of his communion) the rites and consolations of religion, while the first duty of religion was publicly and scandalously violated by them in betraying the sacred deposit of the Faith?

There is then, My Lords, but one conclusion, but one consistent, rational course for your Lordships' to adopt:—you should either allow no Catholic instruction to be given to Catholic Soldiers, or provide for their children the same spiritual instruction which you provide for themselves. Do not separate the father from his son; but above all things, if prudence forbid you to outrage the personal feelings of the man, have compassion on the helplessness of the child, and do not make the world believe, that you are influenced by no higher motives than those of prudential fear and political proselytism.

I remain, My Lords, with all due respect,

Your Lordships' humble servant,

EQUATOR.

Calcutta, June 23rd, 1846.

VIZAGAPATAM.

Extract of a letter from the Very Rev. H. Gailhot, Vizagapatam, to the Very Rev. Dr. Kennedy. V. G. B.

VERY REV. DEAR SIR,—I have had the pleasure of receiving your kind letter of the 10th Instant, and feel truly glad to know that such good health prevails among the Clergy and the members of your several Institutions, whilst the dreadful Indian scourge is carrying away so many of its victims. You kindly express the wish of knowing something about our Mission. Would to God, I could answer your kind enquiries with ample and cheering intelligence. It has pleased Divine Providence to send us already one of those trials that fall so heavy on a new mission. One of our fellow-laborers is no more. The Rev. J. Martin, whom I left at Yanam, died there on the 5th Instant of an attack of fever. *Requiescat in pace.* I also had an attack; but now, thank God, am quite well. Two of my Clergymen are on their way to the Nagpore and Jaulnah districts. We have Six boys learning Latin, and about 30 attending the English school. We are very anxious to get some Native boys whom we may train for the Clerical state, agreeably to the wishes of the Holy See. But we are here labouring under great difficulties. Along the coast of Orissa, we have not a single family of Christians, born on, or attached to the soil. All our Native Christians may be said to belong to the wandering tribes, as they are all in the service of the Government, or of individuals connected with the Army. The Nuns, who, I told you in my last, were intended for the mission, have since arrived, and undertaken the education of the female children. They had the good fortune

to meet in Pondicherry, a French Brig, that was to sail for Coringa, whose Captain is an excellent, pious Christian. His own Mother and one of his sisters have embraced the religious state in France. Our Nuns were highly pleased with his gentlemanly and exemplary behaviour. They landed at Jaugernapooram, where the Messers Paulies shewed them every kindness and attention: as they did to me and my party some time before. Indeed it was a lucky and agreeable circumstance for the little congregation at Jaugernapooram to be enlivened twice by the successive landing and temporary presence of the Clergy and Religious intended for this mission. We have 49 girls under the care of our Nuns. What a blessing for the children of Vizagapatam! When shall we all in every part of India be able to found similar institutions for the benefit of the Native children? When shall that barbarous fanaticism that keeps the poor Native females in the darkest ignorance and most degrading slavery, give way to the happy influence of a valued education. A young man, an East Indian, was baptized here some days ago. A Protestant woman and a girl are at present under instruction, and will soon be received into the great family of Jesus Christ. An illustrious agent of one of the numerous soul-trading societies to which England has given birth, the pious the charitable Mr. Hay, delivered himself, a few days ago, of two most scurrilous and stupid attacks on Popery and Papists. After some days of laments and groans, because of the arrival of the Catholic band, being unable any longer to master his evangelical indignation, which sought communication with some kindly feeling, he, by a printed notice appointed, the day of meeting. At the time appointed he came, armed with his books, and began a full display of his eloquence, judgment and spirit, a sad proof of the most stupid bigotry, little creditable to a European Christian, and to the judgment of his hearers. He talked *de omnibus rebus*, Popes and Popery, Priests and Monks—scarlet lady, murders and crimes of every description, all in the coarsest language. His abuses and aspersions against the Catholics and their Institutions, were of the meanest description. What a nice Minister does the L. M. Society possess in the person of Mr. Hay! What a gentle and charitable Christian! What a polite gentleman! There is not a gentleman in Waltair, who on hearing of Mr. Hay's exhibition did not feel disgusted. And, I think, a gentle hint came from the Military authority to Mr. Hay not to act in a manner so little in harmony with Christianity and peace and calculated to create disputes, and misunderstanding among the

soldiers. Thus is a Rev. Minister obliged to receive lessons of charity, meekness and peace from a son of Mars! Wishing you and your venerable Archbishop every blessing.

I remain, &c.

&c. &c.

H. GAILHOT,

Pro. Vic. Apostolic Vizag.

Vizagapatam, May 20th 1846.

SINGAPORE.

ARRIVAL OF THE RIGHT REVEREND DR. BOUCHO.

We have at length the unfeigned pleasure of announcing the safe arrival here of the Right Reverend the Bishop of Atalie, and Vicar Apostolic of the Malayan Peninsula; accompanied by the Right Reverend Dr. Le Febre, Bishop of Cochin China and the Reverend Messrs Barbe and Duolos. The "*Caroline*," in which his Lordship and the other clergymen came passengers, anchored in Singapore roads, at about 12 o'clock, noon, on Monday the 11th May, when the Bells of our little Chapel were made to chime every variation of joy, to announce the glad tidings of his Lordship's arrival. It was proposed by a portion of the Catholic community that his Lordship should land at 5 o'clock in the evening, but in consequence of some misunderstanding, his Lordship landed at 2 o'clock, and proceeded directly to the Catholic Chapel of the "Good Shepherd," having arrived at the door, his Lordship was received by the Reverend Mr. Beurel, our worthy curate, who read an oration, after which he was presented with holy water, and after the usual sprinkling, &c., his Lordship was conducted to the high altar, when the choir chaunted the "*Te Deum*", accompanied by the deep and solemn tones of our little organ; the Bishop after having spent some moments in prayer, was conducted to the throne prepared for the occasion, where he imparted to those present the Episcopal benediction.

An address from the Catholic community was presented to his Lordship, the following evening, to which he verbally returned a very elaborate reply, and dwelt chiefly on the schism which at present, and for sometime past, existed in this small portion of the Lord's Vineyard. A copy of the address as well as of a written reply which we have since received are herewith annexed.

Yesterday being Sunday, the Apostolic brief was read, by which the Right Reverend Dr. Bouché is constituted Vicar Apostolic of the Malayan Peninsula, and an appropriate dis-

course delivered on the occasion by the Rev. Mr. Beurel.

His Lordship appears in excellent health, and speaks in high terms of praise of the reception he met with from his Grace, Archbishop Carew, as well as the clergy and laity of Calcutta, during his stay there.

We hear that his Lordship intends making a very short stay in Singapore, which is very much to be regretted, as it is hoped, that his presence among us will in some measure tend to bring the Schismatical party "*Out of darkness, into marvellous light*," in consequence of which his Lordship will administer the sacrament of Confirmation on Sunday next the 23rd, and perform a Pontifical High Mass on the occasion.

We need not describe the great blessing which the Catholic community of Singapore, enjoy from the presence not only of their legitimate pastor the Right Reverend Dr. Boucho, but also of the Right Reverend Dr. Le Fevre, Vicar Apostolic of Cochin China, and of the Right Reverend Dr. Pallegoix, Vicar Apostolic of Siam, the former on his way to Cochin China, and the latter to Calcutta.

(A Copy.)

TO THE RIGHT REVEREND DR.
BOUCHO.

*Bishop of Atalie, and Vicar Apostolic of the
Malayan Peninsula.*

MY LORD.—We the undersigned members of the Catholic Community of Singapore, hail with unfeigned pleasure your arrival amongst us, clothed as you are in the plenitude of your Episcopal power and dignity—the legitimacy of which, we avail ourselves of the present opportunity of publicly acknowledging, with due deference and submissiveness.

We would have wished that your Lordship had arrived in the settlement, under more favourable auspices than the present, when there unfortunately prevails so much schism, but as those who adhere to its authors, are chiefly persons whose extreme ignorance and credulity are imposed upon, by the specious arguments of "Priority of Right" advanced by their perverse and contumacious pastors, the odium rests entirely with these, instead of their deluded followers.

We however, trust, that the presence of your Lordship, will in some measure tend to awaken in the minds of those persons a just sense of their sinful perseverance, in a course which if not speedily altered, must inevitably subject them to the most severe spiritual punishment, and that by this means the scandal which has

arisen in consequence thereof, may be for ever silenced.

In conclusion, we pray the Almighty, that your Lordship may long continue in your present exalted station, and that under your superior spiritual guidance, in conjunction with that of our much esteemed and zealous pastor, the Reverend J. M. Beurel, we may ever be enabled to distinguish and appreciate the blessings conferred upon us by Providence, in sending such men among us, as guardians of our spiritual welfare, which is the primary source of all good.

We remain with due respect,

Your Lordship's most humble and Obedt. Scrpts.

Singapore, } Signed by 22 Members of
May 12th, 1846. } the Catholic Community.

(The Reply.)

GENTLEMEN,—I feel happy in seeing the religious respect, unfeigned joy and truly Catholic zeal you manifest at my arrival among you, as good and true children of the church, you undoubtedly venerate in my person *Her visible and invisible heads*, whose representatives I am, in this portion of the Lord's Vineyard.

I am in common with you, sorry to observe, that an unfortunate schism has divided the Catholic Flock in this place, but let us remember that Heresies and Schisms are the fruits of Pride, Vice and Ignorance; and that those who have become their victims, are to be pitied, far then from despising them, it is our duty to incessantly pray to the father of light that he may enlighten and point out to them the abyss into which they have fallen.

But, Gentlemen, it is not enough to be members of the Catholic Church; you should at the same time faithfully *practice* the faith you profess, or otherwise you will become in the living tree of the church, a withered branch destined, according to the expression of our Divine Saviour, "to be cast into fire."

I will at all times be ready to promote your religious and temporal welfare, by devoting to this end, my life, and all the means Divine Providence may put at my disposal and especially by favoring the zealous exertions of your esteemed and beloved Pastor.

I have the honor to be,

Gentlemen,

Your most Obedient Servant,

(Signed,) ✠ J. B. BOUCHO.

*Bishop of Atalie, Vicar Apostolic of the
Malayan Peninsula.*

Singapore, }
the 16th May, 1846. }

ST. JOHN'S CHAPEL CIRCULAR ROAD, BOITACANNAH.

To the Editor of the *Bengal Catholic Herald*.

SIR,—With sentiments of gratitude to the Supreme giver of all blessings, and with thankfulness to our beloved Archbishop, who has been made the channel of so many good gifts to the Catholics of this Vicariate, allow me to bring to your notice the improvements which within these few months have been made in the *Chapel of St. John, Circular Road*. This hitherto, I may say, a desolate place, is now crowded every Sunday morning and evening, by so many, that arrangements are constantly being made for the accommodation of the increasing flock. A side aisle has been constructed, expressly for native females, a Veranda or portico has been added to the front, and several other alterations are in contemplation. By the zealous industry and the good taste of some pious ladies residing in the neighbourhood, the altar has been very handsomely decorated, and an excellent Organ has just been purchased for the use of this Chapel.

But the principal blessing which we experience is the excellent Pastors attached to this place of worship. The indefatigable Mr. Rabascall, who, besides doing a variety of other useful work among the flock, preaches every Sunday morning in Bengali, for the converts, who are every day on the increase; but besides these, almost the whole congregation benefits by these Sermons, or rather Catechetical lectures, which are delivered in an easy and familiar style, well adapted to the capacities of the mixed congregation which listens to them.

But what shall I say of the zealous and learned Coadjutor of Mr. Rabascall. The Rev. Dr. J. Nash, who preaches every Sunday evening, in English, to crowded congregations, of which our separated brethren form no inconsiderable portion. Dr. Nash is always happy in the argumentative, as well as the pathetic parts of his discourse. He convinces the mind with solid reasoning, based on the stern and inflexible truths of our holy faith; whilst his appeals to the heart do not unfrequently cause the handkerchief to rise to the flowing eyes of frail but penitent humanity.

Last Sunday evening, Dr. Nash preached on PURGATORY. It was a luminous discourse: the pure doctrine of the Catholic Church was explained in the most lucid, yet glowing language, and the objections of our separated brethren were met and refuted with a degree of clearness and force of argumentation, which must have told upon every one present. I will not enter into particulars, lest I injure the cause

of truth; by the weakness of my pen, in describing the arguments, with which the learned Divine fenced round the Catholic Doctrine, and made his position invulnerable. On this point, all I can say is; let those who wish to hear the truth, attend the place where it is preached, and they will be gratified.

A Parishioner of
24th June, 1846. ST. JOHN'S DISTRICT.

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

Captain Dalbey Commander of the Ship <i>Mary</i> ,	Rs. 4	0
B. W. McCannah, Supt. 2d Division Calcutta Police,	5	0
James Farrell, Supt. 1st Division Calcutta Police,	5	0
John Maher Esq.	2	0
N. O'Brien, Town Sergeant,	5	0
Mr W. Dick through Messrs. P. S. D'Rozario,	Rs. 25	0
J. G.	2	0

Mr. McCluskey of the Park Street division of Police, has given in his name as a Subscriber to the *B. C. Herald*, and a Contributor of Rs. 2, per month to the B. C. Orphanage.

Mr. Lynch, General Hospital, has become a Subscriber to the *B. C. Herald*.

PROPAGATION OF THE FAITH.

From F. E. G. through the Very Rev. H. McCann, Rector St. Xavier's College, Rs. 150

Selections.

The Rev. I. M. Jephson, curate of Wilby, who has been under the tuition of the Rev. Mr Lopez, Roman Catholic Priest at Great Yarmouth, with Mrs Jephson, have given in their submission to the 'Chair of St. Peter.'—The Rev. Edward Hanly Thomson, M. A., curate of Ramsgate, and late curate of St. Marylebone, and afterwards of St. James's, Piccadilly, has been received into the Romish communion.—A paragraph having appeared in some of the morning papers, stating that a noble viscount was about to secede from the Anglican Church, and join the Roman communion, a noble lord, who supposed himself to be alluded to, has contradicted the report in the most unqualified manner.

The Rev. Edward Caswell, M. A., who resigned the living of Stratford-under-the-Castle, Salisbury, is the intimate friend of the Rev. H. Formby, whose conversion to the Roman Catholic faith was recently reported. Mr. Caswell, as well as Mr. Formby, were both of Brasenose College, Oxford University, where the rev. gentleman took a distinguished degree in 1836. He is well known as the author of an amusing work, entitled 'The Art of Pluck,' dedicated to Mr. Formby.—*London Mail*.

PROTESTANT ORPHAN ASYLUM AT MUSSOORIE.

TO THE RIGHT HONORABLE LORD HARDINGE,
&c., &c., &c.,
Governor General, &c., &c., of India.

MY LORD,—Your Lordship has probably seen in the public Journals a notice of a meeting, held lately in Bombay, for the relief of the Distressed Irish. In reading over the account of that meeting, your liberality must have been shocked, at the cruel and disgusting bigotry which suggested, that the subscriptions to be raised should be distributed to Protestants only, and to such Catholics as should renounce their religion. Is it not, my lord, a painful and humiliating reflection, to think, that in this enlightened age, even one person of education, or of respectable standing in Society, could be found, so insensible to the dictates of genuine Christian charity, as even to harbor in his own mind such a proposal. Must not the influence of bigotry be strangely potent, to be able thus to distort the rays, not only of the Gospel light, but even of natural religion? Must not the narrow-minded author of the horrible suggestion, have entertained singular and most perverse notions, of the means ordained for the diffusion of Christianity and the conversion of those engaged in error. Were the unworthy scheme now reproved to be acted upon successfully, the result would cause any high-minded Protestant to hang down his head for shame, on beholding annexed to his communion, a few hundred miserable starvings, who for a Mess of Pottage, to appease the cravings of famine, assumed for a time the garb of one or other of the sects of the Reformation. If, as is certain, these poor apostates would, notwithstanding their frightful destitution have to answer to God, for their dissimulation, surely those who co-operated in their seduction, must have also incurred an awful responsibility.

So far, I have little doubt, that your Lordship will concur with me in the remarks, which I have offered. Perhaps, even, your Lordship, excited to virtuous indignation, at the recital of the mischievous and irreligious bigotry which I have described, may like the King of Judah, have your anger exceedingly kindled, and exclaimed in the language of Holy Writ “as the Lord liveth, the man that hath done this is a child of death. He shall restore four-fold, because he did this thing and had no pity.”

Alas! My lord, how often do we see the mote in our brother's eye, and perceive not the beam in our own? Cruel and disgusting as the bigotry is, which I have censured, it was, at least, open and undisguised. It did not assume the spacious covering of an affected liberality. It did not attempt covertly and in the dark, to rob of their faith the Christians whom it proposed to relieve. It addressed itself moreover to persons of mature age, who were competent to decide for themselves in the great concern of religion. It did not take advantage of helpless and forlorn infancy.

I have assumed, and I am persuaded, justly, that your lordship would sincerely reprobate the bigotry, which was indignantly scouted at Bom-

bay. I have also alluded to a system of bigotry far more intolerant and far more repugnant to justice and liberality, even than the bigotry so triumphantly defeated at the late public meeting at that Presidency.

When the King of Judah, my lord, in the scriptural language already recited, condemned of injustice and want of pity, the rich man, whose heartless conduct the prophet had portrayed in parable, Nathan, profiting of the opportunity, said to David ‘Thou art the man.’

Yes, my lord, I speak in sorrow not in anger, you are the man; you have given the sanction of your exalted name and station to a system for the Mussoorie Orphanage, which, under the specious exterior of liberality, is indeed, and in truth, illiberal and repugnant to Catholic principles. You have lent yourself, my lord, to a system, which, under the imposing pretence of providing an Asylum for the Military Orphans of every Christian creed, imposes at the very threshold, conditions, a compliance which must eventuate, in despoiling the Catholic pupils of their Faith, of the Religion, in which it was the dearest wish of their deceased parents, that they should be carefully educated. You have, my lord, by your conduct on this occasion, lent the patronage of your high office, to a system of proselyting warfare, to be carried on, not against Soldiers of mature age, (for that would be a dangerous undertaking even for your lordship) but against helpless Catholic Infants, whose fathers life's blood purchased for you, the princely honors and pensions you now enjoy. And, my lord, you have enacted this illiberal part, after having, when, Secretary of War, pledged your honor in public Parliament, that, you would take care, that the religious wants of the Catholic soldiers in India should be duly attended to. *Proh Punica fides!* How long shall Irishmen be forced to repute as synonymous Punic and Saxon faith? How, my lord, has your promise been redeemed? Let the Protestant Asylum at Mussoorie for Catholic Orphans answer!!!

When your Lordship honored with your presence the Catholic Orphanage at Agra, you were pleased to notice, that, in the Bouquet presented to you by the young Ladies of the Convent, there was one flower, ‘*Forget me not,*’ which would ever remind you of the great gratification you derived from your visit. Alas! My lord, I fear, that the sight of that flower, is destined, henceforward, to excite in the minds of the Catholic Soldiers' Orphans in India, a very different, because a very painful, recollection.

Despite of every effort, these Orphans, my lord, will learn, when they come to maturity, that their parents and relations were all Catholics—they will discourse how it was, that, instead of being educated in their Parents' Faith, they were betrayed in their infancy into Protestantism—they will be informed, that it was under your Lordship's Government, that they were thus defrauded of their Faith, notwithstanding all your kind and encouraging assurances to the Orphans at Agra. They will be reminded also of the ‘*Forget me not,*’ presented to you at Agra, and whosoever they behold that beautiful flower, they will look on it as a melancholy memento, not

of a Father and Protector, but of the Chief Patron of the bigotted and unjust scheme, by which they were torn in their helpless infancy from the embraces of Catholicity, and consigned to the misfortune of a Worship, which their Fathers reprobated as contrary to the Faith once delivered to the Saints.

My Lord, it is, happily, not yet too late to amend the error, into which you have fallen, more I am confident from want of reflection, than from any disposition on your part, to outrage the religious feelings of your Catholic fellow subjects. It is my firm conviction, that you would have escaped from this painful mistake, if you happened to have had near your person, even one enlightened and liberal Counsellor, possessed of sufficient moral courage and rectitude, to admonish you of your obligation, to provide impartially and without religious distinction, for the Widows and Orphans of the Protestant and Catholic Soldiers who perished in the late Campaign.

Fortunately for religious peace, the list of the Committee for the Mussoorie Orphanage contains the names of at least two Officers, Major Lawrence and Captain Eyre, who are held in the highest estimation, not only by their fellow religionists of the English Church, but also, by those of the Catholic Clergy and Laity, who are acquainted with their great moral worth. Through the good offices of these Gentlemen, your Lordship will have an auspicious opportunity, of rectifying what is complained of in the rules of the Mussoorie Institution, and of thus upholding the reputation for liberality, which your Lordship has hitherto enjoyed.

Only a few years have elapsed, since your Lordship held the office of Secretary of State for Ireland. In all likelihood, in another short interval there will be question of your promotion to the Vice-Royalty of that kingdom. That dignity, your Lordship knows, has been aspired after by Princes of the Blood Royal. Be not displeased, my Lord if I remind you, that your attainment of that exalted station, will depend very much on the feelings which Catholic Ireland may entertain in your regard. The day, my lord, has gone by, when the Premier would venture to obtrude an obnoxious Vice-Roy on the Irish people. No, my lord, not even Wellington himself would at this day advise such a proceeding. His Grace once made the rash attempt, and it soon proved fatal to the Cabinet, with which he was connected.

As yet, my lord, the popular feeling in Ireland, if not in your Lordship's favor, is certainly not hostile to you. In effect, were your Lordship to be transferred now to Ireland, the public judgment would pronounce, that a fair trial should be given to your administration, before your merits should be decided upon.

But, my lord, if you once stain your escutcheon with the dye of Religious bigotry, if, when you return home, you be preceded and followed by the indignant murmurings and execration of the Irish soldiery in this country, as well as of the whole Catholic Community of India, depend upon it, that, at your entrance at the Irish Metropolis, you will hear those murmurings re-echoed by congregated thousands, until at length, you

will gladly seek in retirement some respite from the uncontrollable outbursts of public indignation.

I have the honor to be, with profound respect,
your Lordship's.

Most Obedient Servant,
HIBERNICUS

Calcutta Star, }
June 23rd, 1846, }

CATHOLIC CLAIMS.

To the Commissioned Officers of the Bengal Military Service.

GENTLEMEN.—You covered yourselves with glory in the late campaign, and your achievements at the *Sutlej* constitute but a part of your claims to your country's gratitude, and the admiration of posterity. Let any thing should be wanting in you, which could be desired in the character of a Christian hero, you have proved by your generous contributions in favour of the fatherless and destitute children of the army, that you are as benevolent as brave; no less tender and sympathetic in relieving distress, than reckless and undaunted in the hour of danger; no less friendly to your own, than terrible to your enemies. But, gentlemen, faults are sometimes committed in the exercise of bravery, and however, pure the intentions, great mistakes are often made in the application of charity; and I trust you will pardon the liberty I am about to take, in pointing out an improvement which I think you are bound to make, in the application of your generous contributions in favour of the distressed children of the Army. A considerable number of the Orphan children for whom you propose to provide in the New Asylum to be established in Mussoorie, are Catholics; and many of the privates and non-commissioned officers for whose children gratuitous or very cheap education and support are to be provided in the same institution, are also Catholics. I am sure your charity is not of that exclusive, sectarian cast, which would confine itself to one section only of the British Troops; and above all, I am sure you are too sincere to profess one object and intend another. It is certain then that your object is not proselytism under the guise of charitable relief, and that you do not mean to be exclusive. Now comes the difficulty; how are your intentions to be carried out, so as not to infringe on the rights of conscience, and to exclude no portion of the British Troops from a share in your charity.

I am persuaded that this is impossible in the plan on which you propose to act; that is, to devote your contributions exclusively to the establishment and support of an Asylum at Mussoorie, in which no provision is made for the education of Catholic children in the principles of their religion, and in which the teachers are to be exclusively Protestants. If this be not an infringement on the rights of conscience, in the name of charity, I certainly know not what it is.

What Catholic could allow his child to be educated in this manner, unless he despised the faith which he professes? The Catholic Bishops or Clergy cannot possibly connive at such a measure, much less approve it; and it is worse than idle to

say that Catholics are not excluded by you from a share in your benevolence, while you exact from them, conditions incompatible with their conscientious convictions and most sacred duties. What possible objection can you have to give the means of separate education and support to Catholic children in proportion to their number, if you do not mean to make them Protestants? If you wish to have your funds consolidated for the better support of a single institution, introduce such regulations and provisions as will make your charity available to Catholic children, without depriving them of their religion, and that object is attained.

Why is separate instruction provided for Catholic and Protestant soldiers, if their children may be confounded in one common mass? Why have the fathers different chaplains, different places of worship, different cemeteries in which to repose after death;—every thing separate and different, as to religious rites and usages, if their sons and daughters must have all things in common?

This, truly, would be an awful stride towards unity; but whether it is practicable or not, time will tell.

Will you venture to deprive these children of their birth-right, by your Utopian theories? Are they not born to the rights which their parents enjoy? Begin, therefore, by depriving their fathers of the rights of conscience and the consolations of their religion, and you can afterwards with some degree of consistency, dispose of the conscience of these helpless children, according to your new theory; but if you have not courage to assault the rights of men, do not disgrace your fortitude or your charity, by making war on children and infants.

Remember, gentlemen, that you are yourselves, the projectors, the founders, the supporters and directors of the new Institution. You cannot attribute the faults of the system you adopt, to any pre-existing laws, to the hard necessity of inevitable circumstances, to any person or thing; you are yourselves the *Alpha* and *Omega* of the whole concern, in its principle and details. Will you then, from choice, stamp the gift of your charitable donations and contributions, with the seal of narrow sectarianism, and make the Catholic soldiery feel, that although they fight with you and die at your command, you do not sympathise with them, or their helpless destitute children, on the principle of Christian charity, or as soldiers with soldiers?

The time was, when the children of Catholic soldiers were forced to learn the Protestant Church catechism in all the Regimental schools;—at present they are exempted from this penal obligation in many of the regiments, through the liberality and paternal consideration of the commanding officers. I am glad to be able to name in this list, Lieut. Colonel Breton, of the 4th or Queen's own, Major Anderson when in Fort William, adopted the same liberal views, and Lieut. Colonel Jones of the 57th Regt. was directed by Sir Robert Dick, when he was Commander-in-Chief in the Madras Presidency, to extend the same privilege to the Catholic children of that Regt. when stationed in Fort St. George. Now, if this was done, apparently, con-

trary to the letter of pre-existing regulations, in mere Day Schools, what are we to think of the spirit which would prompt you to volunteer an exclusively Protestant system of education, in an Asylum where the children will be separated, altogether, from their parents and the teachers of their religion. Lieut. Colonel Breton who does not do things by halves, was so good as to appoint a Catholic teacher for the benefit of the Catholic children in the Regimental school, and the consequence is, that the Catholic soldiers regard him, in the light of a father, rather than as an authoritative commander. No, gentlemen, I cannot believe that you will do violence to the goodness of your hearts, and the spirit of the times, by the adoption of the system which you have placed before the public. There are certainly many of the officers of the Indian army, who are unwilling to be out-done by any one in acts of kindness and generous condescension towards the feelings of the Catholic Soldiers, and I hope they will be able to give effect to their desires. I should apologise, gentlemen, for having trespassed so long upon your patience, yet I cannot close these observations, without laying before you, for your admiration and direction, the illustrious example of our gracious Sovereign from whom you hold your respective commissions.

Up to the year 1841, an exclusively Protestant system of education was followed in the Military School, Phoenix Park, Dublin,—an Institution intended expressly for the children of deceased soldiers. It having been represented to Lord Ebrington, the Lord Lieutenant of Ireland, that a number of the children were Catholics, but had no means of learning or practising the duties of their religion, His Excellency inquired into the true state of the case, and found that this system was in perfect accordance with the charter of the School. He therefore wrote to the Queen on the subject, and her Majesty—God bless her! revoked the old charter and granted a new one, in accordance with the spirit of the Emancipation Bill. Will you not imitate the Queen from whom you hold your Commissions, and will you leave posterity to bless those who shall be proud, like our gracious Sovereign, to annul your penal charter, and grant a new one, more in accordance with charity and liberty of conscience?

Now, lest any one should doubt the existence of the new Charter given by the Queen, I shall take the trouble of transcribing an extract from the Patent, as it appeared at the time, in all the Irish papers;—‘That every child of a Roman Catholic soldier shall be exempted from receiving in any of the said hospitals, instructions in the principles of the Protestant religion established in Ireland, and that every child of a Roman Catholic soldier, or the child of a soldier belonging to any sect of Protestant Dissenters, shall also be exempted from the duty of being learned or being examined in the catechism of said Protestant Church, and shall also be exempted from attending public worship as performed in said church, if the same be inconsistent with the religious belief of such soldier, and that every child be permitted, under such regulations as the discipline of the establishment may require, to attend the public worship of the religious persua-

sion of such soldier, at such times and places as may be prescribed, and then and there to perform their spiritual duties, and also to remain after divine service to receive religious instruction, for such time as may be specially appointed for that purpose; and in case of serious illness to be judged of by the physician of the hospital, a clergyman, of the persuasion to which the sick child may belong, shall be admitted into the hospital to attend and administer religious rites to such child, at such time or times as may be required for that purpose. The corporation is empowered to make such orders and regulations as may appear to them to be necessary for the purpose aforesaid."

The immediate consequence of this charter was, that Mass was celebrated for the first time, in the Military School, on the 28th Feb. 1841.

Now, gentlemen, with this example of Her Majesty before you, I confide to your honor, to your charity, to your liberality and impartiality, the protection and relief of the helpless Orphans and destitute children of the Catholic soldiers of your respective regiments, and beg to remain with great respect,

Your's &c.

EQUATOR.

Calcutta Star,
June 19, 1846.

GERMAN REFORMATION AND ITS TIMES.

On the 26th of April, after a joyous banquet with his friends, Luther left Worms, with a pass for Wittenburg, little heeding the ban of excommunication pronounced against him. On arriving at the forest of Altestein, a troop of masked horsemen seized upon the convoy, separated Luther from his companions, disguised him in a trooper's trappings, and led him on in safety to the lonely citadel of Wartburgh. All this was a preconcerted contrivance of his patron, the elector of Saxony: public report mystified the escape by various tales and stories of the Reformer's fate.

Here, perched on the rock's summit, looking down on the most beautiful valley of Thuringa, the very paradise of Saxon scenery, was the Reformer for eleven months. In this lonely citadel we find him undertaking the most incessant labours in the study of Greek and Hebrew, in writing tracts and pamphlets, and above all, in the great work which has left, in the eyes of his followers, the "aureola" around his portrait, the golden halo of immortality—his German Bible.

Here, in justice to him, we ought to seek those living lines of genius, those ideal features of the mind, which in the turmoil of public life we have failed to discover; at the desk or in the cell, we may light on that spark of the divinity, which burns on and ever in all its works.

His Letters during his retirement furnish a diary of his life; the most extraordinary revelations of that inmost soul, of whose depth and capacity we hear so much from Ranke. Philip Melancthon was his favourite correspondent, his faithful depository; to him are revealed his hideous night visions, his galling spasms, his filthy

indigestions the very phraseology of his various writings being besmeared by the foulest words that pen and ink ever wrote. What is most remarkable, amid such eruptions of genius in solitude, is the quick return of his thoughts to the far-famed Erfurt revelation—"all-securing faith." That key of knowledge, which seven years before the old monk had there given him, and which seemed in that interim to have been mislaid or forgotten, he now resumes, and with it satisfies all his doubts, smoothes all his scruples, unlocks matrimony for his Wittenburgh rakes, the two first priests who took wives, and finally opened to himself or his adherents of every sex, that comprehensive theory in his work on Free Will, of which all his followers are now so bashful, viz:—the more sin, the more mercy; or all sinfulness, and no responsibility.

The solitude of Wartburgh has the credit of being the cradle of many of his most extravagant productions. The conference with the devil took place or was penned there. The wild doctrines, which a few months later revolutionized his native university, ransacked his church of All Saints, desecrated the altars, broke down the images and paintings, and banished the holy sacrifice, were thence sent forth in his tract "*de missa privata*," where the devil is the doctor, and Martin Luther the vanquished and converted scholar. There, likewise, he abandoned the practice, which to that hour he had occasionally retained, of celebrating Mass.

From thence he wrote applause and eulogy on the two or three priests who first married; thence came forth the avowal of his own carnal propensities, his indomitable temptations, and last, and most distinguished of all, that untranslated letter to Melancthon, the "*millies et millies uno die fornicare et occidere*," &c., being of no injury to the man of faith—all-saving faith!

Those productions cannot interest our present inquiry, though they present a most tempting subject for analysis and investigation. How singular to remark the striking coincidence between his solitary propensities and his faith; during his career of controversy and disputation, we hear not a word of this abiding treasure, all is ardour, inspiration, assault, and obstinacy, not a syllable of his temptations and his passions; but the moment his soul resumes her functions in solitude, and is occupied by profound studies or new conceptions, his fatal passions recover their dominion, we trace at every step their pervading influence on himself, and their inspiring activity in every personage, lay or clerical, throughout the whole of this drama of Reform or religious strife. All quietly set at rest, and sanctioned by the one magic touch of solitary inactive faith—all his shifting theories of the paradisaical man, and the annihilation of his spiritual powers of revival after the fall, evidently occurred to him as palliatives for the terrors of a perplexed consciousness; and every associate, Hutten, Reuchlin, &c., in the raging wheel that was passing over all settled rites and institutions, was impelled by the same corrupting propensities. It is ungracious to allude to this dark page of the Reform history, when we are perusing its eulogist, and seeking for subjects of admiration

in its hero. Let us leave, for a moment, Ranke, and borrowing a few facts from Monsieur Audin's *Life of Luther*, we shall go on to examine his further claims on the character of a scholar. We find him still at the Wartburgh, his Patmos, with his German Bible in his hand. On the summit of that citadel he conceived the mighty project of translating from the Hebrew and Greek the whole Bible, and levelling it in all its magnitude, as the most destructive weapon of religious warfare, one bursting bomb-shell, against the old Roman Capitol and its Pontiff; thus overturning, as it appeared to him, by one single stroke, all papal authority, by making every reader of the Bible his own interpreter, and rendering that difficult task one of pleasure and pastime, by a familiar and intelligible translation.

That undertaking, which seems to be beyond the reach of individual capacity, and far too extensive for the longest life, Luther accomplished by eight years of toil and study. Critics now blame him for attempting the translation before he had seriously applied himself to master the Hebrew and the Greek; but the book fulfilled its object to perfection. It peopled the world with Bible readers and interpreters, and multiplied a hundred fold his own admirers; each succeeding book that issued from his hands of the Old Testament, was read with all the impassioned curiosity the most popular romance could excite; his extraordinary facility and command of words, produced in his hands the most accommodating variety of styles: in the books of Moses, there was patriarchal purity and pristine simplicity for every reader; then the learned discovered lyric pomp in those of David and the Prophets, word seemed to equal word in peculiar height and grandeur; lastly, the easy and popular narrative style of the Evangelists, the intimate familiarity, almost conversation tone, of the Epistles; all constituted a whole, which, with his admirers, defied all past competition, and carried away every reader with delight.

All Saxony was led away by its popularity: the devout and religious read, the fanatic cited and argued, the fair sex challenged old priests, and even magistrates, to controversy; there was nothing heard of but Luther and his Bible. The New Testament first appeared in September 1522, printed with the most costly types of the age, and ornamented with vignettes from Cranac and Albert Durer; it was like the lady's album of the day, it lay on every toilet, was cushioned on every couch, and carried on every promenade; but, alas! for the transitory glory of this world! the author's first born, his inspiration, as his disciples used to call the translation, was soon waylaid in the paths of fame by his old and hated competitor, with whom he had argued at Worms, the papist Emser.

Luther had prayed God to take off the earth that hideous goat; but the vigilant theologian now came with redoubled fury to butt against this literary prodigy. Emser unfortunately was not only a theologian, but a profound linguist; Hebrew, Greek, and Latin, were equally familiar to him, and his discerning criticism raised a storm over the newly-published Testament which ter-

rified even its author: no fewer than fourteen hundred errors were pointed out in his preface, text, and margin. The Reformer hurled back reprobation on "that ass's criticism; the contents of the night-chair (he writes to his disciples) should be flung at his head." In the subsequent editions, however, for he lived long enough to give three new corrections of his Testaments, one thousand of those errors disappeared.

Controversy once raised, all the linguists were up in arms. Erasmus, even Bucer, and many of his own disciples, were dissatisfied with some of his renderings, and a little later, when another German translation appeared at Zurich, which omitted his version of the *Kaire kecharitome* the "Gratia plena" of the Vulgate, he burst out into a range against such ignorance: "Pitiable translation! he writes, 'full of grace, gratiosa,' what beast of a German ever put such language in an angel's mouth? 'full of grace,' as if it were a pot full of beer, or a bag full of money. My translation is the only correct one, I render it, 'Hail, very holy one.' I don't want any papist to be my judge, and if any other do not like my version, let him go to the d—l."

Luther's memory did not keep pace with his anger; in a hymn written by him the next year, we have the identical words here censured, "*Gegrusset seyd du Maria voller Gnaden.*" "Hail, thou Mary, full of grace."

Amid this literary tirading of the work, the translation went rapidly on; nothing could interrupt his untiring pursuit of that project, not even the wrecking of his church; and the universal uproar of his disciples at Wittenburgh, which brought him down from his castle in despite of the emperor's ban and his patron's admonition, nor the still more intolerable rebellion of some of his followers, who, interpreting his Testament on his principles, dared to adopt and preach doctrines at variance with his opinions. Night and day he toiled at his Herculean task to turn his Hebrew into a German Bible. He complains as he advances that he knows neither one language nor the other; but with the same undaunted courage that defied all obstacles to his resolves, he summons around him his most learned friends, Melanethon, Jonas Armsdorf, Spalatin, and every Hebrew scholar he could find amongst the Jews, and daily before these seven or eight literary associates he corrected and polished his own imperfect renderings. Wonderful activity, but the results how transitory, the laurels how fading! even this last branch of literary fame is faded and fallen from the Reformer's bust. The German Bible is admitted to have been a great work; but its old Saxon language, then so terse, is now become obsolete; the German having since passed through the enriching hands and culture of poets, historians, and philosophers, is come to us adorned in the garb of classic literature, leaving the old and quaint phraseology of Martin Luther so far behind, that his Bible cannot be well understood without gloss and commentary. Nay, his countrymen have carried ingratitude still further; his translations are found unfaithful to their Hebrew origin, ignorant and mistaken render-

ings abound; whole congregations are calling for a correct and intelligible Bible. His book is thus the type of his religion, shifting with the ebb and flow of time, and leaving its author on the sands, neglected and forgotten. Still his Bible is his master-piece, if we recognise any title in Martin Luther to the character of "author." His other literary labours were most prolific in tracts, letters, and hymns; three hundred such works flowed out from his amazing fecundity, or his overwhelming facility for occasional outbursts, on passing events, all as varied in substance and teaching as the revolving changes of the times and the quick sensibilities of the author could dictate. But what was his claim on their account to genius? "His writings," says Mr. Hallam, "are coarse and intemperate; there is no clear nor comprehensive line of argument to enlighten the reader's mind, nor resolve his difficulties; unbounded dogmatism, resting on absolute confidence in his own infallibility. Whatever stands in his way, fathers' councils, church, are swept away in a current of impetuous declamation; intoxicating results of presumptuousness and total absence of restraint. His reply to Henry the VIII. can be described as little else than a bellowing in bad Latin." Alas, for poor Luther! even Mr. Hallam, one of the Reformer's disciples, who has pursued, far indeed, his principles of independent judgment, now puts, as it were, the last hand to his master's literary disgrace!

We must return for a little consolation to Ranke. and after a few more lines, take leave of this once glorified Reformation.

We have not undertaken the task of discovering or exposing its defects, or of undervaluing the honours of its leaders. The Reformer's own children are as candid, and many of them as censorious, as his opponents could wish: in proportion as religious earnestness stretches its sway—and through this generation it is happily fast progressing—there is visible an encroaching bashfulness, a half-suppressed shame amongst Luther's followers, to recur to the history of their origin; frequently that silent disavowal of the parent, breaks out into open reprobation of his career. Our object here has been to point out through his own country historian, the home-springs of the German Reformation, the real source where change began its movements, and novelty entered on the course of replacing old institutions by its own inventions; and taking up the most lauded and most successful evolutions of that exchange of creeds, we maintain, that they have no claims on glory, no pretensions to greatness in any point of view, civil or religious. We can find no conception, no plan, no enterprise, that was not the result of some petty agency; temporising economy, or grasping avarice with the reigning princes—splenetic phrenzy, or wayward wrathfulness with zealot monks.

The only extract from Ranke which we shall add, must prove that the Reformer never formed a plan, nor never had a consecutive persevering intention in this revolutionary change; we find him raising up what his writings had pulled down, recalling what they had banished, and, after all his inspirations on the Patmos of

the Wartburgh, relapsing into antiquated religion and its usages, on his return to his church and university.

Let us just enumerate some of those reforming events.

During his stay in the fortress, scarcely eleven months, his pen wrought wondrous changes at Wittenburgh. Two Rectors in the vicinity—Seidler and Bernhardt—married, following up the new theories, that no Pope or Council could bind by vows which interfered with corporal liberty. Carlstadt came out with an attack on celibacy, and thirteen Augustinians left their convent, and took to commerce and matrimony. Luther's "inspiration" on the Mass, (*de missa privata*) produced still greater results. On the 3d December 1521, as High Mass was celebrating in the parish church, a number of the university students, and of young men of the city, rushed up to the altar, upset or tore down every thing, and dragged away the priests. On the following Christmas day, Carlstadt mounted the pulpit, preached against the Sacrifice of the Mass, and on coming down, recited the first "Communion Service" we have on record. Soon after, Hussite enthusiasts found their way from Prague to Wittenburgh, and Carlstadt roused on by their fanaticism, upturned all that remained of rite and ceremony, confession, vestments, crucifixes, and the priestly office; every layman could take the sacrament in his own hands, as every one could be preacher and priest. Luther's teaching was thus reduced to practice, and the Reform had so far progressed, when, as the historian says.

"The danger of those tumultuous innovations had becoming alarming, principally because their necessity was assumed, and exclusive pretensions to true religion asserted, by their promoters; not unlike the Roman church, enforcing commandments as if they were the natural consequences of those first principles which hold society together. What a lasting advantage, that religion should recognize a free province beyond her own dominion, where she would no longer trouble herself with individuality. For that we are indebted to Luther, to his mild and paternal feelings as a guide, and to the superiority of his far-seeing, deep-thinking soul. His sermons on this occasion were amongst the most important efforts of his life. They were popular harangues, like those of Savonarola, not to rouse nor exasperate, but rather to hold back from impending dangers, to allay and pacify excited feelings. How could a people refuse to follow the dictates of that well-known voice, which first taught them their present new career? there was no fear of receding from caution, or consideration. Luther was never more courageous: he overlooked every obstacle, the Pope's ban he defied; the elector's protection he renounced; personal safety he risked; not to anticipate, but to stop; not to subvert, but to preserve. The storm calmed down, the excitement was stunned when he appeared: peace returned, and many of the leaders of the outbreak, convinced by his persuasion, became his allies. Nothing could, however, convince Carlstadt, but he was silenced because he dared to intrude on parochial rights and preach

without authority. Those moderate opinions of Luther began now to be in unison with the government principles of action. A pamphlet from the pen of Carlstadt was suppressed by the university with the civic approbation. The fanatics of Zwickau (Hussites) came before Luther. He warned them not to be blinded by Satan: they offered as a proof of their heavenly mission, to tell him what thoughts were at that moment passing in his mind; the proposal was accepted. They said, he felt within his soul a certain leaning to their tenets. 'God strike you, Satan,' was the Reformer's outburst; and afterwards he acknowledged that they were right; but that such was a proof of a demon, and not of a divine spirit. He sent them off, bidding defiance to their spirit against his God. If we make allowance here for the coarse familiarity of the expression, what profound and majestic truth may we not trace in this combat, of those opposing spirits and their saving and destroying genius!

"Wittenburgh became more tranquil. The Mass was as far as possible restored, previous confession and the administration of the sacrament reinstated, blessed vestments, music and all the ceremonies, even the Latin tongue, recalled; nothing was omitted, except the words of the Canon which directly implied sacrifice. All other things were left free and undefined, Luther returned to his convent and resumed the monk's dress, but did not condemn others wearing the lay attire. Communion was administered indifferently, under one or both kinds. In all dubious questions of what should be retained and what abandoned, Luther and Melancthon both agreed that nothing should be condemned, unless there was undoubted scriptural prohibition, 'a perfectly clear and original text' against it. That could not be considered indifference, far from it. Religion retired to its own sphere, and penetrated into her purest tendencies. . . .

"Luther was thenceforward convinced of the danger of always insisting on the power of faith; already he began to enforce that it should be manifested by a good life, by charity, purity and order."—*P. 32 vol. ii. b. iii.*

There was a relapse with a vengeance!

This passage is one of the most curiously interesting in this History of the German Reformation and its Times. It presents, at one view, the Reformer and his Historian. The slippery inconsistency, the shifting waywardness of the great apostle, scarcely down from his Patmos, when he retracts and destroys all the inspirations of his solitude. In the Wartburgh, his life was an intermittent fever of hard study and gross folly. He hunted the hounds in the morning's ride, in his sportsman's garb, and saw a defeated cardinal, or a fallen Pope, in every beaten hound, or captive hare in the Castle forests. His lady friend, with her snowy garment of *virgin* white, paid her evening visits to the recluse, as the grey lights of the vesper hour shed their cautious darkness around the fortress. The festive board was well served with every delicacy at the elector's expense; the old keeper used to say that none but royal purse could stand the outlay. His literary productions during his retreat we have already

hinted at: they rankled of every foulness, laughed at broken vows, praised priest-marriage, and inspirited the Wittenburgh disciples and correspondents to the sacrilegious wrecking of every church and altar. Now we find the man of God re-forming, retracing his onward steps, recalling the old rites: the banished ceremonies, the condemned mass, even the monk's cowl, the convent and its cloisters all reinstated. Still worse, the pivot of the whole fabric, the kernel of his theology, the Erfurt gem, the priceless discovery of his early piety, now abandoned! The all-saving, all-sufficing all-atoning Faith, now desecrated by the cowardly return to good works! Well, perhaps all that vagary is as nothing in the Reformer, compared with the cool complacency, the matchless presumption of our historian, who would fain impose on our credulity, by depicting this backsliding timidity as true reforming courage—this unprincipled return to antiquity, and so oft condemned rites and usages, as the deeper searching after the truer springs of genuine religion and real reform. All this too, set forth by a Protestant writer as the most glorious effort of Luther's life. We can well understand how the Catholic can recognise the venerable remains of early tendencies and preservative principles, amid the confused mass of new-light disorders, how grateful may be to him the homage to antique order and everlasting truth, here wrung from the affrighted innovator; but can any German Protestant, even any Prussian Lutheran, dream of upholding any theory or system where such inconsistencies are to be dovetailed; where the leper must lose his spots, and the Ethiopian change his colour? It is obviously this love of system and its advantages which elsewhere reconciles his candour to the avowal of many concurring defects, whilst they can be palliated and held aloof from destroying his groundwork. But here are vital degeneracy and cowardice—here a replacing of new Protestantism by old Popery; and what pen or pencil can blend together such light and darkness with any pretention to sincerity or truth? Ranke has written this history of the civic changes, and the intermeddling of the various Diets with religious formularies with zeal and perhaps fidelity; but his Theory of Luther's Reform is a mere patch-work; an effort to insert into his hero's soul, a master-thought, a centre-piece that should predominate, and impart its colouring to every shred in his varied enterprise: that once established, the Reformation would stand out before his countrymen in an ennobling and captivating position: the petty emergencies that gave it birth, the parsimony or patriotism of its god-father, Elector, Frederic, would emerge and be forgotten in the spiritual fecundity of the religious parent, Martin Luther. Let the zealous monk be transmuted into an evangelical apostle, or acknowledged to be a great genius with its creating and communicating powers of soul, equally gifted with a mind to conceive, as he was with an indomitable obstinacy to carry out a great project, or impart a mighty shock, and Ranke's task will be accomplished. The History of the German Reform, its well-digested, and ultimate triumph, will be a lasting offering to national vanity and Prussian pride.—*Pittsburgh Catholic.*

SUMMARY OF INTELLIGENCE

No. 1.]

CALCUTTA: SATURDAY, JANUARY 3, 1846.

Letters from the North-West were received yesterday, at the same warlike tone as before, but no particulars of any consequence. Troops continued gathering towards the frontier. The 55th N. I. were to leave Meerut for Simla on the 14th instant, in order to form the reserve. One letter mentioned that Sir Charles Napier was expected at Ferozepore immediately. Singapore papers to the 15th and China to the 20th November came to hand. The *Chinese Parade* bound from Singapore to Shanghai, with a valuable cargo, was lost on the N. E. Point of Bintang on the 17th. Nov—Dec. 22.

The *China Mail*, (of same date,) mentions a report that H. M. Ship "*Irre*" laden with the instalment of the Chinese indemnity money, had been lost.—*Englishman*

Dec. 25th.—The *Hurkaru* mentions a case of embezzlement, involving property to a large amount, was pending before the senior Magistrate. The gomastah of a shop in Burra-bazar absconded, and a deficiency of 1,000 rupees, in money, and six or seven hundred rupees worth of hardware was discovered.

Dec. 26th.—The *Englishman* of this date publishes the Governor-General's proclamation dated the 13th instant, wherein the Sikh army is declared to have invaded the British territory without a shadow of provocation, in consequence of which, measures are to be taken, for protecting the British provinces, vindicating the authority of our Government, and punishing the disturbers of the public peace. The possessions on our side of the Sutledge, of Maha Raja Dulleep Singh, are therein declared confiscated and annexed to the British territories.

The same paper mention a report, that thirteen battalions of Sikhs had crossed the river at Ferozepore, and that there had been some fighting between Loodlanah and Ferozepore.

The *Madras United Service Gazette* of the 19th instant, announces the loss of the H. C. Sloop of War *Coote*, on a reef of rocks near Calicut. The spile on board and stores had been saved. The *Calcutta Gazette*, of Saturday, contained a notification that "Moonshee Jait Amered, lately attached to the Hyderabad (Scinde) Residency, having been convicted of bribery and corruption, it is hereby notified for general information, that he is incapable of being again employed as a servant of the Government."

Dec. 27th.—The *Hurkaru* of this date, denies the reported loss of the H. C. Sloop *Irre*, on the authority of a gentleman who dined with the Captain at Singapore.

Dec. 28th.—The *Englishman* of this date, publishes the letter of a correspondent, enclosing a subscription of fifty rupees, in aid of the distressed Irish, and hoping that no time will be lost in dispatching the money as fast as paid in.

The same paper draws the readers attention, to an electrical clock, now standing in Messrs. Twentymann and Co's shop. It is made by the patentee Alexander Bain of Edinburgh, and its external appearance resembles a common clock, with this difference, that the pendulum is between two magnets, which are connected with a galvanic battery, and thus give the required alternate motion. It keeps excellent time, and has one especially good property, it never requires winding up.

The same paper announces a robbery which took place at Tulloh's horse sale. A gentleman was jostled against by a native, who managed to extract a watch from his waistcoat pocket. It also published a full report of the examination of the pupils of St. Xavier's College, which seems to have afforded much gratification to those who were present.

Dec. 30th.—A leader in the *Englishman* says, "yesterday's dark brought us another *Delhi Gazette Extra*, which we republished immediately. It however contained nothing more than the arrangements for the various *Shammas*, and a report as to the intended disposal of the Punjab, which is rather premature, considering our forces had not crossed the Sutledge at this time." In the same paper is an extract from a Commercial correspondent, dated 7th ult.—"Munby will be dearer, and as a matter of course, importations of

British produce will be lower, and the same will remain for many months. These *Shammas* will be a commercial speculation, consequently, there will be no *Shammas* in the *Shammas*, except those which are in the *Shammas* in the *Shammas*.

The *Hurkaru* notices the late history of a man who actually refused a bribe of five rupees, from a *Shammas* character, whom he had apprehended. The paper mentions that the Honorable the President of the Council of Education, has this year been elected a gold medal to the Hindu College, for his services in Moral Philosophy. It also publishes an extract from the *Agro Ubbair* of December 20th, that the *Shammas* obtained his dismissal from Loodlanah, had been Governor-General's camp, and rendered his life, and from his being an influential man, it was supposed this circumstance would have some weight in *Shammas* down difficulties.

The *Englishman* states, on what he considers authority, that the revenues of the estates belonging to the right bank of the Sutledge, which have been estimated, amount to 17 lakhs of Rupees. They used to be estimated at 19 lakhs, but we have reason to believe, they are nearer 20 lakhs than any other figure. It is said that the Rajah of Jheend has been fined 10,000 Rs. neglecting to send his contributions to the Protection of the confederacy of Sikh States.

WEDNESDAY 31st DECEMBER, 1845.

The note of the proceedings at the Meeting of the *Shammas* was read for the information of such Members as were then present.

The Secretary reported, that under the approval of the Honorable the President the letter to Sir Hugh Gough had been dispatched, and one addressed to the Honorable the Deputy Governor requesting the indulgence of free postage for the Committee's letters; that a letter had been received in reply to one requesting the Union Bank to act as *Shammas*, intimating that it would gladly do so, and also to request to remit the funds at a rate of exchange giving the Bank no profit. That Mr O'Hanlon had informed him of another noble contribution of 1000 Rupees to the Fund, from Mr. Robert Torrens, which, with the sums advertised, and these noted in the next paragraph would make the total of this day Rs. 8948. A letter from his Lordship, the Bishop of Madras was read announcing His Lordship's subscription, his intention of preaching a sermon in the Cathedral on Sunday, the 11th, on behalf of the sufferers, and recommending to the Clergy in three dioceses to follow the example. Another subscription of 1000 Rupees from Messrs. Keisall's and Ghose, was announced. A letter from Professor O'Shaughnessy was also read, suggesting that an Irish Home Committee should be formed, and giving a list of individuals who might be most usefully solicited to become members of it. The consideration of this question, by the Home Committee, was for the present postponed, and thereupon the news of the General Meeting.

The *Hurkaru* mentions on the authority of a friend of the Governor-General's Camp of the 15th, that the communication between his Camp and Ferozepore was intercepted. But we think it will be found, that the interception has been partial, that the Governor-General has the means of daily learning General *Shammas*'s prospects. The whole of the Loodlanah force is said to have joined the Governor-General.—*Friend of India*.

The *Calcutta Christian Herald* expresses with regard to its stand a daily paper to be called, *The Standard*, will issue from the same establishment. A new paper in India, to secure public confidence, must enjoy the undivided attention of an Editor. It must be his primary occupation. Without this *Shammas* and energy, he will find the *Shammas* also of a secondary nature. Is there really room for *Shammas* papers, when *Shammas* has not one, and *Shammas* has

Yesterday's *Gazette* notifies the appointment of Capt. Sutton, C. M. Rifles, to be Resident Agent among the Native Tribes to the north-east of the Colony, till Her Majesty's pleasure be known; and of Lieut. W. P. Jamieson, R. N., to be Harbour Master at Port Elizabeth, vice Dansterville, deceased.—*Ibid.*

5, Moorgybhutta, Adjoining to the Cathedral House.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhatta, shall be strictly attended to.

Will terminate on the Monday after the Epiphany, (the 12th Jan.) in the following Institutions, viz. in St. John's College, Italy, the Loretto House, Chowringhee, St. Aloysius' Seminary, Howrah, St. Xavier's Convent, Bowbazar, and in the Cathedral and Circular Road and Female and Free Schools.

Agra, 18th Decr. 1845.

The Directory for the Clergy and Laity of the Apostolic Vicariate of Bengal, for A. D. 1846, with the Approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

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NOTICE.

The Right Rev. the Bishop of Milenc, &c. &c. has been pleased to approve of this Directory for the use of the Clergy and Laity of the Vicariate lately placed under his Lordship's Chief Pastoral care. That Vicariate, as has been already stated in the B. C. Herald, includes Chittagong, Assam, Arracan, Seebpore, Dacca, Hussenabad, Sylhet, Burrisaul, &c.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-
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SUMMARY OF INTELLIGENCE

No. 2.]

CALCUTTA: SATURDAY, JANUARY 10, 1846.

[Vol. X.]

BATTLES AT FEROSH SHUHR ON THE 21ST AND 22D DEC.

On the afternoon of 18th Dec., a small guard being about to pitch the tents of the Governor-General found themselves surrounded by the Sikhs and were taken prisoners. A few escaped with the news when the 3d Light Dragoons 4th Cavalry (Lancers) were ordered on. The enemy opened a fire of Cannon upon them, when the charge was sounded. The action lasted a short time—the enemy was put to flight and 17 guns were taken. Loss estimated on our side from 200 to 300. On the enemy's very much more severe. Lall Singh was the General on this occasion.

This action was first heard of by an intercepted despatch taken on the person of a Sikh who was mounted on a Dragoon's horse with all its trappings. During the night of the 20th, orders were received by General Littler to reinforce the Governor-General and Commander-in-Chief, and on the following day H. M.'s 52d, and 12th N. I. marched. At 3 p. m. of the 21st the united force came in sight of the enemy when after a brief conference between the G. G. the C. in C. and General Littler an order was given to advance to the attack. Our report is almost exclusively of the proceedings of the two Regiments above mentioned. They formed line and advanced to within 30 yards of the trenches under a most exterminating fire.

Col Bruce of 12th and Capt. Hobbes were shot down, Capt. Powis horse was shot, the left wing of the 12th advanced up to the guns when the 62d were seen retreating in obedience to orders. At this time 1 Lieut. Tulloh of the 12th was shot through the face, and Capt. Nicolson fell also not 30 yards from the enemy. The 8th Light Cavalry and 3d Irreg. Horse were repulsed in a charge on the guns. About 140 men of the 12th with the following Officers, Capt. Abbott, commanding, James Ferris, William Ferris Hall, Dunlop, Scott, Lwart, (wounded in 2 places) Jackson and Macleod—rallied with the colours. The action lasted all night, and until 4 a. m. next morning, when by mutual consent there was a cessation, but at day break the fight was renewed and lasted till 3 p. m. of the 22d. Many old Queen's Officers say, that no such heavy fire was ever kept up so long and with such carnage. Our loss was fearful—the enemy's is said not less than 20,000 killed and wounded in the 2 days' fight! The 3d Dragoons did wonders, and are cruelly cut up. In 10 minutes the 12th lost 80 men. 20 of these were of the Light Company Brigade, Major Egerton's life is despaired of, but Colonel Bruce who lost his arm is doing well. The regiments are all cruelly cut up, and the average of the European loss may be taken from 200 to 250 per regiment. The enemy is thought to have been 80,000 strong, with 100 guns at the time of this attack, of different calibres, 24, 18, 12 and 9-Pounders and a great many of them Brass. We regret deeply to learn that several regiments have suffered severely from explosions in the enemy's Camp after it was in our possession.

TABLET REPORT OF KILLED AND WOUNDED IN THE ACTIONS FOUGHT AT FEROSH SHUHR ON THE 21ST AND 22D DEC.

Killed.

General Sale, General McCaskill, Major Broadfoot, Captain Nicolson, 28th N. I. Brigadier Wallace, 73d N. I. Captain Clarke, 73d Foot. Captain Harvy, 39 Foot. Captain W. Hore, 18th N. I.

62d Foot—Capts Gubbins, Scott, McNair, Kelly, Simms, Wells.

European Light Infantry—Capt. Box,—26th N. I. Capts Moxon, Gatwell, and Crowley, 42d N. I. Woolen, 3d Lt. Dg. Capt. Herries and Munro, A. D. C.

Artillery—Capts Lambert, Pollock, D'Arcy Todd, Jagger Trower, and Dashwood.

Col. Bolton, 31st Foot. Col. Hunter, 73d N. I. Capt. Griffin, 24th N. I. Major Hull, 16th N. I. Grenadiers. Major Stubbs, 33d N. I.

Dr. Hufnister—European Regiment. Capt. Clarke, 24th N. I. Capt. Hamilton.

Wounded.

Capt. Somerest, Military Secretary, H. M. 62d—Cols. Reid, Gregson, Gregg, Hewitt, Graves, Flood, Sibley, Short.

12th N. I.—Col. Bruce, Capt. Holmes, Lieut. T. and Ewart.

14th N. I.—Capts Struthers, Wild, Walsh, Wood, 3d Dragoons, Capt. Sam Fisher.

47th N. I.—Capts Campbell, and Pogson.

Egerton Gr. Mast. Genl. Codrington 48th N. I., burry, European Lt. Infantry.

50th Foot—Capts Chambers, Young, and Mullin. Brigadier Wheeler.

31st Foot—Plasket, Burnett, M. Brig.—67th Capt. Thompson.

This does not include the 30th, all the 31st, 39th, and many other Regiments.—*Calcutta Star Extra*, Jan. 8.

We have just seen a letter of rather an old date, from "Camp Moodkee" the 20th December, giving a brief account of the action of the 19th, in which the Loodeanaah force were engaged. The Sikhs are stated to have numbered about 30,000 Cavalry, Infantry and Artillery combined. The loss in H. M.'s 50th Regiment in killed and wounded, amounted on that evening to 132. Dr. Greigdon died in a few hours, from a wound in the abdomen. The following additional names of killed are communicated, Fisher, Adjutant of the Body Guards, Lieut. Spencer, 42nd N. I., Lieut. Breachly, H. M. 31st, and a Catholic Priest, Fra Francis, brought in, cut to pieces. The action is described as having lasted two hours, and to bear a most murderous affair; Captain Needham and five other officers of the Queen's 50th were wounded, in addition to the officers whose names were published on Monday.

The report of the death of General Lumley is confirmed. It is said to have been caused by excessive fatigue during the late harassing service in which he was engaged.

The German Dr. Hoffmeister reported killed, was in attendance upon Prince Waldemar of Prussia, who is believed to have been in the midst of the fight, and to have had a narrow escape. He will at all events be able to give a good report of the fighting qualities of Indian troops when he returns home. He need say nothing about the British regiments, as they are already sufficiently known on the continent, and especially to his countrymen. We hear that the difficulty experienced in penetrating the enemy's camp, was owing to the extraordinary manner in which it was entrenched, every ravine and approach being provided with field works. The dawks from Ferozepore were intercepted long before the enemy advanced, which it may be concluded was owing to treachery among the protected chiefs. Something of this kind, or a little worse, probably procured the Pittahab Raja the exaltation which has been bestowed upon him.

Englishman.

We have been favoured with the following extract of a letter from Pheroze Shuhur (6 miles S. E. from Ferozepore) dated 24th Dec. "After continual hard fighting for 4 days, we are encamped here, the enemy having retired, leaving behind all their guns, except ten, which were of Cavalry compelled us to let them take off. The 73rd have lost Hunter and Wallace, both killed and many of the men."

A letter from the Governor General's Camp, dated 26th Dec. says, "rumours to-day are, that the Sikhs want to have another day, and another action is expected after the arrival of the Meerut Force!"

Another letter dated *Saultan Khan Walleo, near Ferozepore*, 26th Dec. says, "We have all been in a wretched state since leaving Umballah, and have marched at the rate of 25 and 30 miles a day, to come up with the Sikh Army, which we did on the 18th after marching 26 miles. We were attacked by them about 4 o'clock, and the action lasted until

dark. We had five men killed, 16 wounded and the Colonel slightly. This was the first battle the name of which is Moodkee. There were only 21 guns taken from the Sikhs. The other European Regiments were dreadfully cut up, and several officers killed. The next action took place on the 21st, and lasted until the evening of the 22nd, when the 80th were not quite so lucky, having lost 27 men killed, and 88 wounded, and five Officers killed and two wounded. *Captain Sheberras, Captain Best killed, Lieutenants Warren, Fraser, Bythesa killed, and Major Lockart and Lieutenant Freeman wounded.*

"The whole of the Regiments here are all fearfully cut up, but I cannot give you the particulars not being able to leave the Camp for a minute. They say, that the 80th Regiment has suffered less than any, so you may imagine the slaughter. The name of the last battle was Ferozashuhur, and upwards of 100 guns are said to have been taken. They trusted entirely to their Artillery, and their Guns were all taken by the Bayonet, the same as at Gwahior. It is not yet known, whether we enter the Punjab this season or not. We have just heard, that they have a strong position on the river Sutledge near Ferozepore, and the heavy guns are ordered off, but we don't know if we go or remain where we are."—*The Bengal Harker.*

We have also this morning letters from Lahore direct, to the 24th instant, confirming the account of the murder of Moulvie Ghoolam Mahomed Khan, head man of Sardar Nabal Singh Alloowallah. *Rajah Goolab Singh* has sent 20,000 rupee and bullock loads of ammunition, &c. *Rajah Lal Singh* must have been almost the first to carry the account of the defeat of the Sikhs, as he reached Lahore on the 24th. He was accompanied by Dewan Ajadheva Parshad and others. We shall give the full particulars in our next. The Sikhs report the loss of the Khass and General Meldre Singh's troops to have been 9,000 killed, and 2 or 3,000 wounded. They fully admit having been thoroughly beaten.—*Englishman.*

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CHRISTMAS VACATION.

Will terminate on Monday next, (12th Jan.) when studies will be resumed in the following Institutions, viz. in St. John's College, Initially, the Loretto House, Chawringhee, St. Aloysius' Seminary, Howrah, St. Xavier's Convent Bow-Bazar, and in the Cathedral and Circular Road Male and Female pay and Free Schools.

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For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary courses of an English Education is read, the terms are 4 Rs. per month.

Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information application to be made to Rev. Mr. M'GILL, Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th 1845

JUST PUBLISHED.

The Directory for the Clergy and Laity of the Apostolic Vicariate of Bengal, for A. D. 1846, with the approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

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ACKNOWLEDGMENTS.

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SUMMARY OF INTELLIGENCE.

No. 3.]

CALCUTTA: SATURDAY, JANUARY 17, 1846.

[Vol. X.

ALTHOUGH nearly three weeks have elapsed since the last engagement, we are still without any official report of what took place. Even the list of killed and wounded is withheld, though it is now generally known to amount to three thousand eight hundred, not of about nineteen thousand men actually in the presence of the enemy.

The very last advices received are, that the whole Sikh Army are out of our territories, not a man left on this side of the Sutledge. They entered without an attempt to dispute their passage, and they have, as far as is known at present, returned in the same manner. Crossing a wide and rapid river and carrying off their wounded. To do this in the presence of an enemy, may perhaps, be considered as an answer to the assertion that their pride was humbled. A position with a river in its rear is usually considered as fatal to a defeated army. It may therefore, be inferred that the Sikhs were not disorganized by the late battles, that they were in great force, and still confident in their means of resistance.

The very last letters received do not anticipate the advance of our army till the end of this month, and it is said that the officers, not ordered up, will be quite in time for active operations. We may till the end of the month hardly allow more than will be achieved at Lahore.

The various strong places of the Punjab will probably require another campaign. Consequently, unless a peace can be patched up at Lahore, we may expect a war that will throw the finances and all improvement back for several years.

Sir Henry Hardinge volunteered his services, and is accordingly in General Orders of the 20th Decr, as second in command of the Centre division of the Army, and 22d ditto. The orders above referred to, are dated the 30th into the regiments lately detached.

We hear that besides such medical officers as can be spared from the Presidency, several will proceed immediately from various Civil Stations.—*The Englishman*

The last accounts from Ferozepore give good accounts of Lieut Col Wood and Capt Hillier, of the personal staff of the Governor General, only Capt Harding escaped without a scratch, though equally exposed, to the hottest of the fire. Four of the Staff are numbered with the dead; and two are in the hands of the Surgeon.

Orders have been issued for twenty four officers to proceed forthwith from Dum-Dum, to join the Army of the Sutledge. They proceed daily in pairs by Dawk.

Lena Sing Majetee, one of the ablest of the Lahore chieftains, who wisely left that distracted country some twelve or fourteen months ago, with all the money he could collect, and entered the British territories, and has employed himself in visiting various holy shrines, and noticing whatever was curious, arrived sometime ago at Sulkea, opposite Calcutta, and on Saturday last proceeded to the city of Palaces, with a cortege, of about two-hundred attendants. His wealthy countrymen in Calcutta—who have received no molestation, though we are at war with their rulers—crowded down to the Strand to gaze on him. He is now proceeding to Gunga Sagor, and will go from thence to Pooree.

The first Criminal Sessions of the year was opened yesterday with a very light Calendar.

The *Hurkaru* of this morning states, that the Commander-in-Chief moved from Ferozepore to attack the Sikhs, who were reported to be in position at Hureke; but it is added that they declined waiting His Excellency's arrival, and decamped across the Sutledge. Our troops have taken the shine out of them, and after one more vigorous stand, we may expect possibly to hear of the total dispersion of the force.

The *Dellhi Gazette* received yesterday, stated that the station of Loodianah was threatened by Rajah Runjoor Singh,

with 30,000 Sikh Cavalry; and that the ladies at the station began to entertain apprehensions for their safety; but it is not probable that the Lahore troops, after their recent discomfiture, will again act on the aggressive.

The subscription for the Distressed Irish amounts this day to more than 30,000 Rupees.

The fact of the enemy's having recrossed the Sutledge is now not beyond all doubt. We could have wished that they had neither been allowed to cross into our territories, or to return to their own, at their leisure, and that we had been enabled more especially to drive them across, but the crippled state of the army, doubtless rendered this step unadvisable. We must now advance leisurely, and in a state of full preparation to the capture of Lahore and the conquest of the Punjab.

The General Orders of the Commander-in-Chief which appear in this day's papers, fill up the vacancies in H. M. Majesty's Regiments occasioned by the late attack on the entrenched position of the Sikh; and we may therefore conclude that the number of casualties in them, does not exceed that which may be gleaned from these Orders. The *Hurkaru* states that the dissections at Lahore are approaching to open violence. It is quite possible that this

we have now a broad and rapid river to cross in the presence of a most determined foe; but, as we have leisure for our own combinations, we shall not again be under the necessity of depending for victory upon John Bull's courage, instead of our scientific arrangements.

The Commander-in-Chief has most wisely and considerately granted Commissions in the Regiments which have served so nobly in the fields of Moodkee and Ferozeshah, to seven of the most deserving non-commissioned officers in them.

The letters from the camp are to the 3rd of January; they do not confirm the report that Loodianah had been captured by the enemy, which we may therefore discredit. All the letters published in all our journals, concur in saying, that the Sikh Infantry is contemptible, and their Cavalry a mere rabble; that their strength at Ferozeshah lay exclusively in their artillery, which was served, and that if the attack had been made earlier in the day or better, postponed to the next morning, so as to have brought the troops fresh into action, and if the sole dependence of the military authorities had not been placed on the bull dog courage of the troops, the position would have been carried in less time, and with vastly less carnage. We are almost disposed to think that as we are not likely again to storm guns without some previous attempt to silence them, our next encounter with the Sikhs will sink their courage down to freezing point. Some of the papers state, that the fugitives were beaten with their own shoes as they attempted to enter Lahore.

The *Fire Queen* Steamer was disposed of by public auction yesterday for the sum of One lakh and Seventy-two thousand Rupees. We regret to find that some remarks which we made on her rate of speed, have been considered as indicating an unfriendly spirit to the enterprise in which she was employed. We must repudiate every such feeling. It is with much regret we learn that it has been abandoned; and, we fear, not without some loss to the shareholders. But her speed was a matter of public record, and we only echoed the general voice of the community when we stated that she had not realized public expectation. Unless it happens that her steam power is disproportioned to her tonnage, which we think is not the case, whatever may have retarded her speed will admit of remedy. To a friend who has kindly pointed to us the cause of the disappointment, we would remark, with many thanks, that as the Lawyers do not patronize the *Friend*, the *Friend* is not disposed to patronize the Lawyers.

In farther expectation of intelligence from the seat of war, the *Hindustan* steamer has been detained one day beyond

her time; a very considerate measure, both as it regards the public interests of the country, and the private feelings of society. To such earnings as that of Ferozeshah our armies have seldom been exposed, and the greatest anxiety will be felt in England regarding the fate of those who were engaged in it.

Lieut. Col. Irvine, the Superintendent of Marine had, it seems, sent in his resignation of the Service, and was about to return to England, but on the breaking out of the war with Lahore lost no time in placing his services at the disposal of Government. He proceeded by dawn to join the army, and we sincerely hope he will have an opportunity, at the siege of Lahore, of adding fresh laurels to those which he acquired at the celebrated siege of Bhurtpore. Capt. Roger, the Master Attendant, succeeds him in the Office of Superintendent of Marine, and Capt. Clapperton will officiate as Master Attendant — *Friend of India*.

The Governor General has appointed Lieutenant Colonel Wood, his Military Secretary which relieves us from anxiety on his account. He has been numbered among the dead in more than one letter, which has appeared in the papers.

At the Meeting of the Committee for the relief of the distressed Irish, held on Thursday, 15th inst. the Secretary announced to the Meeting the amount of the subscription, received to be Rs. 30,600 with other small sums since received by the Archbishop, Vicar Apostolic of Bengal.

ST. JOHN'S COLLEGE,

INITIALLY.

THE VERY REV. DR. KENNEDY,
Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for those scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the

duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bedroom furniture.

Reference for further information to be made to the Principal of the College.

BRANCH SCHOOLS OF ST. JOHN'S COLLEGE.

CATHEDRAL HOUSE AND BOW-BAZAR

The Cathedral and Bow-Bazar Male Schools having been placed under the Superintendence of the Very Rev. Doctor Kennedy, V. G. B. and Principle of St. John's College. Clergymen belonging to that Seminary will attend each day from 9 o'clock A. M. to 3 o'clock P. M. to conduct these Schools. In order to meet the wishes of several Parents, apartments quite distinct from the Free Schools have been provided for the accommodation of the Pay Scholars. For pupils who may attend the classes, in which the ordinary course of an English education is read, the terms are 4 Rupees per Month; for such as wish moreover to learn the Greek and Latin Classics, the charge will be 6 Rupees per Month. Payment to be made in advance. An extra charge will be made for Books, Stationery, &c. The course of English Education will comprise Reading, Writing, English Grammar, Arithmetic, Geography, History, the Use of the Globes, Mathematics and the Native Languages. For further information, application is to be made to any of the Clergymen at the Cathedral House, Or to the Rev. Chaplain of St. Xavier's Convent, Bow-Bazar.

NOTICE.

Subscribers to the *Bengal Catholic Herald*, who are in arrears, and those who pay in advance for the year, are requested to make remittances to Messrs D'ROZARIO AND Co.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald*.

Mrs. J. H. Carne, ...	Rs. 10
T. W. Seyers, Esq., ...	10
R. J. Loughnan, Esq. from January to Dec. 1846, Backergung.	10
Rev. F. J. Mary daBione, from January to Dec. 1846, Mussoorie.	10 0

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SUMMARY OF INTELLIGENCE.

No. 4.]

CALCUTTA: SATURDAY, JANUARY 24, 1846.

[VOL. X.]

PROGRESS OF THE CAMPAIGN IN THE PUNJAB,

It is now distinctly ascertained that the Sikhs have not re-crossed the Sutlege, and established another entrenchment on the left bank, but are encamped on their own side of the river. They have prepared a bridge of boats, but it is composed of the most flimsy materials, and would not sustain the weight of heavy artillery. It is evident that notwithstanding all their vaporing, they have no disposition to risk another encounter with us upon our own ground, but are resolved to wait our arrival in their own territories. It is reported that dissensions prevail in their camp, and that the division of authority which has so long existed, prevents the organization of any decisive plan of operations. One day, it is rumoured that they intend to offer a strenuous resistance to our troops, whenever they attempt to cross the stream, the next day we hear, that they have resolved to break up their encampment and make a stand for the defence of the Cities of Lahore, Umritsir, and Govindgur. But it is evident that our means of ascertaining their plans are very imperfect. Meanwhile, Sir Henry Hardinge is making the most vigorous efforts to enter the Punjab with an army fully equipped for its subjugation. Fresh troops continue to arrive on the banks of the Sutlege. Four additional Regiments of Irregular Cavalry are ordered to be raised immediately—the command of two of which is to be entrusted to two of the most gallant and popular officers in the country, Major Myne and Captain Skinner. All officers in Civil or Staff employ belonging to the Regiments now in the field have been ordered to join them with the least delay. Four and twenty Surgeons have been directed to repair to the Army of the Sutlege. Some of them are in the enjoyment of good practice in the metropolis, and it is reported, that the patients of some of them have been so ill advised as to send in a petition to Government, requesting that he may be allowed to resign for their benefit in Calcutta; as if the private, and extra official practice of a medical officer would be a sufficient reason for allowing him to withhold his aid from the public service in such a case of need! The train of heavy artillery which left Delhi on the 10th of this month has been expedited in its progress by the exertions of Mr. Lawrence, the Magistrate, and was expected to reach the camp by the end of January, when it was supposed that the army would be prepared to cross the Sutlege, and enter the Punjab. The strength of the army is estimated at *Forty Thousand* troops of all arms. The Pontoon which Sir John Littler was obliged to sink from the inability of his force to defend it, has been raised under the directions of Captain Goodwyn, and rendered efficient for service.

No struggle has excited a deeper interest throughout India than the present, since we blew up the fortifications of Bhurtpore twenty years ago. Our victories have created a greater sensation in the native community than our defeat at Calcutta. In Afghanistan, the field of conflict was too remote from native observation, and the enemy with whom we were struggling too little known to the people of India, for our discomfiture to draw forth any strong demonstration of feeling. It was believed that our disasters, though deplorable, arose from the dissensions of the country and the season; and there was a general confidence that they would be retrieved. But the conflict in which we are now engaged is one to which the people and the princes of India have long looked with anxiety not unmingled with hope, and the first engagement has served to develop feelings of hostility towards us to an extent which shows how little we can yet trust for the preservation of our empire, to the sympathies or even the gratitude of our subjects. The common expression of feeling was, You have conquered every other power in India, but there is still one ruler and one army left whom you are not strong enough to subdue. To the Punjab all eyes have been turned as to the only power capable of disputing the empire with us. These sentiments have not been dispelled by the battles of Moodkee and Ferozeshah. Even the generosity with which we always give due credit to a

valorous opponent has been turned against us, and the acknowledged courage of the Sikhs has been interpreted as a confession of our own weakness. It is known at every durbar and in every influential circle, that we have met a foe worthy of our steel; that so large an English force has never before found the defeat of an enemy so arduous. It is known, that after twenty-four hours of incessant fighting, they rallied twice; that they retreated across the Sutledge at their own leisure, and are now preparing to dispute the passage of that river with us. The Natives, though perhaps fully satisfied that we shall not resign this empire to the Sikhs,—and between such an alternative and their complete discomfiture there is no alternative,—are not altogether without expectations regarding the result of the conflict, dictated as much by a feeling of disaffection, as by that of envy. It appears evident, that the sympathies of the country are rather with the Sikhs, than with us; though on the one side is security and ease; on the other a repetition of the atrocities perpetrated by Nadir Shah.

Every additional notice which is received from private sources at Ferozepore, goes to prove that the enemy now opposed to us, is by far the most able and resolute we have ever met in India. Of all the armies raised and disciplined by European officers, that of the Sikhs is found to have profited most by their instructions. Even the fearful anarchy which has so long raged in that army, has not been able to destroy the discipline, which Allard, Court, Avitabile and other French officers communicated to it. When we expected that the efforts of the Sikhs in the field would be paralyzed by disorganization, we encountered to our surprise, an enemy of very different mettle from the Burmese, or even the Afghans,—men who needed not the protection of stockades or defiles to animate their courage.

We stated last week, that Capt Lumley, Assistant Adjutant General, had been placed under arrest, and was to be brought to a Court Martial. It is now stated, that the charge is that of having given improper orders to the Ferozepore Cavalry and Artillery, by which the Commander-in-Chief was deprived of their services in the hour of need.

H. M. 21st Fusiliers, was ordered to the Punjab from Kamptee, about the beginning of November. A portion of the officers and men who lately arrived from England and were at Poonamallee, twelve miles from Madras, have been sent up by H. M. Steamer *Spitful*, which proceeds to Moultmein immediately.

The utmost activity prevails at Bombay to send forward troops to Scinde. Notices have been sent round to the merchants stating the wishes of Government to receive tenders for their conveyance by sailing vessels. A portion of the Scinde army will be employed under Sir Charles Napier, in operating on Mooltan, and thus creating a diversion. If we take possession of the Punjab, Mooltan will of course come with the rest, and, we suppose, be annexed to the Pro-consulship of Scinde.

The Opium sale yesterday produced the small sum of 80,09,875 Rupees, *Eight Hundred thousand* pounds sterling. The average of Behar Opium was 1283 Rs., and of Benares 1179 Rs., which is said to have been a smaller sum than was anticipated; yet small as it was, it gives the Government a clear profit of *Sixty Lakhs* of Rupees, quite enough to cover all the expenses of conquering the Punjab, if we achieve it before the next rains. Behold the buoyancy of our Indian resources, when a single sale at the Exchange, in five hours, gives us the means of upsetting the throne of Ranjeet Singh, and adding a territory which yields Two Millions a year to our empire.

The *Hurkaru* has a letter from Ferozepore, the 2d, which states, that General Littler had been out reconnoitring, and found that the Sikhs had nearly completed a bridge of boats across the Sutlege. It is clear therefore, that they are not on the British side of the river; and that all the stories which have been told of their having formed another entrenched camp on the left bank, and their determination to have an

other struggle with us before we were allowed to enter this country is—what they call in England 'gossip,' and in this country 'gossip.'

The Bombay papers state with much confidence, that Shere Mahomed, the ex-Ameer of Scinde, who eluded all Sir Charles Napier's efforts to capture him, and who has been wandering about, over hill and dale, now a fugitive, and now a guest, while his fellow Ameers have been experiencing the kindness and hospitality of the British Government, at Hazaribaug, has put himself at the head of ten thousand Mooltanees, with the intention of invading our territories. His old friend Sir Charles Napier, will doubtless give a good account of him and his ten thousand, who will roam the fields no more after the first interview.

A letter of the 13th instant from Dinapore says, that the conspiracy has been smashed by the apprehension of the ringleaders; but that the complicity of the wealthy Raja near the Nepal frontier has been discovered, and that the Resident from the Nepal has come with a commission to investigate the charge. If brought home, we hope a severe example will be made of him. But we cannot understand to whom the writer alludes, as the Resident from Nepal Major Lawrence has been removed to a more important station in the North-West; Mr. Colvin, his successor, has not yet joined the appointment, and Capt. Wheeler, is only officiating *pro tem*.

The latest information from the seat of war is, that given in the *Delhi Gazette*. The bridge of boats built by the enemy has been broken up; and on the 9th they were seen retreating towards Kusoor, in masses. We hope the arrival of Major Lawrence will be marked by a reform of our scout department, and that we shall hereafter have as clear and distinct intelligence of the movements of the enemy as they have of ours.

The force which Sir Charles Napier is about to take with him towards the Punjab will, it is said, be 10, or 12,000 strong. It was expected to start from Roree, about the 18th or 19th instant, and would probably reach the frontier about the time when the grand army crosses the Sutledge. Its first movement will of course be to establish British authority in Mooltan.—*Friend of India*.

SERAMPORE LORETTO HOUSE BRANCH BOARDING AND DAY SCHOOL.

FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-ruined house, beautifully situated on the banks of the river, and commanding a fine view both of the Hoogly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders per month, Rs. 16
Entrance money for the use of furniture, 10
For Day Pupils, 6
Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superiress of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

ST. THOMAS' CHURCH, CHOWRINGHEE.

On Monday Feb. 2, the Solemnity of religious Reception and Profession will take place at 7 o'clock, A. M. at St. Thomas' Church. The Very Rev. Doctor Kennedy V. G. B. and Principals of St. John's College will preach on the occasion. After the Sermon, a collection will be made to defray the debt incurred in the erection of the Church. The choir will be conducted by the religious ladies of the Loretto House.
Jan. 19, 1846.

FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

BOW-BAZAR.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

ST. XAVIER'S CONVENT SCHOOLS,

BOW-BAZAR.

N. B.—The first Annual distribution of premiums in the Female Pay and Free Schools, of St. Xavier's Convent will take place on Wednesday the 5th Feb. inst.

JUST PUBLISHED.

The Directory for the Clergy and Laity of the Apostolic Vicariate of Bengal, for A. D. 1846. with the approbation of the Most Reverend the Archbishop of Edessa, Vicar Apostolic of Bengal.

CONTENTS

The Decree of the Sacred Congregation of the Propagation of the Faith of 1834—State of Religion and Education in the Apostolic Vicariate of Bengal—Conversions in the 1845—*Ordo Divini Officii Recitandi, A. D. 1846*—General Calendar of Feasts and Fasts for Bengal—Festivals, &c. Explained—Religious and Educational Institutions—with Extracts from the *Monumental Register*, published in 1815: "The Portuguese of Calcutta," by M. D' Rozario,—Obituary for 1845.

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NOTICE.

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TO CORRESPONDENTS.

We cannot give insertion to the communication of a *Spectator*, as it would offend the prejudices of those whom charity obliges us to treat with kindness.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Re. monthly, or, 10 Rs yearly, if paid in advance

SUMMARY OF INTELLIGENCE.

No. 5.]

CALCUTTA: SATURDAY, JANUARY 31, 1846.

[VOL. X.]

LUNA SINGH.—This Sikh chieftain, one of the ablest men in the Punjab, quitted the scene of anarchy in his own country nearly two years ago, under the pretence of going on pilgrimage—but in reality, with the view of escaping those dangers, to which every man of eminence in that distracted country was exposed. He has evidently large funds at his disposal. He has travelled about with a large retinue from one station to another, and has in every instance experienced the most hospitable reception from the Officers of our Government. He arrived in Calcutta about two months ago, just at the period when the Sikhs were preparing to cross the Sutledge, and he declared his intention of going to Jugannath Pooree. He subsequently proceeded to the shrine at Gunga Saugur, and on his return from thence after the late bathing festival, took up his residence about three miles from town, on the Dnn-Dnn road. On Friday last, he was arrested under orders from the Governor General, by Mr. Mylton, the Magistrate of the 24-Pergunnahs, and a detachment of artillery from Dnn-Dnn. A very large amount of treasure, which he had deposited in a boat, has also been sequestered by Government, and is now safely lodged in the Treasury of the 24-Pergunnahs. It is proper to add, that he has been subjected to no indignity, and to no inconvenience, beyond that of being confined as a state prisoner to his own residence.

The papers state, that Captain Lumley has been permitted, at his own request, to resign his appointment of 1st Assistant Adjutant General of the Army. Thus terminates the rumour that he was to be brought to a Court Martial for having ordered the Cavalry and Artillery away from the field, so that when they were wanted on the morning of the 22nd, they were far on their way to Ferozepore. The permission thus given to resign the appointment, is a proof of extraordinary consideration and leniency, and shews how highly the services of his father, Sir James Lumley, are appreciated by those at the head of affairs.

The case of Lang *versus* Delle Case, for an assault, was tried on Tuesday last. The Court gave the former 50 Rs. damage for the insult he had received from the actor.

The Court of Directors have intimated their orders, that the execution of the provisions of the Act of the 3d and 4th of William the Fourth, Chapter, 85, Section 38, be suspended for a further period of Two years—which signifies that the Presidency of Agra shall continue precisely on the footing it now stands on, for two years to come. Thus it will obtain a succession of fresh leases of existence, each of the duration of two years, until the New Charter of 54 reconstructs the whole financial work of Government.

A correspondent of the *Englishman*, in reference to the remarks which have been made on Sir Henry Hardinge's leading the troops into action, while he occupied the responsible post of Governor General; states that Lord Cornwallis in 1792 Commanded the centre column in the storm of Tip-poo's Encampment, and that the Marquis of Hastings took the field in 1817, as Governor General and Commander-in-Chief. But even these examples cannot reconcile us to the exposure of a life, which at the present crisis, is of such incalculable value.

The *Hurkaru* gives the substance of two letters from the North-West, of the 10th and 12th instant, both of which seem to doubt the probability of our crossing the Sutledge this year. When the probability of a war was the topic of conversation before the irruption of the Sikhs, it was remarked in the best informed circles, that the month of February was the very best for marching through a country interspersed with rivers, because they would then be at the lowest. If we do not enter it now, we must lie on our oars for nearly a twelve-month; and the expense of keeping up the field establishments of an army of 50,000 men will be very great. Although the siege train will scarcely arrive at Ferozepore before the 10th February, it is to be hoped we shall cross the river this year, because our avoiding to do so

will be universally interpreted as indicating a want of confidence in our resources, and such an idea we must not instil into the Native mind.

The *Hurkaru* publishes the average price of grain during the last three years in the province of Arracan, the Granary of the Bay. At the present time it is unusually high, in consequence of the demand that exists in various countries, and the prospect of a higher demand, which is impending. Still, at the present extraordinary price, it is below the cost of the article in Bengal. Cleaned rice stands at 14 annas, cargo rice at 10 annas, and paddy, or unhusked rice at 6 annas the maund.

An instance of public spirit in the native community is mentioned in the *Hurkaru* of this day. Fuzzel Kurim and Buzzel Rahim, the two sons of a wealthy Mahomedan Zemindar, recently deceased, of Scaldah, a suburb of Calcutta, are about to open a School for the gratuitous instruction of children in English and the native languages, and have resolved to attach a dispensary to the School, from whence medicine will be supplied to the poor gratis.

A *Delhi Gazette* Extra received on Saturday states, that the Sikhs crossed in considerable force at Loodhana on the 14th instant, on which the whole of our troops at that station turned out. The Sikhs made no effort to attack them, and recrossed the river after sunset. The same paper states, that great dissensions prevail among the leaders of the Sikh army, opposite Ferozepore, and that they are continually making overtures of coming over to us. This is not unlikely; but we shall not negotiate separately or revive the equivocal measures of the Afghan Campaign.

Two other Regiments of Irregular Cavalry to be called the 14th and 15th have been ordered by the Governor General to be immediately organized, the one at Saharunpore the other at Meerut. These make an addition of six corps of Cavalry to the army within the last month.

The Cape papers mention the laying the foundation stone of some Gas Works. Calcutta, the commercial capital of Bengal, the metropolis of British India, the city of Palaces, is still without gas, and enjoys no other light than that of a few miserable lamps, which have long since lost their original brilliancy. Some year or two ago, we were promised a Company who engaged to light up the town with gas, and make highway robberies difficult—but like most other good projects, it appears to have fallen into total oblivion.—*Friend of India*.

A Letter was received yesterday from the best authority, dated 18th Inst. stating that the Sikhs have again crossed the Sutledge in force, and are extending themselves leisurely. The writer says that the inactivity of our army has restored their confidence. It appears that they have still several French and Italians among them, and their able movements are attributed to those European officers.

It seems then, however impossible the barrier which the Sutledge forms to our army, it opposes no obstacle to the enemy. They cross when defeated without loss, and return without opposition. We may expect to hear of more fighting shortly, but apparently nearer to Loodhana than to Lahore.

Another letter from one who had just read the despatches, says "Something's kept back: no mention made of the prisoners taken, and got loose from the Commander-in-Chief's guards—a great Sirdar I am told." The same writer asks "What reward can the Government make to Count Ravensburg for his services?" We suppose he will get a Ferozshah medal; what more would our correspondent wish him to have, unless it be what is usually given to troublesome students in Prussian Universities, *conditum abunde* and that, it is said, has been done already.

A letter of the 20th instant, dated Camp Semaunah says we have 700 camels and 250 hackeries laden with ammunition for the army.—*Englishman*, Jan. 29.

IRISH RELIEF FUND,

January 28, 1846.

Total Amount of Subscriptions,
Co.'s Rs. 41,508 3 1

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTA GONG.

*Under the Patronage of the Right Rev. Dr. Olliffe, Bishop
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Music,	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs.) for Boarders only shall be demanded, in order to meet the current expenses of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG
Chittagong, December 8, 1845.

FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

ROW-BAZAR.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Row-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life; the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

N. B.—The first Annual distribution of premiums in the Female Pay and Free Schools, of St. Xavier's Convent will take place on Wednesday the 5th Feb. inst.

AGRA CATHOLIC ORPHANAGE.

A new Orphanage has been opened at Agra, by the Religious Ladies of Jesus and Mary, for the Female Children of the European Soldiers, who will be fed and instructed as follows, viz:—

Reading, Writing, English Grammar, Arithmetic, History, plain and fancy Knitting, and Needle Work, Artificial Flowers, House keeping, &c., Rs. 2 8 per month,

Protestant Girls will be received on the same terms as Catholics.

The use of Books, Bedding, Towels, Washing, and Medical attendance Gratis.

Clothing for the Pupils to be supplied by Parents and Guardians. The Pupils will not be allowed to leave the Establishment, before they have attained the age of Fifteen years.

Parents and Guardians will be permitted to visit their children, on the 1st and 3rd Sundays of every month, between the hours of 10 and 12 A. M.

Charges for Tuition to be paid monthly in advance.

Application for the admission of Pupils, and for further information, to be made to the Lady Superioress of Jesus and Mary's Convent, or to the Right Rev. Dr. J. A. Borghi, Agra.

Any charitable donation, for the support of the Establishment will be received with the warmest gratitude

Agra, 18th Decr. 1845.

ST. THOMAS' CHURCH,
CHOWRINGHEE.

On Monday next Feb. 2, the Solemnity of religious Reception and Profession will take place at 7 o'clock, A. M. at St. Thomas' Church. The Very Rev. Doctor Kennedy V. G. B. and Principal of St. John's College will preach on the occasion. After the Sermon, a collection will be made to defray the debt incurred in the erection of the Church. The choir will be conducted by the religious ladies of the Loretto House.
Jan. 19, 1846.

SOCIETY FOR THE PROPAGATION
OF THE FAITH.

NOTICE TO SUBSCRIBERS.

The Numbers 37 and 38 of the Annals of the Propagation of the Faith, for July and September 1845, have been just received, and are ready for delivery at the Cathedral Library, to Subscribers. To others the charge fixed for each Number is five annas. This charge is fixed, in order to cover the expenses of freight, &c. &c.

Application to be made for the above mentioned Numbers to the Sircar of the Cathedral Library.

NOTICE.

Subscribers to the *Bengal Catholic Herald*, who are in arrears, and those who pay in advance for the year, are requested to make remittances to Messrs. D'ROZARIO AND Co.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorhy-butta, under the Superintendence of M. J. F. BELLANI.

SUMMARY OF INTELLIGENCE.

No. 6.]

CALCUTTA: SATURDAY, FEBRUARY 7, 1846.

[VOL. X.]

THE *Hurkaru* stated yesterday, on the authority of a letter from Loodhiana, that Sir H. Smith's loss of baggage, ammunition, camels, and elephants was nearly total, and that it was occasioned by his having been *crippled by orders* from the Governor General not to engage the enemy. We can understand that orders may have been given to avoid an engagement, but that they should extend to not defending himself when attacked, is quite beyond our belief. We think it more probable that every resistance was made consistent with the purpose of the detachment that is to reach Loodhiana, and effect a junction with the force there. As far as reports yet received can be depended upon, the Sikhs have had a success which will be considered by them as a victory, and will undoubtedly tend to restore that pride, the abatement of which was rather prematurely boasted of. The enemy's loss in guns at Ferozeshah has not prevented him from fortifying his main position so strongly that our Generals have not dared to attack it, nor from detaching at the same time a numerous artillery to attack Sir Harry Smith. Letters from those who ought to set the example of confidence in themselves and those under their command, are written in the most desponding tone, and were we permitted to publish what we have read, would we think astonish our readers, far more than they have been surprised at the results of the campaign.

Since writing the above we have received a letter from the Camp of the 25th ultimo, but it contains no particular news. The officers reported to have been killed in Sir H. Smith's detachment are Lieut. Rideout of the 47th N. I. and Lieut. Campbell, H. M. 16th Lancers.—*Englishman*.

The intelligence from the Sutledge is still devoid of interest. The Sikhs, emboldened by our inactivity, are again venturing across the river. The reports of the dispersion of their camp are fabulous. Loodhiana is the most exposed of our positions, as not more than 3,000 men are at hand for its defence; and the enemy are manifesting a disposition to attack it. The siege train, it is now said, cannot reach the Sutledge before the 8th of February, though the most energetic efforts have been made to hasten its advance. The bridge which was sunk and has been raised, is found to have been considerably damaged, and considerable time will be required to render it efficient.

The Governor General has issued orders for raising another Regiment of Irregular Cavalry in Scinde, to be attached to the Bombay army. His Excellency has directed that both Regiments of Scinde Irregular Cavalry shall be placed on the same footing as it regards organization, establishments and pay, as a Regiment of Bengal Irregular Cavalry serving in that country. A detailed statement of their consolidated allowance is appended to the order. The total expense of European and Native Officers and Troopers, is fixed at Rs. 29,634-11-4 a month, or about Three lakhs and a half of Rupees a year.

The last accounts from Burmah derived through the *Moulmein Chronicle*, state the gratifying fact, that the new administration of Ava has turned over a new leaf, and manifested a strong disposition to remove all obstructions to trade, and to cultivate a friendly intercourse with the English. Some of our contemporaries have expressed a wish that we should improve the opportunity to re-establish diplomatic relations with the Court of Ava. But we believe that no attempt will be made on our part to obtain permission for the deputation of a Resident to Burmah. We must not ask that which might probably be refused. A 'barbarian eye' at the Court will be distasteful to the ruling authorities; it will lead us into difficulties which may compel a resort to the sword. We have gone on well enough without a Resident for six or seven years. Nothing beyond a Consul at Rangoon can be necessary. Yet, if the Burmese authorities are sincere in their desire to encourage trade, there will be no need even of such a functionary, if otherwise, it would be injudicious to place an accredited Agent of the British Government, in a position, any insult

he might receive in which we must resent. Besides, at the present moment, we cannot spare 5,000 Rs. a month for a Residency.

The launch of the vessel belonging to the Union Steam Tug Company took place yesterday at half past three. She was named the *Union* by Mrs. Lackersteen and Miss Beeres.

H. M. Steamer the *Spiteful* has just arrived from Moulmein with a detachment of the European troops stationed there. This movement appears to indicate an intention to lessen the Military establishment at that settlement, which has ceased to be necessary, and to reduce its expenditure, which is an object of great importance. Capt. Durand, the Commissioner, has come round in the *Proserpine* steamer.

The *Hurkaru* states, that Mr. Farquharson had written down to the Government of Bengal to inquire what was to be done to calm the agitation which had been excited among the inhabitants of Patna, by Mahomedan incendiaries, who had been spreading a report that the British authorities intended forcibly to convert the people to Christianity. It is said that his Honour the Deputy Governor, in reply, sent a Proclamation to be posted in the city, and distributed through the district intimating that it never was, nor is, nor ever shall be the intention of the British Government to tamper with the religion or the caste of its subjects. There can be little doubt that the enemies in the jails were encouraged, if not occasioned, by the treasonable reports spread by our Mahomedan friends of the intention of the British Government to destroy the caste of the people. The conspirator Rahnut Ali, who is most accurately informed of every thing which passes in Calcutta, is known to have said that a conversion announcement would have appeared in the late Government Proclamation but for the discovery of his plot. He had evidently obtained scent of the fact that the copies of the *Calcutta Gazette* in which the Form of Thank-giving was printed, were withdrawn from circulation, and another edition of the *Gazette* printed without it.

It is stated that Mr. Edwards, Under Secretary with Mr. Currie, has been ordered by the Governor General to place the young rajah of Puteala on the throne of that state with all the forms and ceremonies usual on such occasions. We suppose therefore that the charge of disaffection to the British Government, of stopping our Dawks, of throwing difficulties in the way of our obtaining provisions, as well as the retribution inflicted on the old chief for these high crimes and misdemeanors by hanging him up on the first tree, are all fabulous.

The *Bombay Gentleman's Gazette* states on the authority of letters from Scinde, that a quantity of gold bars of the value of One Million Sterling had been discovered at Hyderabad, buried under a sepoy's tent. The news is almost too good to be true. If such a treasure is discovered and it be considered part and parcel of the prize money, Sir Charles Napier's reward for adding young Egypt to the Crown of England will be more than Twenty lakhs of Rupees.

The *Hurkaru* has an article in his Military column on the Medical department of this Presidency, the fixed establishment of which consists of 120 Surgeons and 230 Assistant Surgeons. The actual strength however is 399, and of these only 26 are on furlough. About one-fourth this number are on Civil duty, leaving only 265, for an army of more than 150,000 men; a number totally inadequate for the duty. There is no branch of the service which demands augmentation more than that of the Medical. The very best thing that could be done in the present emergency would be to engage the services of all the unemployed professional men out of the service; but with such tenacity does the Hon. Court grasp the patronage of the Medical service that it is easier and safer for the Governor General to raise Ten additional Regiments than to engage Ten uncovenanted Doctors.

The most authentic news from the Sutledge appears to be that a body of 7000 Sikhs has crossed the river opposite Loodhiana, and is now entrenched on the left bank. Sir

Harry Smith has been sent with his division to look after them. The main body of the enemy is entrenched opposite our encampment, not far from Ferozepore. It is said that they have a bridge of boats and a *l'île du pont* strongly guarded on our side, but this intelligence wants confirmation. The Governor General and the Commander-in-Chief appear to be together in our Camp waiting for the arrival of "the train."—*Friend of India*.

HABEAS CORPUS.

A remarkable cause of *Habeas Corpus* was decided in Chambers, on Thursday last, by Sir Erskine Perry. The facts as stated were as follow—

An Irish soldier of H. M. 17th Regiment, by name Hol-loway, being in early life, a Roman Catholic, married a woman of that communion, in Ireland. They came to India; of three children only two survive, a boy aged nine and a girl aged four years. The boy is under his father's care. The mother and daughter were deserted at Ahmednuggur; but she came to Bombay after the Regiment. The father, who some time ago adopted the tenets of the Church of England, then placed the girl at the Byculia School. The mother found means of visiting her daughter and at length got her out of the school.

The father and mother had lived unhappily together; he frequently accused the latter of immoral conduct; but the Officers of the regiment on examining the charges against her, declared them unfounded. He was at one time raised to the rank of Sergeant, but was afterwards reduced.

A writ of *Habeas Corpus* was some days ago moved for, in the name of the father, calling on the mother to produce the child in order to its being restored to its natural guardian.

The mother produced the child, but being asked if she had any one to defend her case, replied in the negative; as the Attorney for Paupers was engaged for her husband, the Judge requested one of the Solicitors of the Court to act for the mother.

One observation made by the mother deserves notice as showing her shrewdness. It was to the effect that, as her husband had frequently accused her of adultery, he should be called on to swear that the little girl whom he sought to take from her, was his child. The husband is with the Regiment in Seinde, and could not be required to give such testimony. The case came on for argument on Thursday.

Mr. Dickenson on behalf of the mother showed that the girl while in the Schools had been seriously ill, and stated that by a late Act of Parliament, (Victoria 2 and 3, Chapter 54), the Judge was authorized to declare whether the child was to continue with the mother or not. He produced an affidavit to show that her character was good and such as to prove she behaved well to the child.

Mr. Howard, for the father contended that that Act of Parliament did not extend to India, and instanced the case of *Greenhill*, &c. to prove that the father was alone entitled to the custody of the child. He had, before he went away from Bombay, placed it in the military school, where the children of soldiers were taken care of; but the mother contrived, on pretence of sickness to get it out of the school and refused to restore it when well.

The Judge said that the case of *Greenhill* referred to was of great harshness. The British Legislature had lately passed a law which was of a personal nature, inasmuch as it tended to protect the persons of British subjects in every part of the globe, and was therefore applicable in India. By that Law the Judge was authorized to give over to the mother, children under seven years of age, even by taking them from under the father's care. The Judge was empowered to decide to which parent, in such disputed cases, the children when young should be entrusted. Acting according to that discretionary power vested in him, he thought in the present case, the mother was entitled to the custody of the little girl, and he should not deprive her of her natural rights. If his decision was unsound, the matter could be argued before the full Court. The learned Judge then said that the mother had on a previous occasion, made observations which had at first appeared strange, but which upon reflection proved that she was not only to defend her own rights as a mother, but also to show that the accusations brought against her by her husband were unfounded.

The mother, who was waiting in the Court for the decision, was off in triumph with the little girl.—*Gentleman's Gazette*, Jan. 24.

IRISH RELIEF FUND.

February 5, 1846.

Total Amount of Subscriptions.

Co.'s Rs.... 46,022 0 4

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Howrah, May 16th, 1845.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Re. monthly, or, 10 Rs. yearly, if paid in advance.

Subscriptions will be received in Calcutta, by P. S. D'ROZARIO & Co.; at Madras, by MR. P. BARRY; at Bombay, by Mr. M. A. D'MELLO; at Ceylon, by D. A. ANNANDARAJA; at Singapore, by J. J. WOODFORD, Esq.; at Penang, by MR. J. P. DE MURAT, at Agra, by MR. R. P. BROWNE, and at 14, Soho Square, London, by MR. J. A. SMITH.

SUMMARY OF INTELLIGENCE.

No. 7.]

CALCUTTA: SATURDAY, FEBRUARY 14, 1846.

[Vol. X.]

The *Englishman* mentions a rumour that no less than five officers are to be tried for misbehaviour at Moodkee, one of whom was a prisoner at Cabool, and is said to have been taunted by Ackbar Khan for his conduct there.

The Governor General has been pleased to direct, that two other corps of Irregular Cavalry shall be immediately raised, to be styled the 16th and 17th Regiments of Irregular Cavalry.

The *Star* of this morning states, that the enemy were still occupying their *de dupont* about four miles west of Hurreke Ghat, that their main body was strongly posted on a rising ground on the right bank, with heavy guns defending the bridge and the advanced post. Of course, the plans of the Military authorities have not been communicated to our contemporaries or to us; and if they had been, we have too much public spirit to blaze them abroad, for the benefit of the Sikhs; but it is scarcely to be believed that we shall again attempt to take the hull by the horns, and rush upon the bristled entrenchments of the enemy, when the knowledge of any school boy who has read the memoirs of Alexander and Caesar would teach the necessity of using all the resources of the military art in crossing a well defended river. It may be true in other departments of public duty as in Parliamentary tactics, that the "best way to avoid danger," as Sir Boyle Roche said, is, "to meet it plump;" but the experience of Ferozeshahur has, by its fearful carnage, taught us, that this Irish maxim does not stand good in military matters.

The papers state, that the army which Sir Charles Napier is leading up to the Punjab, will consist of 12,000 Infantry, 1500 Cavalry and 54 pieces of Artillery. Such a force, under such a Commander, will do deeds worthy of record. Sir Charles has confidence in his troops, and what is of infinitely more consequence, the troops, have confidence in their Commander.

The Sikh entrenchment at Hurreke Putun, extends to both side of the river, with their own bridge between its two divisions. The camp on the left bank appears to be directly in front of the Commander-in-Chief's encampment, not more than a mile and a half distant from it.

The *Delhi Gazette* gives the gratifying intelligence of a complete and decisive victory gained over the Sikhs by Sir Harry Smith at Allewal, on the 28th of last month, with trifling loss on our side. After two hours of fighting, the enemy evacuated their Camp, leaving behind them fifty-six pieces of cannon, their baggage, ammunition, stores, camels, oxen, and, in fact, every thing they possessed. This is the first complete victory we can be said to have obtained over the Sikhs. It is reported, that their operations are directed by Colonel Mouton, and several other French as well as Italian officers.

The Australian papers received this morning give intelligence from New Zealand to the 25th of October. Since the third repulse which we received from the Chief Heke in July last, all military operations have been suspended, pending, we suppose, the arrival of reinforcements. The report is renewed that Heke is desirous of peace and disposed to accede to reasonable terms. He is said to have written to the Governor, offering to decide the quarrel between him and the British by single combat, or a battle between a select number, on each side. The news of the recall of Governor Fitzroy had been received with rejoicings. The town of Wellington was illuminated, and the obnoxious Governor burnt in effigy. Major Robe had reached South Australia, and Sir George Grey had left it to assume the Government of New Zealand. Mr. Freal's experiment in Indian Cooly Immigration had failed.

The *Hurkaru* gives this morning a description of the mode in which watch and ward is to be kept in Calcutta under the new organization of the Police. We hope it will be found to answer as well in practice as it looks on paper, and that there will be no more reports of robbery in the town.

The *Englishman* of this morning gives further particulars of the new organization of the Calcutta Police. The liberality of the allowances given to the European officers, is highly to the credit of Government; in fact, the whole of the arrangement looks as though it was determined to assign the remark to the archives of History, that the "only reason why the Police of Calcutta was not the worst in the world was, because there was no Police at all."

The *Hurkaru*, in his column of "Indian News" states, that most of the Brahmins' if not all who have suffered from the operation of the resumption laws, are in the habit of mixing with their ordinary prayers a special one, for the downfall of the British power in India. We doubt the fact. The Shasters do not allow an iota to be added to the Hindoo ritual. Neither are the Brahmins so blind as to long for the advent of those who will strip them of all that the British Government has left them.

The *Ceylon Herald* of the 20th January states that an official enquiry had been addressed to the Government of the Island from India as to whether a Regiment could be spared from thence, and it is believed that H. M. 15th Foot would be sent on to the seat of war, on the arrival of its main body.

The papers of this morning announce the project of a Railway from Bhogwanga to Calcutta, a distance of about 140 miles. It possesses the novel feature of not requiring any guarantee from Government. We shall probably be enabled to offer an opinion on the subject next week.

Friend of India.

We are authorised to announce to the Subscribers for the Relief of the distressed Irish, and we do so with extreme pleasure, that a letter has been received by the Secretary from Lieut. Col. Gough, C. B. announcing that on receipt of the application of the Committee to the Commander-in-Chief soliciting his co-operation,—"His Excellency immediately directed a subscription list in aid of this most charitable purpose to be circulated through the Army under his command, heading the list himself with a donation of 1,000 rupees. The amount already subscribed (30th January,) is 8,422 Rs., and all the lists sent to divisions and brigades have not yet been returned." It was desired that this sum should be remitted at the earliest date, arrangements for which will of course be duly made here.

We congratulate the gallant army of the Sutledge on this new leaf to its laurels, for such it truly is, and we participate most fully in the feelings with which all who have co-operated in the good work must hear of this noble echo to their sentiments. We trust that there remains no manner of doubt in any quarter as to the severe distress, if not actual famine, which the undoubted failure of the Potatoe crop must occasion in Ireland nor of the certainty that in the hands of the Home Committee every shilling will be surely applied to the relief of the worst cases of distress without any reference to party.—*Englishman.*

There has been some discussion among our contemporaries about bringing 10,000 English troops out, via Egypt. The Pasha is said to have replied, when an application was made to him, that he had no objection to allow them to pass as passengers. The *Hurkaru* thinks they cannot be in time for operations in the Punjab, to which we reply that those who live longest will see most. But a more proximate enquiry is where 10,000 troops are to be obtained in England. In the present circumstances of the country, would it be safe to denude it of so large a portion of its army? If it be intended to raise this body of recruits and send them out, we believe our contemporary's surmise, that they cannot be in time for the war, will be found correct.

The *Hurkaru* states that the Patna plot is nearly suppressed; it was in fact suppressed as soon as the conspirators and their papers were in the hands of the public authorities. The head of the plot, Hoossein Ali Khan, an accomplished, wealthy and influential Mahomedan, has not yet been arrested, but it is said that his retreat has been discovered.

The same journal states as a rumour that more than twenty officers who were with the army in the late engagements are not to receive medals, because they were snubbed at Ferozepore during the action. But the exhibition of any such symptom of cowardice should cost them, not their medal merely, but their commission.

A number of vessels have been lost on our coasts during the dreadful gales of the last few days. The homeward-bound *Indianan*, *Woodman*, was wrecked on the Kunch sands, off Margate: the passengers were saved.—*Hurkaru. Extraordinary.*

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Agra, 1st January, 1846

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Howrah, May 16th, 1845.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald*.

A Chindetti Neemuch, from Nov. 1845, to Oct. 1846,...	10 0
James Murray Esq. Mungulporo, from January to December 1846,...	10 0
W. B. Elias Alahabad from June 1844, to March,...	10 0
R. Doucett Dacca, January to Dec. 1846,.	10 0

Errata, B. C. H. of last week.

Page 77 for Simon French, read Simon Finch.—Page 78 for Etienne, read Etienne,—for T. C. read C. T.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Re. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 8.]

CALCUTTA: SATURDAY, FEBRUARY 21, 1846.

[VOL. X.]

THE ENGLISHMAN EXTRA.

Thursday, Feb. 19, 1846.

We have a letter from the Governor General's Camp, Perozepore, dated 10th Feb. 1846, saying, "I wrote you yesterday that there was some mystery in the sudden disappearance of the Governor General and Staff, the Sikhs did cross in great numbers at Hurreekhee, and the battle is going on whilst I am writing this. The booming of guns were heard distinctly from 7 this morning. The cannonading was very severe and heavy. We had 18 mortars sent after them from here yesterday, belonging to the Trains with ample supply of ammunition, &c. &c. You will hear from me again to-morrow, or as soon as I hear of the whole engagement.—I kept this letter open for further intelligence—a complete victory again—the whole of their camp taken, the enemy were 10,000 in Cavalry and 5,000 in Infantry. It is getting late for the Post. I shall try and collect all details and let you have it."

We have seen another letter from Camp which says, "the attack was made by the division under the command of the G. G. The entrenched Camp was carried; and the Sikhs bridge of boats, which was ruined, was blown up. The Sikhs were consequently driven into the river, which was filled with the dead. 68 great guns have been taken; and 100 camel guns. The loss on our side is comparatively small."

A letter from Head Quarters, of the 6th instant, says, "The Sikhs and the English have been in battle array the last twelve days,—quite a gentlemanly feeling between us. No one knows the Governor-General's intentions. He is in Camp. We could sweep the enemy off the face of the earth, but as their entrenched Camp is under cover of their batteries on the opposite bank, and as we should have besides 63 heavy pieces of Artillery playing on us from their Camp, I fancy that a bit of tactics is to be done by turning their flank, and then falling upon them. The Siege Train was to be at Perozepore as this day.—*Calcutta Star*, Feb. 17.

The Prospectus of a Railway from Calcutta to Bhogwan-goluh has just made its appearance among us. The number of Shares is fixed at 75,000 of which 15,000 have been allotted to India, and the *Englishman* of this morning states, that 8,000 of these were taken up yesterday. Perhaps the eagerness for the demand may be sharpened by the letter of our Contemporary's London Correspondent which he has republished, in which it is stated that the bonâ fide profits made within a twelvemonth by Sir of the leading Railway speculators in England has amounted to nearly Five Crores of Rupees, of which sum George Hudson, the "Railway King," has a crore and a half to his share.

A letter from Sukkur, of the 22d ultimo, published in this day's *Englishman*, says "Charles Napier will be here in a few days with 10 or 12,000 men, with which he will march on Mooltan." So we thought at one time, but there is some reason to believe that he will leave Mooltan untouched on his left, and march direct for Lahore. He has nearly 500 miles to traverse between Sukkur and that capital, and if his time and attention are taken up with the attack on Mooltan, he will scarcely be able to co-operate with the Army of the Sutledge. The principality of Mooltan will follow the fortunes of Lahore.

We are happy to learn that his Excellency Sir Hugh Gough, on receiving an application to assist the funds now raising for the distressed Irish, immediately directed a subscription list to be circulated throughout the Army, heading it himself with a subscription of 1000 Rupees. The sum raised on this impulse exceeded 8,000 Rupees. The *Englishman* justly designates this a new leaf in the laurels of the Army of the Sutledge.

All the encumbrances on the Metcalfe Hall having been discharged, the Agricultural Society met in that splendid building for the first time yesterday. We fully agree with

the *Star*, in thinking that the opening of the Metcalfe Hall should be celebrated by some public demonstration. It was raised to commemorate the career of a man of whom the Indian service has just reason to be proud, and the occasion should not be lost of marking the sense entertained by the community of the long, brilliant and useful career of Lord Metcalfe in this country, in the West Indies, and in Canada.

The *St. Helena Gazette* announces the capture by H. M. Steamer *Penelope* of a steamer slave ship of 250 tons, and a high pressure engine of 40 horse power, capable of accommodating 1,500 slaves. This vessel was fitted out at New York, where several others of a similar description, and for a similar purpose, are ready for sea. The direct participation of the citizens of the United States in this abominable traffic, has long been a matter of notoriety. We have now the most complete corroboration of the fact.

Baboo Debendernath Tagore, the son of Dwarkanath Tagore, has addressed a letter to the Editor of the *Star*, urging the construction of a bridge across the Hooghly at Calcutta and offering himself to subscribe the munificent sum of 10,000 Rs. for this object. This is worthy the son of such a father. The idea of a bridge at Calcutta has been revived by Mr. Simms, who expressed his utter astonishment that the City of Palaces should be without one. He may be expected in town in a few weeks to prepare his Railway report for Government, and we hope the Natives will seize the opportunity of obtaining his opinion on the subject, and then come forward and second the liberality of Debendernath Tagore by equally generous contributions.

The *Hurkaru* states, that the treasure and other property belonging to Lena Sing Majeteca, and which was lately sequestered by Government and deposited in the Treasury of 21-Pergunnahs, has been restored to him, but that he still continues under personal restraint.

We have omitted inadvertently to notice the arrival in Calcutta of the Envoy sent by the King of the French to the Emperor of China, Monsr. Lagreneue. He has been welcomed to the city of Palaces with all the distinction due to his official rank. He has visited the Museum of the Asiatic Society, the Medical College, the Mint and other establishments. His Excellency accompanied Sir Herbert Maddock to the Baler Khal, and witnessed the ceremony of opening it. He has since visited Chandernagore.

The *Calcutta Standard* has an article on Indian Railways, and recommends the cheap, though less durable, Rail adopted in America, to the more permanent, though vastly more expensive Rail of England. The difference of expense consists in a great measure in the substitution of wood for iron. We know that Teak is not attacked by white ants; they will walk over it and devour a whole library, but will not touch the wood itself. Perhaps this wood might be rendered still fitter for Railway purposes, if it was *indurated* by a process which has recently been invented in England, but of which we have forgotten the patent designation. We hope some of our readers will be enabled to give us some information on the subject.

An advertisement in the *Exchange Gazette* informs us that it is proposed to despatch the *Free Queen* on another voyage to the Straits prior to her ultimate sale. The *Hurkaru* has heard that Government has decided on giving a bonus of 2000 Rupees a month in aid of a monthly communication with the Straits. Our contemporary thinks it would be wisor to give 10,000 Rs. a month which might pay for two smart vessels. Such liberality is hopeless with the present drain on the Treasury; and it would be scarcely justifiable, while we have a monthly communication with the Straits by way of Cattle, which is effected in 16 or 17 days.

The opening of the Baler Khal Bridge took place yesterday according to previous announcement.—The cost 5,000 Rs. about 24,000 of which, was obtained by local subscription.—*Friend of India*, February 19.

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonably Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

LORETTO HOUSE.

N. 5, MIDDLETON ROW. CHOWRINGHER.

Established. A. D. 1812.

The Loretto Sisters receive Young Ladies on the following terms:—

FOR BOARDERS.

Instruction in, Writing, Arithmetic, Grammar, Reading, Geography, Chronology, History, the Use of the Globes, French &c. with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting.....	Rs. 5 per month,
Piano Forte.....	8 „ „
Singing.....	8 „ „
Guitar.....	8 „ „
Harp.....	16 „ „
Madrian.....	5 „ „

Dancing (if required), on the terms that may be fixed upon by the Teacher in that Department

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical Attendance, Washing, &c., Rs. 6 per month. A charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute) will be an Extra Charge.

Besides the appointed Physician, Parents, or Guardians are allowed to select any other for the Children but at their own expense.

DAY BOARDERS.

Per Month..... Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders. Terms. (Daily Tuition included) Rs. 18 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle Work and Drawing to be provided at the expense of the Parents.

The Moral conduct of the Young Ladies is watched over with the strictest attention, and, while every effort is made to expand and adorn the mind, the heart is trained to virtue. The Character of the Pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B. 1 Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesdays from 11 to 2 o'clock A. M. But they are not expected to visit them oftener than once in the month.

5 During the Christmas, Easter, and Midsummer Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however, strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, an allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a child from School, a month's notice or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders as may remain at the Convent during the vacations.

9. It has been arranged, that any of the young ladies, if the Medical Attendant at the Loretto House desire it, may be removed to the Serampore or Chandernagore Convents, until their health be sufficiently re-established, to enable them to resume their studies.

10. The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth following October.

11. Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

12. It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever, clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz from Eleven o'clock, A. M. or Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald*.

C. Murphy, Agra, from Jan. 1844, to Dec. 1846,	30 0
Sergt. P. O'Keefe, Agra, from Jan. to Dec. 1846, ..	10 0
Rev. F. Marcellinus, Chunar, Jan. to Dec. 1846, ..	10 0
Sergt. P. Hamilton, Bouares, Jan. to Dec. 1846, ..	10 0

TO CORRESPONDENTS.

In answer to the query of a Catholic; the allusion is made to St. John the Baptist, of whom the Saviour said: "amongst those that are born of women, there is not a greater Prophet than John the Baptist."—St. Luke ch. 7, verse 28.

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SUMMARY OF INTELLIGENCE.

No. 9]

CALCUTTA, SATURDAY, FEBRUARY 28, 1846.

[Vol. X.]

PROCLAMATION BY THE RIGHT HONORABLE THE GOVERNOR-GENERAL OF INDIA

Calcutta, *Star Extra*, Feb 25

Foreign Department Kussoor 14th February—The Sikh army has been expelled from the left bank of the river Sutlej, having been defeated in every action, with the loss of more than 220 pieces of field artillery.

The British army has crossed the Sutlej and entered the Punjab.

The Governor-General announces by this Proclamation that this measure has been adopted by the Government of India in accordance with the intentions expressed in the Proclamation of the 13th December last, as having been forced upon the Governor-General for the purpose of "effectually protecting the British provinces— for vindicating the authority of the British Government, and for punishing the violators of treaties and the disturbers of the public peace."

These operations will be steadily persevered in and vigorously prosecuted until the objects proposed to be accomplished are fully attained, the occupation of the Punjab by the British forces will not be relinquished until ample atonement for the insult offered to the British Government by the infraction of the treaty of 1809 A.D. and by the unprovoked invasion of the British provinces shall have been exacted. These objects will include full indemnity for all expenses incurred during the War, and such arrangements for the future Government of the Lahore Territories as will give perfect unity of the British Government against similar acts of perfidy and aggression.

Military operations against the Government and army of the Lahore State have not been undertaken by the Government of India from any desire of territorial aggrandizement. The Governor-General as already announced in the Proclamation of the 13th December, sincerely desired to see a strong Sikh Government established in the Punjab able to control its army and to protect its subjects. The sincerity of the professions is proved by the fact that no preparation for hostilities had been made when the Lahore Government without a pretext of complaint, invaded the British territories. This unprovoked aggression has compelled the British Government to have recourse to arms and to employ the means of offensive warfare—and whatever may now befall the Lahore state, the consequences can only be attributed to the misconduct of that Government and its army.

No extension of territory was desired by the Government of India; the measures necessary for providing indemnity for the past and security for the future will however involve the cession by the British Government of a portion of the country hitherto under the Government of the Lahore State. The extent of territory which it may be deemed advisable to hold will be determined by the conduct of the Durbar, and by considerations for the security of the British Frontier. The Government of India will under any circumstances annex to the British Provinces the District Hill and Plain, situated between the River Sutlej and Beas the Revenues thereof being appropriated as a part of the indemnity required from the Lahore State.

The Government of India has frequently declared that it did not desire to subvert the Sikh Government in the Punjab and although the conduct of the Durbar has been such as to justify the most severe and extreme measures of retaliation the indignation of which may yet be required by sound policy if the recent acts of violence be not amply atoned for and immediate submission tendered nevertheless the Governor-General is still willing that an opportunity should be given to the Durbar and to the Chiefs, to submit themselves to the authority of the British Government, and by a return to good faith and the observance of prudent counsels enable the Governor-General to organize a Sikh Government in the person of a descendant of its founder the

late Maharaja Ranjit Singh, the faithful Ally of the British Power.

The Governor-General, at this moment of almost complete and decisive victory, cannot give a stronger proof of the forbearance and moderation of the British Government than by making this declaration of his intention, the terms and mode of the arrangement remaining for further adjustment.

The Governor-General therefore calls upon all those Chiefs who are the well-wishers of the descendants of Ranjit Singh, and especially such Chiefs as have not participated in the hostile proceedings against the British power, to concert with him for carrying into effect such arrangements as shall maintain a Sikh Government at Lahore, capable of controlling its army and protecting its subjects, and based upon principles that shall provide for the future tranquility of the Sikh State, shall secure the British Frontier against a repetition of acts of aggression and shall prove to the whole world the moderation and justice of the Paramount Power of India.

If this opportunity of rescuing the Sikh Nation from Military anarchy and misrule be neglected and hostile opposition to the British Army be renewed the Government of India will make such other arrangements for the future Government of the Punjab as the interests and security of the British Power may render just and expedient.

By order of the Right Hon'ble the Governor-General of India

(Signed) J. CURRIE

Secy to Govt of India with the Governor-Genl.

PAYNE'S PATENT FOR THE PROTECTION OF TIMBER.—We have been favoured with several communications from friends relative to the enquiry we made regarding the most effectual mode of protecting timber in this country not only from the progress of dry rot, but from the more rapid and fatal ravages of white ants. One correspondent has been so kind as to send us a pamphlet with the evidence furnished to a Parliamentary Committee of the success of Kyan's patent, but the plan to which we referred was that invented by Mr Payne, and for which he has also obtained a patent. We have been informed that he has succeeded in discovering a process by which wood may be impregnated and rendered as firm and durable as iron. This invention appears to be the best adapted for our Railways, if the wood thus *paynized* is found to resist the tooth of our great enemy the white ant. The mode in which articles of dress and books and papers are effectually protected from their voracity cannot be applied to Railways. It is to mix that by lying down the rooms on the ground floor with tar, and using only tin for chimneys and book-shelves, and inserting two thin plates of zinc and copper, or one plate of copper, between them and the floor, we are enabled to sleep in peace, without any dread of finding, when we wake that even in the dampest weather, the contents of a chest of drawers or a book shelf have been converted into the nature of the ants. But for the Rails we require that the timber itself shall be rendered inaccessible to them. We therefore learn with great pleasure that the Court of Directors have sent out samples of wood prepared under Payne's patent to the Government of Bengal, and we hope that the experiment will be found perfectly successful. It is no hyperbole to say that, under existing circumstances it would save us millions. While the question of Railways is under the consideration of the Court of Directors, the projectors of those enterprises could scarcely do better than import specimens of every kind of "patent-wood" and subject it to the most rigid test.

The Express, with London news to the 7th of January, reached Calcutta yesterday morning.

We regret to learn, that Dr Burke is a prisoner with the enemy, but in safety at Lahore. It was reported in some of the journals this week, that the Sikhs had barbarously mur-

...of the ... who had fallen into their hands, when Sir ... a division was attacked on the 31st of January, but as the intelligence has not been confirmed, we naturally suppose it to be incorrect.

The Census held yesterday produced 12,37,650 Rs. The number of Chests sold amounted to 2,965; the average of the Census was 1,620; of the Census, 1,350 Rs. This, as the *Hurkari* observes, exhibits an advance on the average of the previous sales of 144 Rs. for the first, and 147 Rs. for the second. The result of the sale is a clear profit of more than thirty-three lacs, or Three hundred and thirty thousand pounds sterling.

The *Delhi Gazette* states, that Sir Charles Napier has been summoned to Porezapore by the Governor General. If this report be correct, the summons must have been issued before the victories of Akwal and Hurucke. His presence with our victorious army will be redundant, while his absence from his own troops can be ill supplied. Had he been placed in command of the troops which guarded the frontier of the Sutledge, before the Sikhs crossed, we should have had more true glory and fewer widows and orphans.

Pooran Chandraday states, that the Rajah of Bardwan has sooner heard of the victory of Hurucke, than he ordered a Royal salute to be fired from a battery he has planted on his baronial residence.

The Governor's General's ride from Porezapore to the Commander-in-Chief's camp which we noticed yesterday, was not it seems without an object. Information was received in the course of yesterday of a decisive victory gained over the Sikhs on the 10th of February. The Governor General appears to have had his full share in the action. The number of guns captured amounted to Sixty-six, out of a Hundred and Fifty the Sikhs still possessed. The carnage was fearful, the Sutledge was blocked up with the dead. The bridge on which they had crossed over was blown up by our rockets, and when once they began to give way, our guns and Cavalry made fearful havoc of them; and, having no means of escape, they perished by thousands.—*Trend of India.*

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Gillis, Bishop and Vicar Apostolic.

The Loretto Sisters receive young ladies on the following terms:—

Boarders,	Co.'s Rs. 15	
Day Pupils,	6	Per
For the use of books, stationery, &c. 1		Month.
Music,	5	

School business will commence on the 7th January.

The system of education is as follows:—

The English Course, which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertions on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction of study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs.) for Boarders only shall be demanded, in order to meet the current expenses of bed and table-linen, furniture, &c.

N. B. All payments to be made in advance. No reduction for any part of a month, when it has been entered on.

For further particulars, reference to be made to the Lady Superintendents, BETHLEHEM CONVENT, CHITTAGONG, Chittagong, December 8, 1845.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. F. M. GIRA, Rector.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation, commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native Languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. McNamee, Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th, 1845.

BRANCH SCHOOLS OF ST. JOHN'S COLLEGE.

CATHEDRAL HOUSE AND BOW-BAZAR

The Cathedral and Bow-Bazar Male Schools having been placed under the Superintendence of the Very Rev. Dr. Kennedy, A. G. B. and Principle of St. John's College, Clergymen belonging to that Seminary will attend each day, from 9 o'clock A. M. to 3 o'clock P. M. to conduct these Schools. In order to meet the wishes of several Parents, apartments quite distinct from the Free Schools have been provided for the accommodation of the Day Scholars. For pupils who may attend the classes, in which the ordinary course of an English education is read, the terms are 4 Rupees per Month; for such as wish moreover to learn the Greek and Latin Classics, the charge will be 6 Rupees per Month. Payment to be made in advance. An extra charge will be made for Books, Stationery, &c. The course of English Education will comprise Reading, Writing, English Grammar, Arithmetic, Geography, History, the Use of the Globes, Mathematics and the Native Languages. For further information, application is to be made to any of the Clergymen at the Cathedral House, or to the Rev. Chaplain of St. Xavier's Convent, Bow-Bazar.

SERAMPORE LORETTO HOUSE BRANCH

BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks of the river, and commanding a fine view both of the Hooghly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders per month, Rs. 10
Entrance money for the use of furniture, 10
For Day Pupils, 6
Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superintendents of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

Printed at the CATHOLIC URBAN PRESS, 5, Moorhills, Calcutta, under the Superintendence of Mr. J. F. BELLAMY.

SUMMARY OF INTELLIGENCE.

No. 10.]

CALCUTTA: SATURDAY, MARCH 7, 1846.

[Vol. X.]

PROCLAMATION BY THE RIGHT HONORABLE THE GOVERNOR GENERAL OF INDIA.

Foreign Department, Camp Lulleana, the 18th Feb. 1846.

The Chiefs, Merchants, Traders, Ryots and other Inhabitants of Lahore and Umritsir, are hereby informed, that His Highness Maha Raja Duleep Singh has this day waited upon the Right Hon'ble the Governor General and expressed the contentment of himself and the Sikh Government for their late hostile proceedings. The Maha Raja and Durbar having acquiesced in all the Terms and Conditions imposed by the British Government, the Govr. Genl. has every hope that the relations of friendship will speedily be re-established between the two Governments. The Inhabitants of Lahore and Umritsir have nothing to fear from the British Army. The Governor General and the British Troops, if the conditions above adverted to are fulfilled, and no farther hostile opposition is offered by the Khalsa Army will use their endeavours for the re-establishment of the Government of the descendant of Maha Raja Runjeet Singh, and for the protection of its subject.

The inhabitants of the Cities in the Punjaub will, in that case, be perfectly safe in person and property from any molestation by the British Troops, and they are hereby called upon to dismiss apprehension and to follow their respective callings with all confidence.

By order of the Right Honourable the Governor General of India,

F. CURRIE,

Secy to the Govt of India,

With the Governor General.

A Notification from the Post Office has just appeared in the papers, which informs us that the President in Council has been pleased to modify the rates of Postage levied on letters brought in, or conveyed from Calcutta on sailing vessels. Every single "outward" letter will pay 1 anna instead of 2 annas as ordered in 1837, and every "inward" letter, 2 annas instead of 3. The same rule has been established regarding all letters conveyed from port to port in India by public or private steamers which are not liable to steam postage. The reason why single postage should be charged on a letter sent from Calcutta, and double postage on every letter brought to it, by the same vessel, is absolutely in explanation. We know that Governments never do any thing without a reason, good or doubtful; but here is an arrangement, which is not only unreasonable, but without any apparent reason. We will bestow a dozen blessings on any man who will give us in writing beyond the *sic volo sic jubo*, reason, which though the strongest of all arguments, is the weakest of all reasons.

In allusion to our brief notice of wood indurated by Payne's patent, the *Sar* of this morning has the following gratifying remarks:

"But we may mention having seen not long ago in one of the English scientific periodicals, that the process of hardening wood by impregnating it with sulphate of iron had been successfully adopted in the case of the American railroads and plank roads. That in fact woods thus treated had been rendered so hard that the smallest traces of wheels were imperceptible after a year's travelling. The result of trials on railroad in America is perhaps the best criterion for India, the climate of both countries being pretty much the same as respects great heat of sun and heavy falls of rain."

Intelligence has been received from New Zealand by way of China to the 13th November, down to which day there had been no more fighting, though troops continued to arrive from New South Wales.

The *Agra Ukhbar* just received states, that Brigadier Macleod, has died from the effect of his wounds. It is said, that amputation of the leg was deemed necessary, but he would not consent to the operation.

The same paper states that Khanshi, the famous brigand, who was acquitted of the murder of Captain Alcock for want of sufficient evidence, has been found guilty of the murder of the Thakadar of Kiryalee, and will, we suppose, be executed.

The *Englishman* gives the pleasing intelligence that Dr. Banon, of H. W. 62d, who fell into the hands of the Sikhs the morning Sir Harry Smith marched to Lodiana, was safe at Ferozepore on the 20th February. He had been imprisoned for twenty-five days and experienced many hair breadth escapes. He had a narrow escape at the battle of Alcewell, when he was in the enemy's camp, but was fortunately removed that day to a dungeon in the fort of Phulkor. The flying enemy were in search of the prisoners to massacre them. He was twelve days at Lahore, where he was well treated by Raja Gulab Singh.

The last number of the *Delhi Gazette* gives an account of the consternation which prevailed at Lahore, when intelligence of the battle of Soliman reached the court. It is stated that no fewer than fifteen officers of note fell on the side of the Sikhs, and that the whole number of the slain exceeded fifteen thousand. Col. Mouton, and the Count Hiron de Alcantara were in the engagement, and there can be no doubt that the amazing strength of the entrenchments was owing to their skill and advice. We sincerely hope the Governor General has not failed to make it one of the conditions of peace that no foreigner shall be permitted to enter the Lahore service.

The Deputy Governor distributed the prizes to the students of the Hindoo, Sanskrit and Madressa Colleges yesterday afternoon at the Town Hall, in the presence of a large number of spectators. His Honour delivered a very suitable address on the occasion, and pointed out to the students the various opportunities which would be opened to them of honorable and lucrative employment, in the Railroads about to be introduced into the country, and the Revenue survey of land, and stated that engineers, meteorologists, and geologists would soon be in great requisition. He mentioned the gratifying fact that the French Envoy had assured him that he had never known or seen in any place but in Europe youths who could bear a comparison with the Native students at Calcutta.

The Northern and Eastern Railway Company have determined not to receive applications for shares after to-morrow, the 5th instant, but allow applications from the interior of the country to be registered, if received subsequently, within the period required for the conveyance of letters by the Post Office. — *Friend of India*.

CONVENT OF JESUS AND MARY, MUSSOORIE.

A new branch of the Mussoorie Convent has been opened at Rose Cottage for young Ladies where they will receive a second class education as follows:—

Instruction in reading, Writing, English Grammar, Geography, the use of the Globes, Ancient and Modern History, Embroidery and every kind of Needle Work, Rs. 24 per month.

Use of Bedstead, Mattress and other Furniture, Medical Attendance, Washing and Stationery, Rs. 6 per month.

EXTRA CHARGES.

French language, Co's Rs. 10 per month.

Italian, 10 .. "

Drawing, 10 .. "

Painting, 10 .. "

Instrumental Music, 10 .. "

N. B.—It is understood, that the said establishment is quite separate from the Convent School, and that no communication is allowed between the pupils of both Institutions.

CATHOLIC CATHEDRAL.

The very Revd. Parsick Vertabiet Attarian, Archbishop and Vicar General to the Armenian Catholic Patriarch of Syria and Cilicia, and the Revd. Ter Andreas Petros from the Monastery of Mount Lebanon, having lately arrived at Calcutta, the Archbishop Vicar Apostolic of Bengal has engaged the valuable services of the former highly talented Clergyman for the Lenten season. This eminent dignitary of the Eastern Church will preach at the Catholic Cathedral in the Armenian language, on every Tuesday during Lent. The service will be performed on these occasions according to the Armenian Rite, and will commence at $\frac{1}{2}$ past 6 o' Clock in the evening. The Armenian Community, for whose benefit this arrangement has been made, are respectfully invited to attend.

Catholic Cathedral, }
1st March, 1846. }

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhatta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhatta, shall be strictly attended to.

SERAMPORE LORETTO HOUSE BRANCH

BOARDING AND DAY SCHOOL.

FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks of the river, and commanding a fine view both of the Hoogly and of the country, round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders, per month, Rs. 16
Entrance money for the use of furniture, 10
For Day Pupils, 6
Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto House, Serampore, or to the Rev. Chaplain to the Convent

BRANCH SCHOOLS OF ST. JOHN'S COLLEGE.

CATHEDRAL HOUSE AND BOW-BAZAR

The Cathedral and Bow-Bazar Male Schools having been placed under the Superintendence of the Very Rev. Doctor Kennedy, V. G. B. and Principle of St. John's College. Clergymen belonging to that Seminary will attend each day from 9 o'clock A. M. to 3 o'clock P. M. to conduct these Schools. In order to meet the wishes of several Parents, apartments quite distinct from the Free Schools have been provided for the accommodation of the Pay Scholars. For pupils who may attend the classes, in which the ordinary course of an English education is read, the terms are 4 Rupees per Month; for such as wish moreover to learn the Greek and Latin Classics, the charge will be 8 Rupees per Month. Payment to be made in advance. An extra charge will be made for Books, Stationery, &c. The course of English Education will comprise Reading, Writing, English Grammar, Arithmetic, Geography, History, the Use of the Globes, Mathematics and the Native Languages. For further information, application is to be made to any of the Clergymen at the Cathedral House, Or to the Rev. Chaplain of St. Xavier's Convent, Bow-Bazar.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

The LORETTO SISTERS receive young ladies on the following terms:—

Boarders,	Co.'s Rs. 15	
Day Pupils,	6	Per
For the use of books, stationery, &c. 1		Month.
Misc,	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE: which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs) for Boarders only shall be demanded, in order to meet the current expenses of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly in advance. No reduction for any part of a month, when once it has been entered on.

For farther particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

TO CORRESPONDENTS.

J. C. is thanked for the information contained in his letter.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhatta, under the Superintendence of Mr. J. P. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 11.]

CALCUTTA: SATURDAY, MARCH 14, 1846.

[VOL. X.

All fees on account of processes issued at the Police office have been abolished. The papers say this will prove a great blessing to the poorer classes, who have hitherto been restrained from resorting to that Court by the fees exacted. We hope it will not, also, prove a curse to those who may be exposed to their unjust complaints. Such a measure should have been accompanied by more stringent rules for the punishment of frivolous and vexatious suits, which may be expected now to increase to an indefinite extent.

Government has just ordained that the Judge, Collector, Magistrate, Principal Sudder Ameen, and Civil Surgeon in each district in Bengal, Behar and Cuttack, shall be ex-officio members of the local Committee of Public Instruction in their respective districts.

A Proclamation of the Governor General announces the termination of the war in the Punjab, and the grant of twelve months' batta to all the troops engaged in it. It is said that the two Sikh Commanders, Sirdar Tej Singh and Raja Lal Singh, had tendered their submissions, and that the army would begin to march back to our own provinces in the beginning of March. H. M. 14th Light Dragoons reached Agra on the 27th ultimo.

The Bust of the late Mr. Greenlaw, the persevering promoter of Steam Navigation in India, during all the fluctuations of public expectation, has at length been placed upon its pedestal in the Town Hall, with the following superscription:

"Charles Becket Greenlaw, Esq., Secy. to the Marine Board. This bust has been erected by the community of British India in token of the devoted enthusiasm with which for twenty years, against the most disheartening difficulties, he ably, zealously and perseveringly advocated the cause of Steam Communication and finally secured its establishment."

The papers of this morning mention positively the death of Sir James Lumley, the Adjutant General of the Bengal Army, and the *Star* affirms that Major Grant, the Deputy Adjutant General, will be immediately gazetted as Adjutant General, and Col. Parsons as Military Auditor General in the room of Major General Macgregor.

The *Star* states, that Sir Charles Napier was expected at Ferozepore on the 1st instant. It is said, that the Scinde force which was organized for service in the Punjab, with 5000 of the army now in the country, will be left as an Army of Observation. But the force which was organized under Sir Charles Napier did not fall short of 13,000 men. It is intended at once to deprive Scinde of so large a proportion of the force which was till lately deemed necessary for its safety! If so, the cost of maintaining young Egypt will be so materially reduced, as almost to silence our contemporary, the *Bombay Times*, who seems to regard that kingdom as his especial province.

By the *Hindustan* we have received papers from China with intelligence ten days later than that which was before in our possession. There had been no outbreak on the part of the Chinese populace. The last instalment of the indemnity had been paid, but Sir John Davis, acting it is said, under imperative orders from home, had refused to deliver up Chusan until the terms of the treaty had been fully complied with, by allowing Europeans the most free access to Canton.—*Friend of India*.

We are requested to notify that the Committee for the Relief of the Distressed Irish, have forwarded by the last Mail, a further remittance of £2,000 making in all £5 000, already on the way to Ireland. The subscription list, as we perceive to-day, (with the contributions of the Army of the Entledge, which are not yet included) promises means for another good remittance or two. And we heartily congratulate the subscribers and committee on their highly satisfactory results of their labours, which are the more honourable to them from the opposition, direct and indirect, which has been made. We trust that those who allowed themselves to be persuaded that the distress was a mere party exaggeration,

will now come forward, and that those who feared that their contributions might be made use of also for repeal or sectarian views, will be satisfied with our assurance that the Home Committee, which comprises the Duke of Leinster, the Archbishop of Dublin, Archbishop Murray, the Bishop of Down, Lord Cloncurry, Archdeacon Torrens, Father Mathew, Dr. Graves of the Meath Hospital, and Professor Kane are strictly men of no party, but earnest and enlightened friends of the poor alone, and that thus every rupee will do its utmost amount of good in their hands.

A LETTER from Ferozepore dated 1st of March, mentions the death of Colonel McLaren having taken place two days previously, in consequence of the wounds received on the 10th Feb. The writer says, "We have lost many officers and a most undue proportion of the good, such as Generals Sale and Dick, Colonel Taylor 9th, Colonel Taylor 29th, Colonel Wallace and Colonel McLaren all first rate officers." The writer adds "The Governor-General sent word to Goolah Sing the other day, that he was determined to have every remaining gun, about 30, that had been pointed against us, at which the worthy Wuzzeer, thinking to conciliate Sir Henry by his generosity said, Pray do not trouble yourself about these thirty guns, they are all bad ones. I will give you twenty good ones from my own Arsenal." The G. G. fired up and said, that it was not the guns that he wanted; we have plenty of them, but the guns having been pointed against us, it was necessary that we should take them."

"The British Lion has certainly got his tail up, and the Governor seems to think that in sparing Lahore he has done almost more than the Sikhs could expect, and that he may be as exacting in his terms as he likes."

It is also stated in the same letter, that the temptations held out to the sepoys by the enemy were great, and the fidelity of the men most praiseworthy.—*Englishman*.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. JOHN M'GIRR, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native Languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. M'GIRR, Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta.

Howrah, May 16th, 1845.

CATHOLIC CATHEDRAL.

The very Revd. Parsick Vertabiet Attarian, Archpriest and Vicar General to the Armenian Catholic Patriarch of Syria and Cilicia, and the Revd. Ter Andreas Petroos from the Monastery of Mount Lebanon, having lately arrived at Calcutta, the Archbishop Vicar Apostolic of Bengal has engaged the valuable services of the former highly talented Clergyman for the Lenten season. This eminent dignitary of the Eastern Church will preach at the Catholic Cathedral in the Armenian language, on every Tuesday during Lent. The service will be performed on these occasions according to the Armenian Rite, and will commence at $\frac{1}{2}$ past 6 o' Clock in the evening. The Armenian Community, for whose benefit this arrangement has been made, are respectfully invited to attend.

Catholic Cathedral, }
1st March, 1846. }

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CONVENT OF JESUS AND MARY, MUSSOORIE.

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Instruction in reading, Writing, English Grammar, Geography, the use of the Globes, Ancient and Modern History, Embroidery and every kind of Needle Work, Rs. 24 per month.

Use of Bedstead, Matress and other Furniture, Medical Attendance, Washing and Stationary, Rs. 6 per month.

EXTRA CHARGES.

French language,	Co's Rs. 12 per month.
Italian, .....	.. ..
Drawing .....	.. 10 .. "
Painting, .....	.. 10 .. "
Instrumental Music, .....	.. 10 .. "

N B.—It is understood, that the said establishment is quite separate from the Convent School, and that no communication is allowed between the pupils of both Institutions.

FEMALE FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

BOW-BAZAR.

Mr. B. V. Castillo, has, with the sanction of the Archbishop, Vicar Apostolic, kindly undertaken to collect Subscriptions for the Convent Free Schools. The sums thus collected are to be laid out in purchasing Books, and Stationery for the numerous destitute Pupils of these Schools, in supplying the more destitute of them with Clothing, and in promoting the general welfare of the Institution.

ST. PATRICK'S DAY.

Tuesday next, March 17, being the Feast of the Apostle of Ireland, there will be a Grand High Mass at 7 o'clock A. M. at St. Thomas' Church, Chowringhee. The Archbishop Vicar Apostolic will preach on the occasion. The Choir will be conducted by the Religious Ladies of the Loretto House.

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SUMMARY OF INTELLIGENCE:

No. 12.]

CALCUTTA: SATURDAY, MARCH 21, 1846.

[Vol. X.

THE PUNJAB.

The curtain has ere this dropped on the first act of the drama in the Punjab, and the actors have retired from the stage. The events which have transpired since our last issue, have reference only to the winding up scene, and are therefore comparatively unimportant. The Sikh troops who escaped from the field of Sohraon, and took up a position between Lahore and Unahsir, with the determination to continue the war, finding themselves deserted by their own Government, have been constrained to have recourse to unconditional submission. All the guns they possessed have been surrendered, and the whole body has been disbanded. They came in suddenly, regiment by regiment, to receive the five months arrears which were due to them, and which were paid at the reduced rate of 7 Rupees a man. It was said that two months' pay were deducted for their misconduct, and that the Ranees and Gholab Singh so far outraged their feelings as to require the delivery of their bracelets, and refused pay to those who insisted on retaining them. The men have retired to their homes, as might have been expected, burning with revenge to those who have taken advantage of the presence of a foreign force at Lahore to subject them to this humiliation. The fine army of Ranjeet Singh, after having nobly sustained their reputation, in four engagements fought on British ground, is now broken up; but only to re-assemble under other auspices. Can we expect any peace in the Punjab, while a body of fifty thousand daiming, discontented and starving soldiers continues hired in its bosom?

The treaty is understood to have reached Calcutta, though the letters from Lahore which appear in the papers continue to affirm that it was to be signed on the 9th. It is generally understood that the terms will take the public by surprise; and that the regret which was felt on the announcement that the Punjab was not to be annexed to the British empire, will be in some measure mitigated by the perusal of this treaty. But the tardiness with which it has been executed by the Sikh Durbar, is by no means a favorable omen. The battle of Sohraon was believed to have crushed the hopes of the Sikhs, and placed the Punjab at our mercy. It was naturally to have been expected, therefore, that as we dictated our own terms, there would be no opening for any negotiations, and no hesitation in signing the treaty. The difficulty which has evidently been experienced in wringing concessions from the Durbar after the army had submitted, is a proof that we have over-estimated the extent and the effect of our victories.

The Governor General was expected to quit Lahore on his return to our own provinces about the 10th of March, when the remainder of our troops would also bend their way to their several destinations, leaving Major Lawrence to administer the fertile province we have acquired, and the Durbar of Lahore to struggle with the elements of anarchy and revolution which we have disturbed but not extinguished, and the disbanded soldiers to brood over their reverses, and concoct schemes for recovering their ascendancy and glutting their revenge.

The Bombay papers state, that the Government of India has instructed the Government of Bombay not to allow mercantile letters to be despatched from that Presidency by the Express, which is declared to be expressly, that is, exclusively, intended for Europe letters and intelligence. The order appears reasonable and just. It is an anomaly to allow local correspondence to encumber an express which is laid on the road exclusively for letters and papers brought by the Mail. Is not the *Bombay Times* altogether wide of the mark in saying that this difficulty may of course be overcome by the senders in England, taking care in future, to mark, per-express, such letters as they desire to be sent by that conveyance? We have always understood, that the home authorities had invariably refused to grant any such privilege.

The *Hurkaru* gives an extra from the letter of a correspondent at Darjeeling which states, that they have frost and

snow, with the thermometer from 33 to 41° and this within four hundred miles of Calcutta, where the thermometer is 85°. It is however worthy of remark that 85° is a remarkably low rate for this period of the year; and that up to the present date, the year has been remarkable both for its mildness and its freedom from disease.

The *Akbar* Steam frigate, which left Bombay for Suez with the Mails on the 3d is fully equipped for an encounter with any American Privateer which may steal up the Red Sea. Under the idea that Mr. Polk may declare war with England, she has taken on board her 98lb. traversing guns. Our Mails, therefore, at least will be safe.

The *Englishman* gives us a letter from Lahore of the 4th instant, which describes in very facetious language Sir Charles Napier's entry into the Camp. He was escorted partly by British and partly by Lahore horsemen. He was seated in a carriage, which no one who has not lived in India, or rather in Calcutta, will comprehend. By the natives it is called a Keranchee; but General Champagny, some forty years ago, happening to prefer the use of one to the use of his legs, it was dubbed a Champagny, and retained the name for many years; in fact until it was superseded by a vehicle, established on the Calcutta and Dum-Dum line, and which was therefore called, a Dum Dummy—plural, according to the *Englishman's* correspondent, Dum-Dummies. —The carriage which bore the Governor of Young Egypt, was of this sort, but with springs, we suppose, painted a window green, and ornamented with flowers, and coats of arms! all in pure yellow. We farther learn from the letter, that this kind of vehicle was not taken from necessity, but especially chosen with the view of conveying a delicate compliment to Sir Charles Napier, for it seems that the Maha Ranees had heard that this kind of vehicle was called in the city of Palaces, a Keranchee, and as the hero was Governor of Kerachree, Her Highness thought the coincidence would be regarded as a proof of her esteem for him.

Orders have been issued to break up the depots of recruits for the Infantry and Artillery, which were ordered after the battle of Ferozeshuhur, and to cancel all the appointments connected therewith; and thus the only increase given to the Army, is in the Cavalry arm.

The *Star* states, that considerable mortality has occurred on board the ship *Marion*, Captain Kettlewell, on her passage down the river. She has lost twelve coolies and two seamen. There was competent medical advice on board.

The *Star* has heard that a copy of the treaty with the Sikhs has arrived in Calcutta, and presumes that it will be made public. Our contemporary hopes that we shall give a speculative article about it in this number. Not having had an opportunity of seeing the treaty, we think it would be premature to offer any observations on it; but we shall not fail to gratify the *Star* next week if Sir Herbert should be so kind as to favour the public with a sight of it, for which there is a precedent in the publication of the treaty with Gwalior by Lord Ellenborough.

There has been another mutiny on a convict ship. The *Recovery*, with convicts from Bantay to Singapore, became the scene of revolt and bloodshed. About thirty of the convicts forced their way on deck and began to arm themselves with whatever they could seize and rushed to the armoury. The Commander, officers, crew and sepoys, offered the most effectual resistance. The ringleader was shot and many of the offenders were wounded. On the arrival of the vessel at Colombo, surgical assistance was obtained for the sufferers, which would lead to the supposition that the vessel did not carry a surgeon.

We are happy to find that the members of the Madras Medical establishment have opened a Gold Mohur subscription for some memorial of the late eminent botanist, William Griffith.

Some of the papers state, that according to the new arrangements, Gholab Singh is to be made an independent prince and obtain the whole of the Hill country from the Ravee to

the Indus including Cashmere. This however does seem preposterous or unreasonable. He is already in possession of a very large portion of these mountains, and must necessarily enjoy a paramount influence over the rest in the present distracted state of Lahore, and perhaps this disposition of the land may, after all, be advantageous to all parties.—*Friend of India.*

LORETTO HOUSE,

N 5, MIDDLETON ROW, CHOWRINGHEE.

Established. A. D. 1842.

The Loretto Sisters receive Young Ladies on the following terms.—

FOR BOARDERS.

Instruction in, Writing, Arithmetic, Grammar, Reading, Geography, Chronology, History, the Use of the Globes, French &c, with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting, Rs 5 per month,
Piano Forte, " 8 " "
Singing, " 8 " "
Guitar, " 8 " "
Harp, " 16 " "
Italian, " 5 " "

Dancing (if required), on the terms that may be fixed upon by the Teacher in that Department

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical Attendance, Washing, &c, Rs. 5 per month. A charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute) will be an Extra Charge

Besides the appointed Physician, Parents or Guardians are allowed to select any other for the Children but at their own expense.

DAY BOARDERS.

Per Month, Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders. Terms. (Daily Tuition included), Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle Work and Drawing to be provided at the expense of the Parents.

The Moral conduct of the Young Ladies is watched over with the strictest attention, and, while every effort is made to expand and adorn the mind, the heart is trained to virtue. The Character of the Pupils is carefully studied, they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B. 1 Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction

3. It is contrary to the Rules of the Establishment to receive visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesdays from 11 to 2 o'clock A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, Easter, and Midsummer Vacations, the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however, strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, on allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a child from School, a month's notice or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders as may remain at the Convent during the vacations.

9. It has been arranged, that any of the young ladies, if the Medical Attendant at the Loretto House desire it, may be removed to the Serampore or Chandernagore Convents, until their health be sufficiently re-established, to enable them to resume their studies.

10. The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth following October.

11. Each Young Lady on entering Loretto House to come supplied with the clothing and uniform prescribed by the Rules of the Institution

12. It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever, clothes, &c, &c, they may require, after their admittance into the Establishment.

Reference for farther information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz. from Eleven o'clock, A. M. or Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

The LORETTO SISTERS receive young ladies on the following terms.—

Boarders, Co.'s Rs. 15*
Day Pupils, 6 Per
For the use of books, stationery, &c, 1 Mensen
Music,

School business will commence on the 7th January.

The system of education is as follows:—

The ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless animated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils, and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs) for Boarders only shall be demanded, in order to meet the current expenses of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly in advance. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy, Chutta, under the Superintendence of Mr. J. P. BELLAIR.

SUMMARY OF INTELLIGENCE:

No. 13.]

CALCUTTA: SATURDAY, MARCH 28, 1846.

[VOL. X.

THE PUNJAB.—The Treaty of Peace between the British Government and that of Lahore was ratified in the Durbar on the 9th instant. It gives us a crore and a half of Rupees, —a million and a half sterling—as an indemnity for the expenses of the war, and the rich plain of the Jhulunder Doab, together with its hill districts more recently acquired by the Sikhs, and in which they are thoroughly detested. Simultaneously with this compact, a treaty has been signed with Rajah Gohab Singh, which transfers to him the country of Cashmere, in addition to the possessions of his family, and makes him the independent ruler of the tract of hill and dale, north west of the Beyas. Of the crore and a half of Rupees of indemnity imposed on the Lahore Government, he pays One crore. As a supplement to the Treaty, the city and citadel of Lahore are to be garrisoned by a large body of British troops, amounting to 10,000, under the command of Sir John Littler. Major Macgregor, one of the heroes of Jellalahad, will remain in the political department in Lahore, as Major Lawrence's Assistant. The fort will be amply provisioned, and walls of the town put in a state of defence. There are eighty guns within it which can be mounted, if necessary. Every part of the great Akbar's palace, subsequently the residence of the scarcely less great Runjeet Singh which is required for military purposes, will be placed in our hands. Such parts of the Summun Boorj as are inhabited by the young Raja and the ladies of the Court, will of course be respected. With the exception of the palace guards, the Sikh troops are to evacuate Lahore to a man. Of the citadel and the ramparts we are to have complete military possession. Every precaution will be adopted to meet danger from any outbreak, and the only apparent difficulty we are likely to encounter refers to the health of the troops in this, the dirtiest town within the Indus,—as it is described by those who have had the largest experience of Asiatic filthiness. But two or three thousand pioneers are already employed in the labours of purification *Friend of India*.

We are still without any direct intelligence from Lahore, but we hear that the Shroffs have letters which mention that some of the Chiefs in the Punjab are likely to prove refractory, and to require coercion. If so, a larger force may be required there than was intended to be stationed at Lahore, and more work be cut out for the local Commander, Sir John Littler. The *Delhi Gazette* has received from Brigadier Reed threatening law proceedings, in retaliation for any further criticisms on his conduct, to which the editor replies that he is not to be deterred from calm and temperate criticisms upon affairs of public interest by such threats. This is the way to treat angry Brigadiers no doubt, but in this instance we think the gallant officer has just cause of complaint, the *Delhi Gazette* having charged him with disobedience of orders and a breach of discipline. These are serious accusations which require ample proof or ample atonement. Brigadier Reed denies the alleged fact, no such communication as that stated by the *Delhi Gazette* (viz. on the conduct of the Queen's 62d) having passed between him and General Littler.

The editor promises to comment on Brigadier Reed's letter in his next issue, but we think he will hardly clear himself of having made a very rash accusation upon imperfect information. However, newspapers may be excused for blundering on this subject, since the Commander in Chief has only made it worse by his attempt at explanation.—*Englishman March 27*.

A MISTAKE CORRECTED.—Not many days ago the Commander-in-Chief presided at a levee in his camp near Lahore, at which the subject of the inaccuracies of the *Delhi Gazette* regarding one or two casualties in the late engagements was dwelt on in the style to be expected from one who has shewn himself so sensitively alive to the comments of an independent press. We are not at all surprised at this. There is however, an old proverb regarding the danger incurred by those who, living in glass houses themselves, will

persist in throwing stones at their neighbours. In the latest despatch of the Commander-in-Chief, published in our paper of the 21st ult., and in the *Calcutta Government Gazette* a few days after, we find His Excellency Sir High Gough, who being on the spot, was therefore likely to be well informed on the matters of which he treats, saying, that

"Brigadiers Penny and Hicks commanded the two Brigades of Major General Sir Harry Smith's Division and overcame at their head the most formidable opposition. I beg to bring both in the most earnest manner to your notice, trusting that Brigadier Penny's active services will soon become once more available."

The Governor-General, on the strength of this supposed-to-be-authentic communication, of course "acknowledges the meritorious conduct of Brigadier Penny and Brigadier Hicks." Now will it be believed that in point of fact Brigadier Hicks was not present at the battle of Subraon at all, having been in the sick report from the 4th to the 12th of February, and that Lieutenant Colonel Spence, of H. M. 31st Foot, commanded the Brigade in the action of the 10th, while the command of H. M. 31st Foot devolved on Captain Longworth. On the matter, being as was naturally to be expected, brought to the notice of His Excellency, Sir H. Gough promised to redress the error, and how has it been done?—*Hurkaru, March 25*.

H. M. 31st, which is now on its way to the Presidency to embark for England, has been in all the four engagements fought with the Sikhs. In the brief space of fifty days, the Regiment has lost ten officers killed, and fifteen wounded; and fully one-half the rank and file of the corps are among the killed or wounded.

A *Mofussilite Extra*, received yesterday afternoon in Calcutta, was the first to announce positively that the Treaty with the Lahore Durbar was signed on the 7th instant. The reports previously current are confirmed. Gohab Singh becomes the independent sovereign of the Hill Tracts in which he and his brother Dhyaa Ling established a paramount influence; and Cashmere is now to be added to his kingdom. Lahore is to be garrisoned by our troops.

The fact that a portion of the indemnity which the British Government has exacted of the Sikhs has been paid in Spanish doubloons, has excited considerable curiosity. The matter is thus explained by a correspondent of the *Hurkaru*. They, and many other sorts of European coinage find their way from Trebizonde and Erzeroum through, Mosul, and Bagdad to Isphahan, and thence to Herat, and also, from Aleppo, Smyrna, Mecca and other parts of Turkey in Asia—the Lohanis get them at Herat and Cabul in payment for Indian goods.

We have extracted from the *S'ar*, a farther notice of Payne's patent for the induration of wood, one of the most important discoveries, so as India is concerned, of modern times. If we can by any process render wood inaccessible to the teeth of these tiny but formidable enemies, we shall save millions of money.

The Marquis of Tweeddale has issued a notification, that all Company's servants at Madras presidency shall relinquish their interest in the lands they may hold or farm, before the 1st of January next. Bona fide holders of land under the sanction of the local Government previously to July 1814, are accepted. The only objection to this rule, is the brief period allowed the land-holders to dispose of their interest. The principle having been affirmed, a larger time might have been allowed for working it out into practice. Lord Stanly gave the Civilian planters of Ceylon, three years to prepare for the sale of their lands. Sir Robert Peel has given the landed gentlemen of England three years' warning of the opening of the ports and the fall of rents. The Marquis might have been equally considerate.

The *Englishman* alludes to the sale yesterday of a batch of Australian wines, the first ever brought to Calcutta. They were the produce of the vineyards of Messrs. Madathur, to whom the colony is indebted for no small share of

its prosperity. Should the wines find favor with the community, the trade will form a new link between those distant possessions from whence we import little but horses. Strange to say, our imports from all the colonies in New Holland and its dependencies last year, did not exceed £15,000, and our exports fell short of £3,000.

A brief notice in the *Englishman* states, that the Sudder Court at Allahabad has acquiesced in the propriety of allowing English pleadings in the Sudder Courts when it may be mutually desired by plaintiffs and defendants. The Calcutta Sudder has the matter now under consideration. It is, we believe, about five years since the improvement was urged by an array of unanswerable arguments. If we should see it carried into effect in the present year, we may put it down as the most rapid instance of reform we have yet witnessed. The Court of Request's Improvement Bill has now been eight years under consideration, and there does not seem any prospect of its passing before the expiry of the Charter.

The *Harkuru* states, that the Committee of the Northern and Eastern Railway Company have received a reply from Government, intimating its willingness to consider immediately a provisional Act for the incorporation of the Company on the draft being submitted by the Committee. Our contemporary confidently expects to see this line commenced before the end of '45. The sooner the better.

The *Delhi Gazette* states on "high authority" that the Rail through the Doab, from Allahabad to the North-West Frontier, is likely to be commenced immediately. The announcement appears to be somewhat premature, as the question of the great Trunk Rail from Calcutta, through the Presidency, is yet under Mr. Simon's consideration; but we have been informed that on part of India has yet been surveyed in which the engineering difficulties are so few, or which present such facilities for the construction of a Railway, as our Doab. It is not at all improbable that as soon as the sanction of the Court of Directors has been obtained to the general question of Rails, this will be the first portion of the line undertaken.

The *Agra Ukhar* states, that all Europeans and Americans in the Sikh service are to be dismissed, and that none are to be entertained except those appointed or sanctioned by our Government. He further states that the Sikh army is in future to consist of Twenty thousand Infantry, and Twelve Thousand Cavalry, and that the number is not to be increased without the permission of the British Government.

—*Friend of India.*

BRANCH SCHOOLS OF ST. JOHN'S COLLEGE.

CATHEDRAL HOUSE AND BOW-BAZAR

The Cathedral and Bow-Bazar Male Schools having been placed under the Superintendence of the Very Rev. Doctor Kennedy, V. G. B. and Principle of St. John's College. Clergymen belonging to that Seminary will attend each day from 9 o'clock A. M. to 3 o'clock P. M. to conduct these Schools. In order to meet the wishes of several Parents, apartments quite distinct from the Free Schools have been provided for the accommodation of the Pay Scholars. For pupils who may attend the classes, in which the ordinary course of an English education is read, the terms are 4 Rupees per Month; for such as wish moreover to learn the Greek and Latin Classics, the charge will be 6 Rupees per Month. Payment to be made in advance. An extra charge will be made for Books, Stationery, &c. The course of English Education will comprise Reading, Writing, English Grammar, Arithmetic, Geography, History, the Use of the Globes, Mathematics and the Native Languages. For further information, application is to be made to any of the Clergymen at the Cathedral House, Or to the Rev. Chaplain of St. Xavier's Convent, Bow-Bazar.

SERAMPORE LORETTO HOUSE BRANCH BOARDING AND DAY SCHOOL, FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks

of the river, and commanding a fine view both of the Hoogly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders,.....	per month, 16
Entrance money for the use of furniture,.....	10
For Day Pupils,.....	6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superioress of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorghyutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, Moorghyutta, shall be strictly attended to.

CONVENT OF JESUS AND MARY, MUSSOORIE.

A new branch of the Mussoorie Convent has been opened at *Rose Cottage* for young Ladies where they will receive a second class education as follows —

Instruction in reading, Writing, English Grammar, Geography, the use of the Globes, Ancient and Modern History, Embroidery and every kind of Needle Work, Rs. 24 per month.

Use of Bedstead, Matrass and other Furniture, Medical Attendance, Washing and Stationary, Rs. 6 per month.

EXTRA CHARGES.

French language,	Co.'s Rs. 10 per month.
Italian,	10 " "
Drawing,	10 " "
Painting,	10 " "
Instrumental Music,	10 " "

N B.—It is understood, that the said establishment is quite separate from the Convent School, and that no communication is allowed between the pupils of both Institutions.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghyutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

Subscriptions will be received at *Calcutta*, by P. S. D. ROZARIO & Co.; at *Multras*, by Mr. P. BARRY; at *Bombay*, by Mr. M. A. D'MELLO; at *Ceylon*, by D. A. ANNANDAPPA; at *Singapore*, by J. J. WOODFORD, Esq. at *Peking*, by Mr. J. P. DE MURAT, at *Agra*, by Mr. R. P. SPOWELL, and at 14, *Soho Square*, *London*, by Mr. J. A. SMITH.

SUMMARY OF INTELLIGENCE.

No. 14.]

CALCUTTA: SATURDAY, APRIL 4, 1846.

[Vol. X.

THE PUNJAB.

The result of this campaign of two months,—for the campaign began with the invasion of our territories by the Sikhs, about the 12th of December, and ended with their precipitate flight across the Sutledge, after the battle of Sohraon, on the 11th of February,—has been highly satisfactory in a political point of view. It is true that our frontier has not been extended to the Indus, which Lord Hastings pronounced to be the natural limits of the empire a quarter of a century ago, when he had broken the Maharratta confederacy; but the power of the Punjab monarchy has been effectually crushed, and its independence irretrievably destroyed. The kingdom has been dismembered, and some of its richest provinces have passed into the hands of other masters. The splendid and efficient army organized by the genius of Runjeet Singh has been disbanded; and instead of an army of two hundred and twenty thousand troops which he contemplated with such pride, his successor is restricted to thirty-two thousand. The finest Artillery ever created by a native chief, which Runjeet bequeathed with his crown as the safeguard of the Punjab, has been transferred to our own arsenals, and our ascendancy will prevent the creation of another park. The Government itself is reduced to such a state of debility that we are obliged to leave 10,000 men in Lahore to prevent its being overthrown by the disbanded and infuriated soldiery. We see not indeed how the Government of the Punjab could have been reduced to a state of deeper humiliation except by the entire extinction of its existence, and the annexation of the country to our own dominions. If the arrangements we have made should last, if the troops, the bravest in India, who are now without bread, should betake themselves quietly to the occupations of peace, and refrain from all attempts to regain their lost authority, we shall have accomplished a great object in the teeth of great difficulties; we shall have settled the great political problem of the Punjab without incurring the charge of ambition, to which, strange to say, we are become peculiarly sensitive, after we have conquered nearly the whole of India, and established, on the ruins of a dozen empires, an empire as large as that of Rome.

RAIL ROADS.—It is generally understood, Mr. Simms, the Government Engineer, after having completed the survey of the line which had been marked for the construction of a Great Trunk Rail, extending in the first instance in a direct line from Calcutta to Mirzapore, has sent in his report to the Supreme Council. It is said to be very favorable. The physical difficulties are not found to be greater in this country than those which have been surmounted in Europe; perhaps indeed they are less both in number and in magnitude; and the general feasibility of constructing a Rail through the length of this Presidency, which shall bring the North Western Military stations, at which one-third of the army must for a long time continue to be congregated, has been fully established. Of this line, that which passes through the Doon, with Allahabad for its starting point, is understood to be the most easy of accomplishment.

THURSDAY, MARCH 26.

A *Singapore Free Press* states that the expenditure of the Colony of Hong-Kong during the past year has been £66,726, and the receipts, £22,342. Is it merely accidental that the expenditure should, to a fraction, be three times the income? This is of course exclusive of the Military Establishment.

The *Hurkaru* yesterday mentioned a singular fact as stated by Mr. Amos, that Col. Benson, when Resident at Ava, wrote his public despatches to the Council just as *Penciles* would have written them in ancient days. This of course arose out of the clerical infidelity of the Calcutta political department, from whence the King of Ava was in the habit obtaining copies of the public despatches—for a

consularion. The Officiating Secretary soon after made a clean sweep of Tharawaddy's friends out of the office, though perhaps few were better able to decypher Col. Benson's Greek despatches than he was. The *Englishman* has heard that the Col. is going home, and recommends him for the appointment of Envoy to King Otha; we would rather advise him again to address the constituency of Cockermouth, where he will now, in all probability, be triumphantly returned, instead of being rejected by a majority of five.

Mr. Morley, the Accountant General, who held the office for fifteen years, having returned to England, Government has embraced the opportunity of altering the designation of the office, and also, we trust, its functions. Mr. Walker has been appointed Accountant to the Government of Bengal, and Mr. J. A. Doon, the Financial Secretary, Accountant General to the Government of India, and Mr. Walker, his deputy in that department. We hope this will be the precursor of a Report of the Finances of all India, drawn up by the four local Accountants upon the same basis, and on a clear and comprehensive system.

SATURDAY, MARCH 28.

The Hooghly Steam Tug Company has reduced its terms of hire for returning to town to 150 Rupees a day. This is one of the fruits of competition. The same Company announces to the Shareholders that the Directors hope shortly to recommend the purchase of a powerful steamer now building under Capt. De m'y's direction. If the recommendation succeeds, this will make the *ninth* vessel, in addition to the six, with which the Bengal Steam Tug Company designs to enrich the port.

The *Star* of the 31st, publishes a report of the Committee appointed to enquire into the system of Cooly Emigration at the Island of Jamaica, which we have transferred to our columns. It is an important, and we believe satisfactory document. The Coolies are represented as industrious, contented, and happy; the cultivation has also been improved and extended.

But the main question—whether, with the diminished direction given to West India produce, and the prospect, or rather certainty, of the speedy removal of all protection, labor imparted at a vast expense will *pay*; whether the Colony is not thus saddling itself with encumbrances, the hope of clearing off which is constantly decreasing.

The same journal gives us a return of the Coolies who have been sent to Jamaica, Trinidad and British Guiana, during the last five months. Their number stands thus, Males 3,209, females 676, children 930; total 1,815, in seventeen vessels. We do not know the expense which has been incurred, but taking it at £10 a head, it amounts to nearly £50,000 or five lakhs of Rupees.

The Governor General, says a letter, quoted in the *Star*, was expected to reach Simlah by the 1st of April. We hope the bracing climate of this sanatorium, combined with a respite from fatigue, if not also from anxieties, will restore his Excellency's elasticity of mind and body.

A correspondent of the *Englishman* asks, when the reduction of passage money is to be given on our steamers. Our contemporary has not heard that they contemplate any change; but it is generally understood that Captain Engle, who has long been convinced of the necessity of a reduction, will not fail to urge the question upon the attention of the Directors during his present visit. Unless a good system of ventilation and an easy rate of passage money be established, the Steamers will never be able to calculate on the permanent support of the public.

It is reported that a dreadful fire broke out at the station of Myensing on the 24th instant, where 2,000 thatched houses were burnt down to the ground in two hours, and three lives lost. The Correspondent of the *Hurkaru* says, there was not a single fire Engine at the station. And in what station is there one?

The Commander-in-Chief now bids the Army of the Sutledge farewell! assuring every officer, non-commissioned officer and soldier of it, that he never can cease to feel the most lively interest in their welfare.

WEDNESDAY, APRIL 16

The *Hurkarah* "is happy to find that the officers of the Army of the Sutkdee are beginning to derive some substantial benefit from their exertions; the donation batta is beginning to drop into their Agents' " This notice is rather funny. The draft of the Commander-in-Chief to the amount of between fifty and sixty thousand Rupees was presented in Calcutta, if we remember aright, a fortnight ago. It came down immediately after the announcement of the batta — *Friend of India*.

SERAMPORE LORETTO HOUSE BRANCH
BOARDING AND DAY SCHOOL,
FOR YOUNG LADIES.

Reference for further particulars, to be made to the Lady Superiors of the Iorretto House, Serampore, or, to the Rev. Chaplain to the Convent.

BRANCH SCHOOLS OF ST. JOHN'S
COLLEGE.

CATHEDRAL HOUSE AND BOW-BAZAR

The Cathedral and Roy-Roy Male Schools having been placed under the Superintendence of the New Roy Dispensary, N. C. and situated in St. John's College, the gentlemen belonging to that Seminary will attend each day from 9 o'clock A. M. to 3 o'clock P. M. to conduct these Schools. In order to meet the wishes of several Parents, apartments quite distinct from the Ecce School's have been provided for the accommodation of the Pay Scholars. For pupils who may attend the classes, in which the ordinary course of an English education is read, the terms are 1 Rupee per Month, for such as wish moreover to learn the Greek and Latin Classics, the charge will be 6 Rupees per Month. Payment to be made in advance. An extra charge will be made for Books, Stationery, &c. The course of English Education will comprise Reading, Writing, English Grammar, Arithmetic, Geography, History, the Use of the Globes, Mathematics and the Native Languages. For further information, application is to be made to any of the Clergymen at the Cathedral House, or to the Rev. Chaplain of St. Xavier's Convent, Bow-Bazar.

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5, *Moorgykhutta, Adjoining to the Cathedral House.*

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CONVENT OF JESUS AND MARY, MISSOURI.

Use of Bedstead, Mattress and other Furniture, Medical Attendance, Washing and Stationary, Rs. 6 per month.

EXTRA CHARGES.

French language,	Co.'s Rs.	10	per month.
Italian,		10	" "
Drawing,		10.	" "
Painting,		10	" "
Instrumental Music,		10	" "

N. B - It is understood, that the said establishment is quite separate from the Convent School, and that no communication is allowed between the pupils of both Institutions.

TO CORRESPONDENTS.

^a *Any thing you like,*" has been received, and will be attended to in due Season.

ANALS OF THE FAITH.

No. 39, for last November has been received, and may be had by Subscribers applying to the Sircar at the Cathedral Library.

Printed at the CATHOLIC OCEAN PRESS, 5, Moorgate-
butta, under the Superintendence of Mr. J. F. BELAMY.
every Saturday morning, price 1 Rupee monthly, or, 10 Rs.
yearly, if paid in advance.

KE⁵ Subscriptions will be received at *Cadetta*, by P. S. D'ROZARIO & Co., at *Matras* by Mr P. BARRY; at *Bombay*, by Mr M. A. D'NEULO; at *Ceylon*, by D. A. ANNABAPPA; at *Singapore*, by J. J. WOODFORD, Esq., at *Penang*, by Mr J. P. DE WITTE, at *Java*, by Mr R. P. SPOORTEL, and at *U. S. de S. p. de Lander* by Mr. J. A. S. GILL.

SUMMARY OF INTELLIGENCE.

No. 15.]

CALCUTTA: SATURDAY, APRIL 11, 1846.

[Vol. X.

THURSDAY, APRIL 2.

The first Railway banquet which ever took place in India, came off on Tuesday evening the 31st of March, when about Two Hundred Gentlemen sat down to a sumptuous entertainment at the Town Hall, to commemorate the establishment of the Northern and Eastern Rail, which is designed to run from Calcutta to the Ganges. Sir Thomas Norton, Bart. was in the chair, and enlivened the evening by his eloquence, facetiousness and good humour.

The Court of Directors, satisfied that the Cultivation of Tea in Assam no longer needs the fostering assistance of Government, have directed the local authorities to withdraw from all farther connection with the cultivation or the manufacture of it. The lands still held by Government are therefore ordered to be sold. The following are the orders of the Directors on the subject.

"Par. 4. The information contained in these proceedings

* Cost of the Tea Crop of 1845, (96,000 lbs.) is given at 14 Annas per lb., including culture, making, packing, superintendence, freight, insurance, and all incidental expenses.

is very satisfactory and gratifying to us. The sales of the Tea, both in Calcutta and London, judging from the statement of the cost per lb. forwarded with your letter under reply, confirms the opinion you have expressed, that the article may under proper management, be cultivated at a real remunerative price, and we accede to your proposal that the government should withdraw from any farther connexion with the cultivation or manufacture of Tea in Assam.

FRIDAY, APRIL 3.

The *Hurkaru* states, that the price of Salt used by the natives has risen considerably; that 9 seers were formerly obtained for a Rupee and only 5 seers can now be had. He states that this is owing to the detection of a large quantity of illicit Salt passing from some Salt Golabs into the interior, in consequence of which the Board of Customs, Salt and Opium, have stopped the retail sales, until they ascertain correctly the quantity in the Golabs from which the contraband Salt is supposed to have found its way into the bazar.

SATURDAY, APRIL 4.

The *Hurkaru* states on the strength of letters from the Army in the Punjab, that great differences exist among the chiefs at Lahore, and that the Prime Minister, Raja Lal Singh, will have a difficult game to play. It is currently said at Lahore that if the Regiments now cantoned in the city were withdrawn, Duleep Singh and his mother would be immediately massacred—and that Rajah Golab Singh, is perfectly satisfied with his bargain. It requires no stretch of credulity to believe this last assertion.

MONDAY, APRIL 6.

The *Precursor* has beaten the Bombay Express. This noble vessel has made the quickest passage between Aden and the Sand Heads ever known. Including stoppages, she has been two hours and a half less than Twenty-two days. She stopped 22½ hours at Aden; 12½ hours at Calcutta; 13 hours at Madras; in all, just two days. She has therefore been trifle less than Twenty days under Steam. If the *Oriental* had not encountered a succession of heavy gales between Southampton and Gibraltar, the present mail would probably have been brought to our own doors by our own steamers in about Thirty-seven days.

"The salt speculation engaged in by the merchants of England in sending salt to this country appears to have turned out unfavourably. The salt sent out here has been procured at Cadix, and several vessels which have lately brought cargoes of it to this market from that port, have been subjected to severe losses. It is held in such little estimation that it has failed to realize more than from

twenty-five to forty Rupees the hundred maunds, exclusive of duty, and the latter rate for this description is considered high. There are vessels now in harbour laden with it that are supposed will not even obtain the former low rate. Already great quantities, being altogether unmarketable have, by the permission of the Collector of Customs, been thrown into the river.

TUESDAY, APRIL 7.

The *Hindustan* which leaves Calcutta to-morrow morning, takes a good complement of passengers. Fifty gentlemen, Twelve ladies, and Fifteen children. If the Company could be induced to reduce their rates, there would be no lack of passengers, more especially if a system of ventilating were discovered which should transmit a current of air into the lower regions of the vessel. We are happy to learn from letters received from Egypt, dated a month ago, that the arrangements for the transit across the desert, are likely to be greatly improved. Under the influence of the French, the Pasha had taken the whole business into his own hands, and the consequence was such as might have been expected. A kind of treaty has now been made with him, which places the transit upon a more secure footing. The parties employed in its management are bound down to a certain mode of conveyance; the time to be occupied is fixed; and the fares are to be reduced. A stipulation has also been made, that when foreigners are employed, they shall be Englishmen. The Pasha has likewise pledged himself to listen to the suggestions of the Superintendent of the Peninsular Company in Egypt, and has also purchased a beautiful new steamer belonging to them which had been lying at Alexandria for some time, because he would not allow it to navigate the Nile. He has so far broken through the Oriental etiquette, of his Court as to admit a lady to dine at his table. The lady on whom this honor has been bestowed, is Lady Pirie, the wife of Sir John Pirie, so well known in the commercial and the municipal circles of London.

The second sale of Opium took place yesterday. The chests sold on an average of 150 Rs. below that of the last sale; which is accounted for by the extreme scarcity of money. Yet it yielded more than Fifty-eight lakhs of Rupees, £586,000.

A letter published in the *Englishman* states, that Lord Elphinstone, Mr. Hardinge the Governor General's Private Secretary, and Dr. Walker, and one or two others had started on a tour to the valley of Cashmere, which now that it is in the hands of the ally to whom we have given it, will probably become a fashionable resort as soon as the Rail between Calcutta and the Sutledge is complete.

The *Englishman* of Wednesday, strenuously advocates making Aden a free port. The sum now obtained from duties does not exceed 60,000 Rupees a year, which cannot for a moment be put in comparison with the benefits to British commerce, of adopting that liberal commercial policy which should make this port the Singapore of the West. We believe it depends on the Government of the Company and not of that of the Crown to grant this boon to the island, or rather to perform this act of justice to British commerce, and we hope the arguments of our contemporary will not be lost on the Council Chamber.

EDICT REGARDING THE ADMISSION OF FOREIGNERS INTO CANTON.

Be it known that the merchants of all foreign countries have received the Emperor's permission to come here for the purposes of trade, and therefore mutual peace and harmony should be cultivated. In consequence of the former wish of the English to enter the City, there was much talk; and we the Governor and Lieutenant Governor issued a joint Proclamation for the general understanding and knowledge of this fact. But the English have now already ceased to say any thing about entering the City. Be it known to all men,

whether soldiers or citizens, that the Emperor desires peace with all countries; and the merchants of those countries also desire peace. Let there be then perpetual harmony, and thus there will be general happiness and advantage. Do not, as formerly, put up placards abounding with ridicule, anger, hatred, and revenge; and more especially as it is wrong to put them up in the neighbourhood of the Factories, and to create disturbance. By such conduct foreign merchants cannot enjoy any rest.

It being suitable to issue this Proclamation, we now do it, hoping that the rich merchants of Canton both within the walls and without the walls, will attend to their own business and be quiet. If there be any affairs which require it, bring them before the Ministers and await their arrangement. Neither talk as heretofore, and profess to be conducting yourselves properly while you are making disturbance. If any man fears not this Proclamation, but ventures to put up placards, the proceedings shall be investigated, and if discovered, the offender shall be punished. Let all fear to disobey.

First month, 10th day. (Feb. 7th, 1845.)—*China Mail*, February 19.

We know that the spirit of Chusan is retained until full permission shall be given to the English to enter Canton; yet here we have a proclamation from the Chinese authorities in which they state that the English have now already ceased to say anything about entering the city.

Friend of India.

ST. JOHN'S COLLEGE,

ENTRANCE

THE VERY REV. JAC. KENNEDY, V. G.

Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand the provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the native of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes, were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Domain had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an institution, which with the blessing of Heaven, will in a few years send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Herolds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop, suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by examination, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be under-

gone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to prosecute these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for farther information to be made to the Principal of the College.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. JOHN M'GARR, Rector.

The Seminary is designed to meet the circumstances of able youth

and unable education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic comfort and comfort. The house selected for the Seminary, is in a healthy situation, commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 15 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. M'Garr Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta, Howrah, May 16th, 1845.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorjyhatta, adjoining the Cathedral House.*

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorjyhatta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rupee monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 16.]

CALCUTTA: SATURDAY, APRIL 18, 1846.

[Vol. X.]

The *Mofussilite* of the 7th April, gives us the gratifying intelligence, that the first boat belonging to the Ganges Steam Navigation Company, has arrived in Calcutta on the *Royal Albert*. The second, the "Beonies," is on the *Vanguard*; two others are to follow immediately, and a fifth is on the stocks at home. We shall now have an opportunity of testing the speed of single vessels. If the Northern and Eastern Rail should complete the line to the Ganges in two or three years, these vessels will carry all before them; for the inconvenience and delay of two vessels running tandem is only submitted to, because of the difficulty of threading the Soonderbuns, with a single vessel of convenient length. The vessels of the Ganges Steam Navigation Company are better adapted for the river Ganges, than any vessels which have yet been seen in India.

THURSDAY, APRIL 9.

The *Englishman* states, that the Sudder Court has applied to Government, to depute a Sudder Ameen, conversant with English, to dispose of the small civil suits pending in this town. Serampore some of the suits are any thing but small. There is one case not finally disposed of, in which the Stamp fees amounted, we believe, to 1,000 Rupees. The number of

suits, since the 11th of October, we have been outlawed; that is, there has been no civil justice—no justice. No Court will take cognizance of any suit connected with this town. The result has not, after all, been so disastrous, as might have been expected; for Civil Courts, by the facility they furnish for indulging in litigation, have a tendency to create it. The impossibility of going to law has induced greater caution, without however impeding the transactions of life.

The *Star* informs us, that a quantity of African timo was for the first time exposed to sale on Tuesday last. Twenty casks were brought forward, only three of which found purchasers at a price double that which obtains in London.

The *Dellis Gazette* informs us, that the largest portion of the Army of the Sutledge which remained in Lahore until every arrangement had been made for the security of our position in that city, re-crossed the Sutledge on the morning of the 26th instant, under the personal command of Sir Hugh Gough. Thus the dispersion of one of the largest and best appointed armies ever assembled in India is complete.

On the first day of the Mahomedan new year, the titular Emperor of Delhi, ascended the throne of his ancestors to receive the congratulations and the offerings of his courtiers. The whole sum presented was 10 goldmohars and 150 Rupees, or a little above Thirty Pounds Sterling. What a contrast to the presents made on the throne, to the great Akbar or Aurungzebe, when the Mogul empire was in the zenith of its glory!

FRIDAY, APRIL 11.

The meeting at the Metcalf Hall last evening, to vote an address to Lord Metcalf, was very respectably, though not very numerously, attended. Sir John Peter Grant was called to the Chair. The address was proposed in a neat speech by Mr. Bushby, and, as the *Hurkaru* says, was seconded by Mr. Prinsep in a speech full of eloquence and feeling.

The *Madras Circulator* states, that Capt. Macpherson, the Agent for the suppression of human sacrifices in Goomsoor, has been brought into collision with a body of these wild people in the performance of his duty. He had called on a petty Raja to put down the diabolical custom in his district, and on his refusing to do so, attempted to enforce compliance with a file of sepoy, when he was surrounded by a body of four or five thousand men, and his supplies and communications cut off. We have heard that the human sacrifices in this tract, have been more numerous

and revolting in the present than any preceding year. Would not some of our friends who are on the spot favour us with some particulars of this most painful and interesting subject?

SATURDAY, APRIL 11.

The letters received by the last mail from Egypt, give a very gratifying view of the great increase of British trade in the port of Alexandria. In 1826, eleven British vessels entered it, and twenty vessels returned laden. In the last year, the number of vessels which entered it from British ports was *One Hundred and Thirteen*, and the number which left it, did not fall short of *One Hundred and Fifty*. The travellers in transit to and from India are estimated at 220.

The *Dellis Gazette* last received alludes to various plots in the Punjab to disturb the present order of things. The wonder is that we hear of so few: the tranquillity which seems to pervade the country looks as ominous as the lull which precedes the renewed violence of the storm. We might almost say that we wish there was more appearance of disaffection, for we might then flatter ourselves that we had nothing to guard against but what we saw. The story is received that the Affghans are about to take advantage of the present weakness of the Lahore Government and attack Peshawar, but there can be little reason to fear such a movement, unless indeed the Sikhs should join the Affghans. After the combats in which we have been engaged with the Sikh troops we can easily understand why Dost Mahomed and his soldiers should have been so little anxious to encounter them.

The *Hurkaru* of Monday states, that a young student of the Medical College having failed to attain the examination honours which he expected, deliberately drowned himself, having previously suspended a paper to his neck, stating the reason of his committing suicide.

We learn, that the estates of the late Raja Krishnunnath Roy, who left the great bulk of his property to Government for the establishment of a College and Hospital at Moorshedabad, are likely, when fairly administered, to yield a sum not much short of Six Lakhs of Rupees a year. As his widow was so considerate as to be bereft of a girl, and not a boy, there can be no doubt, that the estates will pass into the hands of Government, and at no very distant period be devoted to the establishment of an Institution which must soon eclipse every other in India. The influence of this expenditure of 50,000 Rupees a month in the cause of education and humanity, on the welfare and improvement of the neighbouring district, may be easily anticipated. Nor is it among the least pleasing reflections which crowd on the mind, that the Northern and Eastern Rail-way will afford the means of travelling from Calcutta to Moorshedabad in three hours, and enable the Education Committee to exercise the most vigilant supervision of the establishment.

We are happy to learn the *Standard*, that Government has sanctioned an expenditure of 3,000 Rupees for the Circular Road aqueduct, on condition that the residents and householders shall contribute the rest. A greater boon could scarcely be conferred on that dusty locality, where it is almost as impossible for many months to see from one end of the street to another, as to see down one of the London streets in a November day. The principle too is admirable and will, we hope, be extended of making those interested in improvements contribute one-half the cost.

English pleadings have at length been admitted into the Sudder Court, or Court of final appeal in India. We shall take the first opportunity of leisure to recur to the subject. Meanwhile, we give the two rules:

1st. "When pleaders who understand the English language are employed by both parties to a suit, it shall be at the discretion of the Judge before whom the case is pending to direct that the oral pleading be conducted in that language.

2d. When a party to a suit has once appointed a pleader who can speak in English, a change of pleaders by that party shall be no bar to the Judge before whom the case is pending, permitting the pleader of the opposite party to plead in that language."—*Friend of India*.

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgyhutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

LORETTO HOUSE,

N. 5 MIDDLETON ROW, CHOWRINGHEE.

Established. A. D. 1812.

The Loretto Sisters receive Young Ladies on the following terms.—

FOR BOARDERS.

Instruction in, Writing, Arithmetic, Grammar, Reading, Geography, Chronology, History, the Use of the Globes, French &c, with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs 5 per month,
Piano Forte,	" 8 " "
Singing,	" 8 " "
Guitar,	" 8 " "
Harp,	16
Italian,	" 5 " "

Dancing (if required), on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical Attendance, Washing &c., Rs. 5 per month. A charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for their Children but at their own expense.

DAY BOARDERS.

Per Month,, Rs. 21
Extra Charges the same as for Boarders.

FOR DAY PUPILS.

* The course of Education is the same as for Boarders. Terms. (Daily Tiffin included) Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance
Music Books, Materials for Needle Work and Drawing to be provided at the expense of the Parents.

The Moral conduct of the Young Ladies is watched over with the strictest attention, and, while every effort is made to expand and adorn the mind, the heart is trained to virtue. The Character of the Pupils is carefully studied; they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known; the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. P. 1 Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3 It is contrary to the Rules of the Establishment to receive visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesdays from 11 to 2 o'clock A. M. But they are not expected to visit them oftener than once in the month.

5 During the Christmas, Easter, and Midsummer Vacations the Pupils are permitted to leave the Convent, and remain with their Parents or Guardians only. It is however, strongly recommended that the Children should not be removed at any season of the year.

6 Each month's education being paid for quarterly in advance, an allowance is made for absence, when a month is once entered upon.

7 Previously to the removal of a child from School, a month's notice in the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders as may remain at the Convent during the vacations.

9 It has been arranged, that any of the young Ladies if the Medical Attendant at the Loretto House desires may be removed to the Serampore or Chanderiagore Convents, until their health be sufficiently re-established, to enable them to resume their studies.

10 The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth following October.

11 Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

12 It is particularly requested that Parents or Guardians will deposit with the Lady Superiress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the unjudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever, clothes, &c, &c, they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superiress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz. from Eleven o'clock, A. M. to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 17.]

CALCUTTA: SATURDAY, APRIL 25, 1846.

[Vol. X.

LOSS OF THE GREAT LIVERPOOL STEAMER.

The *Bombay Times Extra* of last evening publishes the following account of the loss of the P. and O. Company's Steamer *Great Liverpool*.—

"We Publish the following letters giving an account of the loss of the *Great Liverpool* Steamer, the Straits of Gibraltar. Only three lives have been lost. The mails appear to have been saved. The following is from the letter of a Correspondent at Alexandria. —

"*Alexandria, March 20, 1846.*—I am sorry to be obliged to state that the *Great Liverpool* Steamer, Capt. McLeod, has been lost near Cape Finisterre. She is a total loss, very fortunately there were only three lives lost—a Lady of the name of Archer, Child, and servant; all the other lives saved. The others would not have been lost if they had only given time, but so anxious were they, that they went into the first boat which was swamped alongside. There were 110 in Number, altogether Crew and Passengers. The Mails were saved, part a little damaged. Two of the Company's Steamers were sent to take them on to England. These are the only rough particulars we can as yet ascertain."

THURSDAY, APRIL 16

The last *Calcutta Gazette* announces, that Dr. McClelland has been appointed to the temporary charge of the Hon. Company's Botanic Garden, vacated by Dr. Wallich. One of our contemporaries stated some time ago that the allowances were to be cut down from 1,500 to 500 Rs. a month upon the first vacancy. Such was the measure recommended by the Financial Committee fifteen years ago, but it is very much to be questioned whether Government, either at home or in India, is disposed to act upon a suggestion, made under the pressure of financial difficulties which have ceased. Such a sum would be totally inadequate to the pecuniary exigencies of a post which entails so heavy an expenditure on the incumbent. The credit of Government equally with the interests of science require that the salary should not be cut down to so miserable a pittance.

The Queen's 31st Regiment is now on its way to Calcutta to embark for England after having been 21 years in India.

FRIDAY, APRIL 17

The papers continue to announce the ravages of Cholera. Mrs. Lambert, who has been a steady attendant at the Old Church for more than thirty years, was attacked on the 14th, and died the next day. Mr. Ogilvy, at whose house she was residing, and who had married her niece, was attacked with the same complaint while attending her couch, and died in a few hours. Two tinners from the same house on the same day will give some idea of the virulence of the disease. Mr. William Deane, partner in the firm of Kel-salls and Co. was seized with Cholera on Saturday and died yesterday at the early age of 27.

We are happy to perceive, that a subscription has been set on foot for the distressed Irish at Ceylon. Sir Emerson Tennent, has urged forward the appeal. It was prepared some days before but laid aside in the hope that the mail would bring less distressing intelligence; but the necessity of immediate and extensive aid has become more pressing by the last accounts.

SATURDAY, APRIL 18.

We are happy to learn that Lena Sing Majetee, the Sikh chieftain, has been liberated, and has received back the Three lakhs of Rupees which was for a time sequestered in the Treasury of the 24-Pergunnahs.

MONDAY, APRIL 20.

The *Englishman* states, that Mr. James Hume, one of the barristers of the Supreme Court and the Editor and Proprietor of the *Star*, has been nominated Magistrate of the Town of Calcutta in the room of the late Mr. C. K. Robison. It is said, that among the candidates for the office

were Mr. Wyke of the bar, Mr. Anley Attorney, Mr. Streett, ditto, Mr. McCann, Deputy Superintendent of Police, Mr. Watts, Collector of Assessment.

The last Mail states, that Mr. George Clerk, who has been appointed Provisional Member of Council, comes out immediately on board, and takes his seat in Council in the room of Sir George Pollock, whose visit to the Cape for the benefit of his health is said to have been disapproved of by the Court of Directors. Mr. J. H. Crawford, Member of Council at Bombay, is on the eve of taking his departure for England. He will be succeeded by Mr. J. P. Willoughby.

The *Bombay Courier* received this morning gives the first particulars, we have yet obtained of the loss of the *Great Liverpool*. She foundered it appears twenty minutes after she struck; the three passengers who were lost were drowned by the swamping of the first boat. There seems to be little hope regarding the mails. But few of the boxes were saved, and they were considerably damaged. The escape of the passengers seems to have been most providential, for the vessel was a mile from shore when she foundered. Strange to say, the vessel was steering right in for the shore with her steam up and her sails down at the rate of eleven knots an hour when she struck. The papers state that she was one of the finest vessels on the line; 1,500 tons burden, with 410 horse power Engines.

The *Harkara*, under the head of 'Indian News' states, that the Native Vakeels of the Sadler Court have determined to make a strong pull altogether, for the rescission of the order recently passed which admits English pleadings into that Court. They are perfectly right in supposing that the admission of English barristers will deprive them gradually of their occupation. But they cannot stem the progress of events. The days in which a Mahomedan Vakeel made Three Thousand Rupees a month, are gone past recall. They might as well think of reviving Persian, or ask for the restoration of the Emperor of Delhi's name on the coin.

The *Harkara* states, that Rosomjee Cowasjee, the wealthy Parsee merchant, who has emulated his friend Dnykenath Tagore in acts of public liberality, has just commenced the excavation of a tank in the Circular Road for the public use, in a neighbourhood in which the want of water is very much felt.

The *Standard* has heard that six of the musicians, who were employed at the Metcalfe dinner, have since fallen victims to the Cholera, and it is traced to their sudden exposure to the cool air of the evening, after having been heated by their professional exertions.

A correspondent of the *Harkara* very appropriately calls public attention to the filthy state of the town, at this period of sickness and death. His picture of the state of the City of Palaces is unhappily too true—"Dead horses left to putrify at the corners of streets; often at the entrance of bazars; filth at the gates of stable keepers, putrid vegetable and animal matter in the mis-called drains." We complain of the intolerable filth of the city of Lahore. Let us look nearer home and establish a medical police in Calcutta, and arm the Conservancy department with the powers necessary for its efficiency, and open the public purse strings, and perform a lustration.

The papers have published a statement of the vessels which arrived in the Port of Akyab and sailed from it in the month of March last, and of the exports of grain. The exports of rice and paddy have been 568,000 maunds; the number of square rigged vessels which left the port amount to no fewer than 43, beside 110 small native crafts. No fewer than 31 vessels laden with grain left the port for Madras in that month, besides native craft. It is to this circumstance doubtless we are to attribute the removal of all fear of famine from that city. This is the only legitimate mode of relieving scarcity; had there been any interference with the price or sale of grain, as some recommended, the distress would have been augmented instead of being mitigated. We perceive that one vessel has sailed from Akyab for Pal-

mouth, and we hope this will only be the precursor of a brisk trade between Arracan and England, on the abolition of the Corn-laws.—*Friend of India*

BENGAL CATHOLIC ORPHAN PRESS.

5, Moorgybutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan Press, 5, Moorgybutta, shall be strictly attended to.

ST. JOHN'S COLLEGE,

INITIALLY.

THE VERY REV. DR. KENNEDY, V. G.

Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Herolds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly com-

pleted their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for further information to be made to the Principal of the College.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. JOHN M'GILL, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation, commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. M'GILL Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta. Howrah, May 16th, 1845.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgybutta, under the Superintendence of Mr. J. F. BELLAMY. every Saturday morning, price 1 Rupee monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 18.]

CALCUTTA: SATURDAY, MAY 2, 1846.

[Vol. X.

THURSDAY, APRIL 23.

The *Agra Chronicle* says, he was much struck with our statement that the Twelve month's batta awarded to the troops would amount to seventy lakhs of Rupees. The Editor has since made enquiries, and is obliged to admit that the outlay is likely to come to 55 lakhs. We think upon farther enquiry he will find that we are nearer the mark than he is, and that more than half the indebted money obtained from the Sikhs will be absorbed in this gratuity. At the same time, we are certain our readers will fully concur with us in thinking that the funds could not have been better laid out. Our North-West contemporary says, he does not know what we allude to, when we state that the permanent increase of the army since the commencement of the Sikh campaign will absorb the revenue derived from the territory which we have acquired. We allude to the addition of eight Regiments of Light Cavalry, three of Bombay Infantry, and two Sikh corps, besides the additional regiments which are likely to be sent out from England. If the *Agra Editor* will put down the cost of them, and then credit about *Forty-five* lakhs gross, or *Forty* lakhs clear for the confiscated districts and the Jullunder Doon, he will probably find the balance on the wrong side of the account.

The Governor General, at the recommendation of His Excellency the Commander-in-Chief has resolved that the 1st European Regiment shall in future be a Fusilier Regiment.

The Bombay papers describe the various trips made by His Excellency the Baron de la Gené, to the objects of the public and antiquarian interest in the neighbourhood of that port, to the magnificent ruins of the fortifications and of the Churches and buildings of the ancient city of Bassora, to the caves of Galles, and to the antiquities of Elephanta. His Excellency embarked on the 12th on the *Archemedes*, under a salute of seventeen guns. The vessel proceeds direct to Aden, and thence to Mocha, from thence she will start for Zoor, where preparations will be made to take the party to Mount Sinai.

FRIDAY, APRIL 24.

The papers of this morning announce another Rail scheme from Allahabad to Delhi, a distance of 400 miles, for which a capital of 4 millions is to be raised, that is at the rate of £10,000, or a lakh of Rupees a mile.

It appears that the allotment of shares in the Ceylon Railway has been completed. The demand exceeded the supply. Those who applied for twenty shares got only ten; and those who asked a hundred were obliged to content with forty. It has, as might have been expected, created the greatest interest in the island.

The *Star* quotes Mauritius papers of the 5th March, which state, that the *Lady Macdonald* had started for Calcutta with 270 return labourers, of whom Government paid the passage of only 50; the rest, to the number of 220, paid their own passage back after labouring for only a single year in the island, during which time they were enabled to save up money enough to get themselves clear of the colony. It seems unaccountable that they should not have remained two or three years longer in this mine of wealth, and saved up money enough to make them independent for life. But it would be still more unaccountable, if the Mauritius planters were enabled successfully to compete with other countries in the article of sugar, with such a heavy outlay for imported agricultural labor.

The Report of the Superintendent of the Rivers of Bengal states, that on the 15th of April, the lowest depth of water in the Badgeruttee was *two feet two inches*. If any of the Steamers we expect shortly to see in operation should draw, as we are promised, only *Two* feet, would they not be able even at this, the most difficult season of the year, to proceed up the Bhageruttee, instead of going round by the Scobarbuns.

SATURDAY, APRIL 25.

On Saturday last, Sheikh Jameer was arraigned for the wilful murder of one Sarah, on the 26th March. There was no witness to the deed; and no evidence but that of the prisoner himself, who said, "I killed, and I buried her." The body was dug up and he was convicted, and the Judges gave him no hope of a reprieve.

From an advertisement in the papers we likewise learn, that the two vessels of the Union Tug Company of Calcutta, the *Union* of 150, and the *Rattler* of 120 horse power, will be ready to tow vessels in the Hoogly during the first week in May. Thus eight Steam tugs will soon be available for the service of vessels in this river.

The *Madras Crescent* has furnished us with a statement of the progress of Sugar manufactory at that Presidency. In 1835, the exports amounted to less than 20 tons; in '43 to 1200; and in '44 to somewhat under 5,000. The greater part of this sugar has been produced by the ordinary native process. It does not appear that any efforts have been made, as at this Presidency, to apply European skill and capital, to the manufacture of it.

MONDAY, APRIL 27.

The *Star* comments on the case of the man Seikh Jameer, who was found guilty on Saturday last of the murder of Sarah. There was no evidence whatever; he was found guilty upon his own confession. He said, "that she had quarrelled with him, and that upon his giving her a blow she had died." Certainly this is a less heinous case than that of the European, who in a fit of passion put his own Khansama to death, with the most brutal violence, and who has only been transported for seven years.

TUESDAY, APRIL 28.

The Muharree at Lahore is, we learn, in a dangerous state, and it is supposed that she will not survive her present illness. The scenes described in the Blue Book have been renewed with increased violence. The drugs which she has taken to conceal the result of her amours have deeply affected her constitution, and placed her almost beyond the reach of medical remedies. But as long as our troops continue to garrison Lahore, there is little fear that the authority of Rajah Lall Sang, the vizier, will be weakened by any conspiracy, though among a treacherous people, his life cannot be said to be safe for any length of time.

The *Englishman* states, that the case of embezzlement of Stamps in the Hooghly Court has at length been brought to a termination. The defaulter has been sentenced to seven years' imprisonment, and the money is to be recovered from the sale of his landed estates, and the property of his security. We wish the article had stated the amount which has been embezzled.

WEDNESDAY, APRIL 29.

The *Delhi Gazette* of the 29d just received states that the engagement at Aleewal was at first reported at Cabul to have terminated against us, and that Dost Mahomed was so delighted at the news that he ordered a salute to be fired, and offered the Sikh Governor of Peshwar any assistance against us. The report of great preparations under Akbar Khan, which we noticed on Thursday, had reference evidently to the design he had formed against Peshawar under the idea that the Sikhs were now in the wane. When the report of the *victory* of the Sikhs at Aleewal reached him, all these ambitious projects were laid aside. Soon after, reports arrived of our complete success, and he used the most strenuous efforts to suppress the publication of it. The news of our victories have spread dismay even to Bokhara, the Author of which has so much reason to dread the advent of the English.

The *Delhi Gazette* of the 22d April contains the General Orders of Sir Henry Hardinge relative to the distribution of medals among the officers, connected with the four en-

and fought with the Sikhs on the banks of the Sutlege.

We are happy to learn from *Rutnaboli* that at the last Churuck Poojah at Moorselabad, the Magistrate was anxious to put a stop to the abominable custom of boring holes in the arms, and dancing like maniacs through the streets and swinging round a post, and had the courage to prohibit any such exhibitions; his orders were, we learn, implicitly obeyed.

The Editor of the *Calcutta Star* having been appointed one of the Magistrates of Calcutta has taken his farewell of the public, in a very appropriate valedictory address. —*Friend of India.*

DARJEELING BRANCH SCHOOLS OF THE CALCUTTA LORETTO HOUSE.

The want of Schools for the education of their children, in a more salubrious climate than that of the plains of Bengal, has been deeply felt and lamented by parents residing in that Province.

At present, parents are obliged to send their children home for education, with great expence and danger, and thus deprive themselves for several years of the happiness of their Society. Often times also one of the parents has to accompany the children, in order to watch over their welfare during the voyage, and make satisfactory arrangements for their education at home.

To remedy these grievous disadvantages, and secure, all the benefits of an excellent climate, and of education of the highest order, it is proposed to establish at Darjeeling, Branch Schools of the Calcutta Loretto House.

A preference is given to this plan, because it will secure a PERMANENT SUCCESSION of Ladies eminently qualified for the office of Education; an advantage in India of paramount importance, and one, which does not seem to be attainable in any other way, than that now suggested.

The following is an outline of the mode, in which it is expected to accomplish the object, which has been just explained.

Sufficient funds to be Subscribed in shares of say, 200 Rupees each, to provide for the following expence. 1st, of sending to Darjeeling, maintaining there for two years, and sending back to Calcutta, if the project should not succeed in that time, a party consisting of two Choir Nuns, a Lay sister, a respectable Matron to take charge of the younger boys in the Boys' School, a Chaplain who would conduct the latter, in a separate building, in the immediate vicinity of the Girls' School, the domestic arrangements of both Schools being under the control of the Nuns, 2nd, of building or procuring and furnishing suitably two houses, with suitable grounds; one for the Girls' School, the other for the residence of the Chaplain and the Boys' School.

One third of the receipts of the Schools, provided the remaining two thirds be sufficient for the current expences of the Institutions to be appropriated at the end of each year to the repayment of the outlay, with interest, at a rate not exceeding 4 per cent, the Subscribers understanding, that they are to rely for repayment, solely on the receipts exceeding what is required for carrying on the Establishments respectably; as neither his Grace the Archbishop, nor the Nuns can incur any pecuniary obligations.

When the repayment is completed, the property to belong to the Loretto Ladies wholly, without any interference whatever.

If after two years, the Bishop, or Superior of the Catholic Mission, should recall the Nuns, (the undertaking having failed,) the premises to be then sold, for the benefit of the shareholders, the Nuns being in the first instance reimbursed from the proceeds, for any outlay they may have made in improvements on the premises.

The houses and grounds chosen (supposing it to be resolved on, to rent or purchase,) to be approved of by a Committee of Lay Gentlemen, the same Committee to determine whether to rent, purchase or build, and to lay out the funds in the manner they may deem most consistent with the objects in view.

The system of education in the Girls' School to be equal to that of the Calcutta Loretto House Establishment. The plan of education for the Boys' School to be that adopted in St. John's College, Calcutta, which comprises the Greek

and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Mathematics, &c. &c. &c. With regard to religion, the pupils not Catholic, will not be expected to attend Catholic prayers or worship, and will be always permitted to attend on Sundays, at any public place of worship, fixed upon by their Parents or Guardians.

The terms of admission to both schools will be left to the determination of a Committee of Lay Gentlemen.

The expence of carrying out the plan on the Building scheme may be roughly estimated as follows:—

Clearing two allotments of land for the sites, ..	Rs. 120 0
Building Girls' Schools and Nuns' Residence of ten rooms, in two stories, the upper with sloped roof to contain the sleeping apartments, partitions to be of lath and plaster as far as possible, walls of brick and pucca work	9,000 0
Boys' School, Bungalow of brick and lath and plaster, lath and plaster partitions. ..	5,000 0
Furniture expences of the party to and from Darjeeling and subsistence there for two years ..	5,000 0
House rent for one year, at 200 Rs. per mensem, to enable the Shareholders to open the School immediately.	2,400 0
Contingencies.	480 0

Total Co.'s Rs. 22,000 0

Reference for further inquiry, may be made to R. J. Loughnan, Esq. B. C. S.; or W. Moran, Esq. Darjeeling; and to Messrs J. Luckerstein and Brothers, Calcutta.

PROSPECTUS.

BETHLEHEM CONVENT SCHOOL, CHITTAGONG.

Under the Patronage of the Right Rev. Dr. O'Brien, Bishop and Vicar Apostolic.

The LORETTO SISTERS receive young ladies on the following terms:—

Boarders,	Co.'s Rs. 15	} Per Mensem.
Day Pupils,	6	
For the use of books, stationery, &c. 1		
Music,	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE, which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils; and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs) for Boarders only shall be demanded, in order to meet the current expences of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONG

Chittagong, December 8, 1845.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 R. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 19.]

CALCUTTA: SATURDAY, MAY 9, 1846.

[Vol. X.

MONDAY, MAY 4.

Moulmein Chronicles have been received to the 22d. An attempt at a counter revolution in favour of Tharawaddy has been made and failed.

On Sunday, the 19th April, at 25 minutes past six, in the evening, a slight shock of an earthquake was felt at Kyauk Phyo in Arracan. It is also stated, that a very beautiful and substantial Church is all but ready at a cost of only 4,000 Rs., and that the Lord Bishop of Madras is expected in a month or two to consecrate the building.

A letter published in the *Englishman* of this morning states, that it is in contemplation to have up a steamer from Seinde to ply or ferry from Philour to Loosana for the conveyance of troops and stores. As our connection with the Punjab cannot now be dissolved, and we have the complete command of the Indus, it would be a very wise measure to multiply steamers on that river, and thus to obtain the facility of moving our troops from point to point.

The *Tenasserim* steamer has just come in. She left Penang on the 19th of April. The day previous, 11. M. Sloop *Hazard* arrived from Borneo in search of the Admiral. An insurrection had broken out at Sarawak in the island of Borneo. The Raja, the British ally had blown himself and his family up, out of dread of the Sultan. Mr. Brooke, was besieged by the Sultan in the Fort in which he had shut himself up. The H. C. steamer *Phlegethon* had proceeded to his assistance from Singapore.

The *Friend of China* mentions that positive orders had been received at Canton from the Imperial Government to open the city gates to all foreigners, and that severe penalties were threatened against all who molested the foreigners. This ordinance has of course an eye to the restoration of Chusan, which is retained in order to secure free ingress to the city to the English merchants.

The intelligence from New Zealand extends to the 31st of December. The Governor Gray had done nothing towards putting down the insurrection. He had placed himself in communication with Heki, but his proposals of peace had not been accepted.

TUESDAY, MAY 5.

The Steamer *Bentley* with the Mails of the 24th March reached Calcutta yesterday evening, a few hours after the express had arrived from Bombay.

The *Englishman* this morning alludes to the difficulty of reconciling the eulogium of Sir Hugh Gough, with the praises bestowed on His Excellency by the Ministry in Parliament, and talks of "systematic deception." He appears to surmise, that public men think it necessary to make a compromise with appearances and that there are such things as "salt water," "dispatches and declarations" as well as salt water "invoices." To the instance he adduces of the discrepancy between the dispatches and the conversation of Lord Ellenborough regarding the battle of Maharajpore, we could add, we think, half a dozen, equally astounding. When the home press abuses the Indian press for its unscrupulousness, they little know how much the Editors keep back from feelings of decency to parties, and from the determination not to disturb the harmony of society. A long editorial experience in this country, has satisfied us that, in many cases, we shall be nearer the truth, by reading laudatory dispatches and speeches, as a witch does her prayers, backwards.

In a *Gazette Extraordinary* issued yesterday, the Governor General promulgates to the army of the Sutledge the vote of thanks, which Parliament accorded to it for the victories of Moodkee and Ferozeshuhur.

The *Hurkaru* notices the very gratifying fact, that Monday, which is usually a very busy day with the Police, there being the crimes of two days to dispose of, there was not a single case for adjudication. This is traced to the new police and the moonlight. In that case what we might not expect from having a perpetual moonlight in the city by the Gas company. The Magistrates would then

have little or nothing to do, and might be partially dispensed with; and perhaps the city would be better off with the preventive police of Gas lights, than with the retributive police of the Bench.

The Bombay papers state, that the column which Lord Ellenborough ordered to be erected at Bombay, from a cannon taken at the battle of Meenoe, to commemorate that event, is to be cast in Calcutta; 44 brass guns of various sizes having been sent from Seinde for that purpose. The column which has been designed by Col. Waddington, is to be 130 feet in height of the florid Corinthian order, the shaft will be 63 feet in height, and 7 feet in diameter. A figure of Britannia will surmount the column.

WEDNESDAY, MAY 6.

We are happy to state that we have had the pleasure of receiving a letter from London, dated the 21th of March, just as the Mail was closing to say, that some of the newspapers which had been sent by the *Hindustan Steamer*, and which were supposed to have perished in the *Great Liverpool*, had just been received in London, and that although they had been wet, they were not illegible. The London correspondent of one of our contemporaries also states that the letter mails had arrived, and it is to be hoped, therefore, that they all reached their destination in safety.

Dwarkanath Tagore in Paris.—His Majesty Louis Philippe being informed that Dwarkanath Tagore was desirous of paying his respects to the Royal Family, previously to his departure for London, was graciously pleased to command his attendance at dinner, at the Tuileries, on 12th March. The party at the royal table was a large one, and both his Majesty and the Queen seemed to take pleasure in manifesting towards the Baboo the same distinguished urbanity and condescension that characterised their demeanour to him on his former visits to France. Dishes dressed in the Indian style, were prepared expressly in compliment to the Eastern traveller; the seat next to the Queen was assigned him at dinner; and the King was pleased to express his satisfaction that the French capital had proved agreeable to him during his stay. After dinner his Majesty, who appeared in excellent health and spirits, conversed with the Baboo for some time on the subject which at present so much absorbs public attention—the state of affairs in India—and displayed an extraordinary extent and accuracy of information on all points relating to the state of war. The Baboo soon after took leave of their Majesties, and quitted the Tuileries, deeply penetrated with the gracious kindness with which he had been received. This distinguished Oriental left Paris 13th March for England. During his stay he was the lion of the season, being a frequent guest at the British Embassy, and mixing much with the best society of Paris, particularly where music, the special object of his devotion, was to be heard. The Baboo has arrived in London from Paris. He is somewhat indisposed from the sudden change of the weather which awaited him in England, after the peculiarly fine season in Paris.

THE INDIAN MAILS.—The *Gazette de Cologne* publishes the following letter from Trieste:—"The conclusion of the convention between *The Times* and our Lloyds' Company, gives us reason to hope that the transit of the Indian mail will be definitively, and for ever, secured to Germany. From April next a service of steamers is to be established between Trieste and Alexandria, the expense of which is to be borne conjointly by the British Government and *The Times*. The departures will be twice every month. The treaty is to last six months, and has been entered into with a view to prove, beyond dispute, the advantages as regards celerity of the Trieste route over that of Marseilles." In allusion to the above article, the *Journal des Debats* observes—"We have already called the attention of our Government to the subject, and it now becomes our duty to do so once more. The transit of the Indian mail by way of Marseilles is of such vital importance, that no means should

be neglected to preserve it to France; and until a railroad should have been constructed that will render all competition useless, it is the duty of the Government to facilitate, as much as possible, the rapidity of the communications by that route."—*Friend of India*.

DARJEELING BRANCH SCHOOLS

OF THE

CALCUTTA LORETTO HOUSE.

The want of Schools for the education of their children, in a more salubrious climate than that of the plains of Bengal, has been deeply felt and lamented by parents residing in that Province.

At present, parents are obliged to send their children home for education, with great expence and danger, and thus deprive themselves for several years of the happiness of their Society. Often times also one of the parents has to accompany the children, in order to watch over their welfare during the voyage, and make satisfactory arrangements for their education at home.

To remedy these grievous disadvantages, and secure, all the benefits of an excellent climate, and of education of the highest order, it is proposed to establish at Darjeeling, Branch Schools of the Calcutta Loretto House.

A preference is given to this plan, because it will secure a PERMANENT SUCCESSION of Ladies eminently qualified for the office of Education; an advantage in India of paramount importance, and one, which does not seem to be attainable in any other way, than that now suggested.

The following is an outline of the mode, in which it is expected to accomplish the object, which has been just explained.

Sufficient funds to be Subscribed in shares of say, 200 Rupees each, to provide for the following expence: 1st, of sending to Darjeeling, maintaining there for two years, and sending back to Calcutta, if the project should not succeed in that time, a party consisting of two Choir Nuns, a Lay sister, a respectable Matron to take charge of the younger boys in the Boys' School, a Chaplain who would conduct the latter, in a separate building, in the immediate vicinity of the Girls' School, the domestic arrangements of both Schools being under the control of the Nuns, 2nd, of building or procuring and furnishing suitably two houses, with suitable grounds; one for the Girls' School, the other for the residence of the Chaplain and the Boys' School.

One third of the receipts of the Schools, provided the remaining two thirds be sufficient for the current expences of the Institutions to be appropriated at the end of each year to the repayment of the outlay, with interest, at a rate not exceeding 4 per cent, the Subscribers understanding, that they are to rely for repayment, solely on the receipts exceeding what is required for carrying on the Establishments respectively; as neither his Grace the Archbishop, nor the Nuns can incur any pecuniary obligations.

When the repayment is completed, the property to belong to the Loretto Ladies wholly, without any interference whatever.

If after two years, the Bishop, or Superior of the Catholic Mission, should recall the Nuns, the undertaking having failed, the premises to be then sold, for the benefit of the shareholders, the Nuns being in the first instance reimbursed from the proceeds, for any outlay they may have made in improvements on the premises.

The houses and grounds chosen supposing it to be resolved on, to rent or purchase, to be approved of by a Committee of Lay Gentlemen, the same Committee to determine whether to rent, purchase or build, and to lay out the funds in the manner they may deem most consistent with the objects in view.

The system of education in the Girls' School to be equal to that of the Calcutta Loretto House Establishment. The plan of education for the Boys' School to be that adopted in St. John's College, Calcutta, which comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Mathematics, &c. &c. &c. With regard to religion, the pupils not Catholic, will not be expected to attend Catholic prayers or worship, and will be always permitted to attend on Sundays, at any public place of worship, fixed upon by their Parents or Guardians.

The terms of admission to both schools will be left to the determination of a Committee of Lay Gentlemen.

The expence of carrying out the plan on the Building scheme may be roughly estimated as follows:—

Clearing two allotments of land for the sites, .. Rs.	125 0
Building Girls' Schools and Nuns' Residence of ten rooms, in two stories, the upper with sloped roof to contain the sleeping apartments, partitions to be of lath and plaster as far as possible, walls of brick and pucca work.	9,000 0
Boys' School, Bungalow of brick and kucha Plaster, lath and Plaster partitions. ..	5,000 0
Furniture expenses of the party to and from Darjeeling and subsistence there for two years ..	5,000 0
House rent for one year, at 200 Rs. per mensem, to enable the Shareholders to open the School immediately.	2,400 0
Contingencies.	480 0

Total Co.'s Rs. 22,000 0

Reference for further inquiry, may be made to R. J. Longhnan, Esq. B. C. S.; or W. Moran, Esq. Darjeeling; and to Messrs. J. Lockertsen and Brothers, Calcutta.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. JOHN M'GIRA, RECTOR.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required, to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. M'GIRA Howrah, or to any of the Clergyman at the Catholic Cathedral, Calcutta. *Howrah, May 16th, 1845.*

CONVENT OF JESUS AND MARY, MUSSOORIE.

A new branch of the Mussoorie Convent has been opened at *Rose Cottage* for young Ladies where they will receive a second class education as follows:—

Instruction in reading, Writing, English Grammar, Geography, the use of the Globes, Ancient and Modern History, Embroidery and every kind of Needle Work, Rs. 24 per month.

Use of Bedstead, Matras and other Furniture, Medical Attendance, Washing and Stationary, Rs. 6 per month.

EXTRA CHARGES.

French language,	Co.'s Rs. 10 per month
Italian,	10 „ „
Drawing,	10 „ „
Painting,	10 „ „
Instrumental Music,	10 „ „

N B—It is understood, that the said establishment is quite separate from the Convent School, and that no communication is allowed between the pupils of both Institutions.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rupee, monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 20.]

CALCUTTA: SATURDAY, MAY 16, 1846.

[Vol. X.

THURSDAY, MAY 7.

The reality of the Patna plot appears to be established by a Proclamation of the Governor General, dated Simla 25th April, which states "That the papers connected with an investigation into an attempt made by some persons at Patna, professing to be emissaries of native princes, to tamper with the fidelity of the Native Regiments at Dinapore and in its vicinity had been submitted to the Governor General." The plot was discovered by the praise-worthy conduct of Soobadar Sewa Tewary and Jemadar Motie Misser. As a reward for their fidelity to the British Government, the former is promoted by his Excellency to the rank of Soobadar Major, and the latter, to that of Soobadar.

FRIDAY, MAY 8.

An action brought in the Supreme Court by the widow of the late Raja Krishnunath Roy, against the Collector of Moorsshedabad, was tried and determined yesterday. The action was for breaking and entering into the Zenana, or female apartments, and carrying away from thence money, jewels, and other valuables of the value of Two lakhs of Rupees, which the Ranees claimed as her dower. The case was decided in favour of the Ranees, to whom the Collector was ordered to make restitution of the articles he had sequestered by order of his superiors as belonging to the estate of the deceased Raja.

A portion of the Sikh guns, Sixty in number, which are to be paraded through the length of the land from the banks of the Sutlege to Calcutta, has arrived at Agra. A hint is thrown out in the papers, that the officers and men in charge of this procession should receive double pay and batta, as those did to whom the Soinnah Gates were entrusted; but Lord Ellenborough is not at the head of the Government to write Proclamations and give double batta. We take this opportunity of stating, least we should forget it, that the idea of making a procession of these guns through the country is said to have been suggested to the Governor General by the Lieut. Governor of the North-West-Provinces; and his object was to convince the incredulous natives, that we had indeed and in truth thrashed the Sikhs, which half India continues to disbelieve.

SATURDAY, MAY 9.

We republish from the *Hurkaru*, an account of the Report of the Wei Dock Committee. It is so long since any thing was heard of this body, that the public thought they were not only asleep, but dead. Suddenly their report recommending two magnificent Wei Docks, each 1,000 yards in length and 250 feet wide, bursts upon the public. The saving to the shipping is stated at 8,85,000 Rs. a year; the saving to Government in the reduction of the preventive service, at 1,78,000 Rs. a year. The expense of the undertaking will be Half a Million, and the return on the capital, is estimated at Nine per cent. It is proposed by the Committee, to carry the plan into execution either by the funds of Government, or by a Joint Stock,—we suppose a Chartered—Company of which Government shall take a certain number of shares. The Committee have we believe, omitted to mention another saving which will be effected by the Docks; we allude to the Five lakhs of Rupees worth of property which is calculated to be annually stolen, by the boatmen, in the conveyance of goods to and from the shipping. With this addition, the saving will stand thus: To the shipping, 8,85,000 Rs. to Government, 1,78,000 Rs.; to the owners of goods, 5,00,000. Total saving Rs. 15,63,000. Fifteen lakhs of Rupees. And no body will be the worse for the Docks but the Cargo Boat Association whom few will pity, and the Bonded Ware-house Company, who must, we fear, suffer from the erection of them.

The papers announce numerous fires in Calcutta. We have had no rain for a month; the thatch is like tinder; and the furious south-west winds which have prevailed during this period of drought, have given a ten fold fury to

the fires. The wonder is that the fires are not more frequent or destructive.

The *Star* states, that a young officer, Ensign Burnett, has lost his life in a scuffle with the lascars belonging to the accommodation boat, *Soorma*, off Commercially. Capt. Knyvett, of the 61th, and two other officers formed a Court of Enquiry, but no satisfactory account was elicited.

MONDAY, MAY 11.

The *Delhi Gazette*, with the contents of the mail which reached us a week ago, has just come in and states, that the 44th Native Infantry had taken possession of the town of Kangra, but were incessantly fired on from the fort, yet had sustained no loss whatever.

The *Hurkaru* announces constant, uninterrupted dacoities in the district of Hooghly. Its very marvellous that at a time when, we have the most active magistracy in this district, and two Deputy Magistrates continually moving through it, the security of life and property should be less than when the district was almost without a magistracy. We should like to see this catalogue sifted.—1. Ramechand Roy had his whole property robbed by a gang of dacoits.—2 In the same pergunnah, that of Mundle Ghant, a gentleman was robbed of all his property.—3. The same event happened in another village.—4 Twelve cloth dealers were proceeding to the Boorma market, they were attacked by robbers; nine saved their lives by flight; three were murdered. Finally, "no person, poor or great, can sleep securely at night, for fear of losing his property."

The *Englishman* states, that on the retirement of Sir George Gips, his vacant office will probably be offered to Sir Henry Pottinger, with the title of Governor General of the Australian Colonies.

The *Agra Chronicle* records the death of Col. John Baptist Filose, a veteran in the Gwalior service, who has been in several engagements, and amassed a large fortune, a considerable portion of which he is said to have bequeathed to the Roman Catholic Church.—*Friend of India*.

INCENDIARISM.—We believe there cannot now be a doubt that the fire at Soorhutia on Friday last, did not originate in a mere accident. On Sunday night, one of the collections of huts in Chinaparah, in the immediate vicinity of the other place, was set fire to twice, though, fortunately, the residents succeeded in extinguishing the flames before they could communicate themselves to the houses adjacent. The first attempt was made at about nine o'clock, when there was almost a tempest of wind. Some Chinese, living on the spot, got the fire under, with the assistance of a few neighbours. Two hours later, when the violence of the wind had abated but a little, the same hut was on fire again: the Chinese again put it down, and some of them, this time, observed a number of natives at the back of the house, which would appear to be an open space of neglected ground, very near the burning mat-wall, pelting brickbats and other missiles at the people who were assisting in quenching the fire. A pursuit was made after them, but they contrived to escape. The tenants of this collection of huts, however, took such alarm at these repeated attempts at the destruction of their dwelling-places, that they lost no time in removing, themselves, every article of their property to the house of their friends. There was no further disturbance after this, and the Police were very vigilant throughout the night.—*Star*, May 13.

His Royal Highness Prince Waldemar and Suite embarked from the Apollo Pier yesterday evening under a royal salute from the battery; a guard of honor, one of the flank companies of the 23 L. I. with the Regimental Color and Band of the corps, being drawn up on the bunder head. Shortly afterwards the Hon'ble Mr. Grawford left our shores under a salute of fifteen guns.—*Bombay Times*, May, 2.

JAULNAH.

April 20.—The weather here is by no means so oppressive as we anticipated it would be, we are blessed with a

continual breeze which though at times hot is on the whole cool for this season. Water is become a scarce article, and the want of it is generally felt, but especially by the poorer classes, whilst there is not the slightest prospect of early showers. Bazar prices are as high as ever and no chance of a fall—the number of poor and destitute are on the increase and little to relieve their wants. The Left Wing of the 33rd did not arrive here till Thursday last, nearly 4 weeks after the Head Quarters; it has been terribly cut up by the Cholera; they had to mount on the bandy drivers and other followers of that description to prevent their running away—in many instances to prevent owners from forsaking their property as many of the drivers were proprietors of these vehicles; and the same precaution had to be taken in the Right Wing, which, happily however, did not suffer so much as the Left.

The E. Troop Horse Artillery came in yesterday morning; there is no sickness in the Camp at present, though it lost 1 Havildar and 11 Privates since its march from Poonah, and a large number of followers. The want of water was severely felt by them from Sholapoor to Janinah—one Sergeant has fell at the former station sick.—*Mufussilite*.

NOTICE.

The Right Rev. Dr. Borghi, Catholic Bishop and Vicar Apostolic of Agra, respectfully begs to inform the European Gentry of the Civil and Military service, and the public in general of India, that he has proposed to build a Female Orphanage at Agra, for the support and education of the relief daughters of the brave European Catholic Soldiers, who fell victims of their loyalty and courage on the field of battle, during the late glorious Campaign of the Punjab. The new edifice will be one hundred and forty-four feet in length, by sixty-eight in breadth, and it will cost between nine and ten thousand Rs. The corner stone of the said building was laid down on the 29th of the last month of March, and the work of its construction has been already commenced by the Bishop, in the full conviction that he will be kindly supported by the liberal contributions of the Christian community of India. The tuition of the above-mentioned Orphans will be confided to the English and French Religious Ladies of the Agra Convent: Donations and Subscriptions will be kindly received by

Capt. H. Fitzsimon, 29th N. I....	} Agra,
James Rebello, Esq....	
Right Rev. Dr. Carli, ...	} Meerut,
Capt. W. H. Graham, Engineers,	

Capt. H. Kirke, 12th N. I. Landour and Mussoorie; J. Burke, Assistant Surgeon, H. M. 50th foot Loodhiana; and by all the Catholic Chaplains in the Military stations of the Upper Provinces of India.

The names of Subscribers will be published in due time.

Mothers and Guardians may actually send their Male Orphans to the Sirdhana Orphanage, and the females to the old Agra Orphanage, where accommodations are ready to receive them. The expenses for travelling will be defrayed by the Bishop, and by other benefactors, who have formed as private Committee for this purpose. Letters to obtain the said expenses to be addressed to Right Rev. Dr. J. A. Borghi, Mussoorie.

Charges for the tuition, feeding and clothing of the said Orphans. Rs. 2-8 per mensem.

BENGAL CATHOLIC ORPHAN PRESS.

5. Moorgyhutta, Adjoining to the Cathedral House.

The Friends of this excellent Institution, and the Public in general are respectfully informed that a spacious and well arranged Printing Office, furnished with a superior Press, and a large assortment of Types of the best description, has been opened in the immediate vicinity of the Cathedral House, where every description of Printing Work will be executed in the neatest style, and on the most reasonable Terms.

Books, Pamphlets, &c., printed with the greatest correctness, and on moderate Terms.

Four children from the Orphanage have been chosen to assist Mr. Bellamy, the Superintendent of the Press, with the view that they should learn from him the art of Printing. Their duties in the Printing Office will be arranged in such a way as to allow them to devote a competent portion of time each day to their Literary Education.

All orders for Printing, Lithographing and Book-Binding, &c. addressed to the Bengal Catholic Orphan-Press, 5, Moorgyhutta, shall be strictly attended to.

BOOK-BINDING.

Every description of Book-Binding executed in the neatest and best manner, and on the most reasonable terms, at the *Bengal Catholic Orphan Press, 5, Moorgyhutta, adjoining the Cathedral House.*

NOTICE TO CORRESPONDENTS.

In reply to the letter of *E. B.* we beg to state, that a Catechism adapted for the poor, was prepared by the late Bishop Pezzoni, of Agra. His Lordship printed two editions of the work, one in Nagree characters and Hindwee language, the other in Persian characters and Urdu language. The former is useful for the generality of the Hindu population of the Upper Provinces, and the latter for the Musulmans, or those who have been converted from either system. These catechisms contain the requisite Christian Doctrines, and the usual prayers. But we are not sure whether a sufficient number of them can be had even at Agra; where they were printed. The first step towards supplying the want of the applicant is to write to Agra for the number of copies wanted, provided, after the applicant has seen a copy, he thinks it will answer his purpose. If it will, and a sufficient number of copies cannot be had, then, the Agra Religious authorities may be asked for an estimate of printing 500 or 1,000 copies of such a work, consisting, say, of 100 pages of a given convenient size. We can then judge whether we cannot get up the same work here for less. If a new edition, is to be printed, it should be done wherever it can be done most cheaply, and this can be known only by inquiry both at Agra and here.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorgyhutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 21.]

CALCUTTA: SATURDAY, MAY 23, 1846.

[VOL. X.

THURSDAY, MAY 14.

Major Lawrence, the Agent of the Governor General in the Punjab, arrived at Umritsir, on his way to Kote Kangra, on the 27th April. His object we suppose is to bring the Killedar to reason. Should he fail, that duty must be transferred to our mortars. He is accompanied by Lieutenant Edwardes, his Assistant. An amusing remark of a witty friend in Lahore is not unworthy of preservation. He observed, that the Sikhs had determined to be even with us, and in order to requite us for shedding the blood of a sacred cow, had attempted to break the head of our Brahmince Bull.

FRIDAY, MAY 15.

We stated in our paper yesterday morning, that the numerous instances of decoity which were reported in the Hoogly district required to be sifted. A correspondent has just written to us to say, that one of the decoities mentioned occurred in the Howrah jurisdiction; and that none of the others are known to have been perpetrated in the district of Hoogly, in which crimes of this heinous character have greatly diminished during the last six or eight months.

The *Englishman* states on the authority of a correspondent at Bancoorah, that the joint Magistrate, Mr. Buckle, has a very heavy case pending before him. A rich and tyrannical zemindar, Gunganariyan Misser, left Bancoorah for his home, and was attacked at a place only a mile distant from his own home at three o'clock in the afternoon, by twenty or thirty men, who rushed on him and cut him to pieces. The Palanquien bearers and six or seven of his attendants left him and fled.

A case has recently been brought before the Magistrates in Calcutta, in which a Manglee complained of having had his boat seized by some of the Commissariat people. After a very lengthened investigation, the chief of them was sentenced to pay a fine of Fifty Rupees, and two of his assistants of Twenty-five Rs. each.

The *Bombay Courier* gives a report of a meeting held by the students of the Elphinstone Institution for the purpose of voting a testimonial to Professor Bell, who, having been engaged in the Educational department for twelve years, and in the Elphinstone institution since it was established, has now been driven away by "unwise economy." The students have determined to present him with a breakfast service of plate, and to have his portrait placed in the College, to commemorate his services. A farther sum has been subscribed for a prize to be denominated the Bell Prize.—We would renew our suit to the Bombay Press for more light on this subject. How and why his salary have been cut down? Is the Elphinstone Institution going to take the benefit of the Act for the relief of Insolvent Debtors? If not, where is the necessity for its adopting the "cheap and nasty system" of paring down the allowances of those who are an honor to it?

The American ship *Columbus*, which was reported on Saturday, brings 472 tons of Ice. Our supply is not therefore likely to run short during the hot and sultry season, when it will be most needed.

The last number of the *Delhi Gazette* informs us, that the Raja of Ludwa, one of the Sikh protected states, who forsook the British and joined the Lahore standard, has been brought in a prisoner, whether through the treachery of the Minister, or the activity of Major Megregor, is not mentioned. He was immediately to be sent across the Sutledge under the escort of a wing of the 14th Regiment Native Infantry.

The *Ann Grant* from Liverpool, with 354 tons of coals for Government, on her road to Bombay, when off Goa, was discovered to be on fire. The Captain and the crew and three discharged soldiers of H. M. 25th Regiment who were on board, instead of abandoning the vessel, continued for eight days successively to endeavour to keep down the fire, which they succeeded in doing, by dint of excessive toil,

and brought the vessel into the harbour. There she was towed into a convenient spot, and scuttled and sunk, and great efforts were made to save the cargo, which have been in a great measure successful. It is impossible to extol too highly the conduct of the officers and crew, during that long period of labour and excitement. We gather incidentally from the narrative that she had 700 hogsheads of beer for the Commissariat; that is, for the European soldiery, which Government doubtless intended to substitute for the deleterious stuff in the shape of spirituous liquors, heretofore provided for the canteen.

The *Standard* of last evening, and the *Hurkaru* of this morning mention, that the establishment of Messrs. Tulloh and Co., yesterday stopped payment. The *Hurkaru* adds, that circumstances had placed the firm under the influence of Babna Mooteelall Seed, and that the pressure of this influence led to the catastrophe. The partners, having reason to believe, that this millionaire was about to take steps for realizing his own claims to the prejudice of the creditors at large, committed an act of insolvency, and threw the estate into the hands of the Insolvent Court before the Baboo could enter up judgment on his bonds. We fully agree with our contemporary in thinking, that the creditors will duly appreciate this honourable, and to them beneficial, proceeding.

At the Opium Sale held at the Exchange yesterday, 2,990 chests were sold for the sum of 36,79,825 Rupees.

The friends of Mr. G. Lewis, in the North-West Provinces, where he has been long and well known, will be happy to hear that the Council of Education has nominated him to succeed to the Principalship of the Dacca College, just vacated by Dr. Wise, as being the most eligible person in their employ for this responsible post. The nomination has been fully confirmed by the Government of Bengal.

WEDNESDAY, MAY 20.

The *Madras Atlas*, advertizing to the selection recently made by the Governor General of Capt. E. G. Johnson, of the Bengal army, as Secretary to the Resident at Hyderabad, to the exclusion of Capt. Fitzgerald of the Bengal Artillery, who had been recommended by the Resident, says, that in thus repudiating local recommendations, Sir Henry Hardinge has acted with much discretion. Upon the Secretary devolves the duty of auditing accounts to the extent of Thirty lakhs of Rupees annually.

The *Hugh Lindsay*, the first Suez Steamer, ever employed in India, after having been laid on the shelf for several years, has been repaired and refitted, and made over to the Madras Presidency to be employed in the conveyance of troops and military stores. The Madras papers this day received announce her arrival in the Roads and state that she steamed at the rate of nine knots an hour, which shows that she has been refitted to some purpose. She seldom, if ever, made any thing like this progress when employed between Bombay and Suez.

LATEST INTELLIGENCE, APRIL 7.—Sir Henry Hardinge is to be raised to the Peerage, as Viscount.

Sir Hugh Gough is to be created a Baron of the United Kingdom.

It is reported that the Court of Directors have decided to authorise a further grant of Batta to the troops engaged in the latter operations on the Sutlej.

Major-Genl. Briggs, of the Madras Army, has announced himself a candidate for the East India Direction. This officer's talents and experience eminently qualify him for the distinction to which he aspires.

Mr. Osborn wished to put a question to the right hon. baronet opposite, of which he had not given notice, for the purpose of giving him an opportunity of disclaiming a report which was now current, and which he thought was attended with mischief. The report he alluded to was, that Sir Hugh Gough had been recalled to India. He did not believe the

report, but he wished the right hon. baronet to state whether it was true or not?

Sir R. Peel was understood to say, that he thought it a convenient course for hon. members to give notice of any questions they intended to put to the Government, but he considered it strange that the honourable member should ask whether Sir Hugh Gough was recalled, when the Government had just advised Her Majesty to confer a peerage on him.—*Friend of India.*

ST. JOHN'S COLLEGE,

INTALLY.

THE VERY REV. DR. KENNEDY, V. G.

Principal

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 1,00,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit, to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established, and to give time to the Anglo-Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin, languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of Education will comprise the Greek and Latin

Classes, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the Use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payments to be made quarterly in advance, and a month when once entered upon to be charged for in full. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bed-room furniture.

Reference for further information to be made to the Principal of the College.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. JOHN M'GIER, Rector.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of English Education is read, 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. M'GIER Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta, *Howrah, May 16th, 1845.*

FREE SCHOOLS

ST. XAVIER'S CONVENT,

Bow-Bazar.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary object in view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c., and the more destitute of the children with clothing.

ANNALS OF THE FAITH.

No. 40, for Jan. 1846, has been received, and may be had by Subscribers applying to the Secretary at the Catholic Library.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 22.]

CALCUTTA: SATURDAY, MAY 30, 1846.

[Vol. X.

THURSDAY MAY 21.

We republish from the *Englishman* some very appropriate remarks on the consequence of men in business placing themselves at the mercy of native money lenders. Nothing can be more utterly fallacious than the idea of a European's ever making a fortune upon capital borrowed from a native. There is not a single instance, we believe, of its having succeeded. In almost every case, this connection with a wealthy banian who rules instead of being ruled, ends in insolvency, after years of the most degrading bondage. There is no slavery in the world, more galling than that of a native Baboo. West India slavery is liberty, is paradise, compared with it.

We have copied from one of the papers brought by the last mail a comparative view of the population, manufactures, productions and commerce of the various states of the North American Union, which will afford our readers at one glance the most valuable information on this subject, and may be found useful hereafter by way of reference. We would particularly direct his attention to the large quantity of maize or Indian Corn raised in the States, and the production of which will, we suppose, admit of augmentation in proportion to the demand for it. It is extensively used as an article of food, and may be imported into England at half the price of wheat. One of the most important result of the Bill which Sir Robert Peel is now carrying through Parliament is likely to be the introduction of this cheap and nutritious article, more especially into Ireland. We perceive that the attempt to introduce it into some of the Unions in England has given rise to much dissatisfaction; but when the prejudices which novelty produces, have subsided, there can be no doubt that it will become an article of extensive consumption, and serve to make living cheap in England, which appears to be the great object of Sir Robert, since he obtained the supreme direction of public affairs.

FRIDAY, MAY 22.

We are sorry to perceive from an article in the *Englishman*, that the Useful Knowledge Society have been obliged to suspend their operations. We regret this particularly in reference to their Biographical Dictionary, on which they are stated to have lost £3,000. This was one of the most important and useful works ever undertaken. The reader may judge of the excellence and magnitude of the enterprise from the fact that the letter A, at which the work unhappily terminates, occupies seven closely printed Octavo volumes.

A meeting of the creditors of Messrs. Talloh and Co. was held last evening, when the following statement of the assets and liabilities of the Firm was submitted. It was stated by one of the members that about one-half the value of the outstanding Bills, or Five lakhs of Rupees, might be realized; which would be a much larger proportion than we have seen in the case of any other house which stopped payment. The largest of the Houses which fell thirteen years ago was believed to possess realizable assets to the amount of half its liabilities. Instead however of paying Fifty per cent. it has paid only Six per cent. The meeting agreed to nominate Mr. G. U. Adam as Co-Assignee, notwithstanding the opposition of Mr. L. Clarke, on behalf of Baboo Mootelall Seel, who is a creditor to the amount of nearly half the liabilities of the Firm.

SATURDAY, MAY 23.

The *Standard* discusses the tax which it is said to be the intention of Government to fix on wheeled carriages in Calcutta in the new Municipal Act, and considers that to establish the same tax on the spring cushioned, and emblazoned carriages of the patrician class, and the squalid *Keranchies* of the plebeian, would be unequal and unjust. This will be readily admitted; but nothing can be more equitable than to tax carriages for the repairs of the roads which they are instrumental in cutting up. The tax would not be

unprofitable, as the following return of the number of vehicles in Calcutta made, five years ago, by the Chief Magistrate will shew:

Chariots, barouches, and four-wheeled carriages, ..	438
Palkee carriages, that is a palkee or palankeen, on four wheels,	818
Buggies, or gigs,	871
Keranchies,	142
	2269

The papers mention the following most daring case of violence and robbery committed on a very respectable native, Moonshee Fuzzle Kureem. "This wealthy Mahomedan gentleman, it appears, was decoyed on some false representations made to him by one Golam Tubzeer, whom he was acquainted with, into a house in Sooterkin's Lane, which they had entered on foot, leaving the Moonshee's buggy standing at the entrance, in Cossitollah. On his arriving at the house and going in, a false message was conveyed to the syce to take away the buggy while the moonshee was made fast and gagged, a diamond ring drawn off his finger, a knife offered to his throat, and told that he would be killed and then cast into a well in the premises. While in this state of consternation, his signature was extorted, to a cheque upon the Bank for the sum of five thousand rupees, as also to a promissory note for another five thousand rupees. After being detained in the manner described till nearly the next morning, he was allowed to depart. That very day he made his complaint before the police and five of the miscreants implicated in this atrocious affair have been arrested, and others are soon likely to be taken also."

The *Singapore Free Press* received by the *Fire queen* gives an account of a mutiny among the convicts sent from Bombay on the *Recovery*, Capt. Johnson. They amounted to 70, with a guard of 14 men. By the courage of the Commander and the crew, the insurgents were cut down, but not before one was killed and four had been wounded.

The number of Chinese emigrants who have arrived at Singapore during the present season from all quarters, amounts 11,472. Of these, 8,646 are from China direct. No fewer than 131 Junks had arrived from China with these emigrants.

A copy of the *London Gazette* of the 7th of April, the very day on which the last mail left England, has found its way to this country. It publishes the honors conferred by Her Majesty on those who contributed to our success on the banks of the Sutledge. The Governor General has been created a Viscount, and the Commander-in-Chief a Baron. One of our contemporaries appears to think, that his Excellency's title will be Baron Ching-keang-foo; but this is evidently a mistake. He is Baron Gough of Ching-keang-foo, &c. it is only in the pages of immortal *Punch*, that His Excellency is likely to be designated by his Chinese title.

MONDAY, MAY 25.

The Subscription for the Distressed Irish as advertised in the papers this morning, amounts to 77,287 Rs.

From the *Hurkaru*, we learn, that the "pressure on the money market" as it is technically called, is likely to experience some little relaxation. Orders have been given to two of the Government steamers to be at Allahabad as soon as possible, to bring down from thence 30 lakhs of Rupees.

The *Bombay Courier* informs us, that the Government of India has not been idle in the matter of Maritime surveying. Captain Montrieu of the Indian Navy, has succeeded in making a valuable survey of the Malabar Coast. Lieutenant Fell, is to resume his survey of the Coromandel Coast between Bimlipatam and the Pulicat Shoal in August next. When his labours are suspended there by the monsoon, he will be sent on a similar duty to the Coast near Moulmein. The

Andaman group has not been surveyed for nearly half a century, and the survey of it is to be next undertaken.

The Madras papers state, that all the Madras troops now in China are to be withdrawn. When we evacuate Chusan, and have no military station to guard besides Hong Kong, there can be little need for troops of any kind. The garrison of Hong Kong should be limited to the necessities of the police service. It would be redundant to keep up two or three Regiments, which would be too few for war, too many for peace. A good naval force, with a sprinkling of powerful steamers, would do far more to preserve the relations of peace than half a dozen Regiments. Steamers by sea, and rail roads by land furnish such facilities of transition, as to render it unnecessary to keep up so large a military force as was formerly deemed indispensable at such stations.

TUESDAY, MAY 26.

The *Mofussile* of the 19th May states, that a letter from Simlah announces the prevalence of a rumour there, that the Fort of Kot Kangra had surrendered, and that the garrison had first quarrelled among themselves, and then carried off the com. The report of the surrender of the Fort is of course premature; but it is generally believed, that the garrison has fallen out among themselves. It is also stated, that as the Lahore Durbar was bound by treaty to deliver up the fortresses of the Jullunder Doab to us, Major Lawrence had declared that the expense of reducing this fort would be required of the Punjab exchequer. The Ministers at Lahore are said to have ordered the relatives of all those who were in the garrison to be seized, in order to incline them to an earlier surrender.

The papers of this morning state, that a letter has been received from the Honorary Secretary to the Irish Relief Committee, acknowledging the receipt of a remittance of £3,000 from this country.

The papers of the sister Presidencies still narrate the ravages of Cholera. Dr. Arnott, while attending the 22d Native Infantry from Mhow to Baroda, has been carried off by this disease, and likewise Lieut. J. C. Douglas, of the 26th, who has just returned from Europe.

Singapore papers received this morning, give the only particulars yet received of the attack made by the Sultan in Borneo, on the Raja Muda Hassan, on account of his friendship for the English, of the slaughter of his family, and the jeopardy of Mr. Brooke. The latest paper from Singapore contains no more recent intelligence, and we are to this moment ignorant of the measures which have been adopted to rescue Mr. Brooke.

WEDNESDAY, MAY 27.

The *Standard* states on the authority of letters from Headquarters, that in consequence of Col. Irvine's retirement, Col. Beeson becomes the stipendiary member of the Military Board, and Major Stuart the permanent, instead of the officiating, Deputy Secretary to Government in the military Department.

A Ball was given at Government House on Monday evening last, in honour of Her Majesty's Birth day, which was numerously attended. The party present consisted perhaps of Five Hundred, of whom nearly Two Hundred were Natives. Among these the most distinguished were the Ameer of Scinde, who reside at Dum-Dum. It was melancholy to contemplate these men dragged from their Sikargahs on the banks of the Indus to the City of Palaces to see ladies and gentlemen performing the evolutions of the waltz. At twelve, the European ladies and gentlemen sat down to a sumptuous supper, and the Natives retired. There was no speech, and but one toast, but its simplicity produced a more electric effect than half a dozen addresses could have done,

"The Queen! God bless her."

FRIEND OF INDIA.

ORDINATION OF PRIESTS.

The Archbishop Vicar Apostolic, will hold an Ordination on next Trinity Sunday, June 7th, Inst at 6½ O'Clock, A. M. at the Church of the Sacred Heart of Jesus, Durumtollah.

PROSPECTUS

BETHLEHEM CONVENT SCHOOL, CHITTAGONJ.

Under the Patronage of the Right Rev. Dr. Olliffe, Bishop and Vicar Apostolic.

The LORETTO SISTERS receive young ladies on the following terms:—

Boarders,.....	Co.'s Rs. 15	} Per Mensem.
Day Pupils,.....	6	
For the use of books, stationery, &c. 1		
Music,.....	5	

School business will commence on the 7th January.

The system of education is as follows:—

THE ENGLISH COURSE; which comprises History, Geography, the Use of the Globes, Grammar, Writing, Arithmetic, Useful and Ornamental Needle Work, &c.

French is included in the Ordinary Course, nor will there be any extra charge for it.

As the mere accomplishments of life were vain and unprofitable, unless actuated by sentiments of strict Morality and Sincere Religion, the Loretto Sisters pledge themselves, that no exertion on their part shall be wanting, in order to ensure the attainment of such necessary qualifications.

Every attention shall be also paid to the health of the Pupils, and though a spacious compound and a pretty garden are annexed to the present Establishment, another dwelling house more healthfully situated, shall be procured, as soon as the circumstances of the School shall warrant the expenditure, requisite for so desirable a change.

The Loretto Sisters also promise not to tamper, in any way, with the different religions of their Pupils.

In order to prevent distraction in study, and other inconveniences, Parents or Guardians, shall only be permitted to visit their Children or Wards once a fortnight, viz. on every other Wednesday, throughout the year.

An Entrance Fee of ten Rupees (10 Rs) for Boarders only shall be demanded, in order to meet the current expenses of bed and table-linen, furniture, &c.

N. B. All payments to be made monthly *in advance*. No reduction for any part of a month, when once it has been entered on.

For further particulars, reference to be made to the LADY SUPERIORESS, BETHLEHEM CONVENT, CHITTAGONJ.

Chittagong, December 8, 1845.

SERAMPORE LORETTO HOUSE BRANCH

BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES.

The Serampore Loretto School has been established in order to afford an opportunity to parents of limited means to give a useful education to their daughters. The course of instruction in this institution comprises Reading, Writing, Arithmetic, Geography, the Use of the Globes, Plain and Fancy Needle Work, &c. The Serampore Convent is a spacious upper-roomed house, beautifully situated on the banks of the river, and commanding a fine view both of the Hoogly and of the country round Barrackpore. The healthfulness of Serampore is so well known, that it is frequently resorted to with advantage by Invalids from Calcutta.

Terms for Boarders,.....	per month, 16
Entrance money for the use of furniture,.....	10
For Day Pupils,.....	6

Payment to be made quarterly in advance.

Reference for further particulars, to be made to the Lady Superiorress of the Loretto House, Serampore, or, to the Rev. Chaplain to the Convent.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-lutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rup. monthly, or, 10 Rs yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 23.]

CALCUTTA: SATURDAY, JUNE 6, 1846.

[Vol. X.

AUSTRALIA AND NEW ZEALAND.—During the past week we have received intelligence to a late date from these two interesting colonies, which, together with the sister colonies in the same circle, seem destined to exercise a powerful influence on the Eastern world. They are the nearest countries to India in which the European constitution of mind and body may be perpetuated from generation to generation without decay, and it is difficult to estimate the important result on British interests in India, of the existence at some future period of a population of Twenty Millions in regions, with Five Hundred steamers at their command. The most interesting information from Adelaide refers to the almost miraculous escape of Capt. Sturt, from the dangers of his exploring journey into the interior of New Holland. We have as yet only a hurried communication from him, which states generally the great hardships he had endured in his perilous enterprise; and it has only served to sharpen our curiosity for fuller particulars. The result of this undertaking however, appears fatal to those hopes which were entertained of obtaining a new outlet for colonisation, in the interior of this continent. He traversed hundreds of miles of the most barren and dreary hills and plains which afford no shelter for man, but seem to be doomed by the hand of nature to perpetual sterility. As far as his researches extend, it would appear as though the limits of the colonies must be confined to the fringe of this vast insular continent. There does not seem to be any thing like the same facilities for colonial expansion which the North American continent presents. The hope that New Holland will at some future period embrace a population equal even to that of Europe, is for the present extinguished.

FATAL ACCIDENT AT LODDIANA.—One of the most melancholy accidents of which we have any record in India, occurred at Loodiana on the 20th of last month. The station was visited by a severe storm, and the whole of the barracks of H. M. 50th Regiment were blown down, and not fewer than Two Hundred and thirty-one persons buried in the ruins. Of these, *One Hundred and thirty-five* were dug out alive, but more or less wounded; but in the case of *Ninety-six*, the vital spark was extinct. Their bodies presented a spectacle from which the eye recoiled. Among the killed, twenty were children, and fourteen women. The following which appears to be the latest return of casualties from this catastrophe, is taken from the *Mofussilite*.

"Since my last it has been ascertained the exact number of persons killed, wounded, and missing, by the fall of the Barracks of the 50th Foot, is as follows, viz.:

	Infantry	Corporal	Drum	Privates	Women	Children	Total.
Killed, ..	1	3	1	55	14	20	94
Wounded, ..	3	7	3	113	4	5	135
Missing, ..	0	0	0	4	0	0	4

Since the above was written, 2 Privates have been found dead."

H. M. 50th Regiment suffered severely in all the engagements which were fought on the banks of the Sutledge, and, including the loss now recorded at Loodiana, seven-tenths of the men are either in their graves or disabled, as the following memorandum of non-commissioned officers and rank and file will shew:

	Killed.	Wounded.
18th December, Moodkee,	11	92
21st December, Ferozeshahr,	27	91
29th January, Alcewall, ..	9	59
10th February, Sohraon, ..	41	186
20th May, Loodiana,	57	113
	145	541

THURSDAY, MAY 28.

In reference to the late Brevet, the *Hurkaru* mentions that while this honour has been very scantily bestowed on the officers of her Majesty's service, *fifteen* Majors of the Company's service (six of whom are only Captains regimentally) have received the rank of Lieutenant Colonel in the Army, and twenty-seven Captains, the rank of Major.

The papers announce the death by cholera of Dr. Burt of the 16th Lancers in Fort William.

FRIDAY, MAY 29.

Information has been received of the total loss by fire of the *Bombay Castle* off the Saugor anchoring buoy. The crew, with the exception of a few lascars, were saved on board the *Ellen*.

At a time when the Great North of India Railway is challenging public support, it may not be uninteresting to reprint an estimate which was made of the expence of such a Rail from Calcutta to Allahabad, three years ago, before the Railway mania had extended to India. We give it below from a former number of the *Friend of India*.

COMPARATIVE ESTIMATE.

CALCUTTA AND ALLAHABAD RAILWAY.

	Block.	Co's. Rs.
Permanent way, at Co's. Rs. 3,500 per mile,		21,00,000
Superstructure, at Co's. Rs. 57,000 per mile,		3,42,00,000
7 Work shops,		7,00,000
30 Stations, at Co's. Rs. 8,000 each, ..		2,40,000
18 Locomotives, at Co's. Rs. 16,000 each,		2,88,000
15 Carriages, at Co's. Rs. 4,000 each, ..		60,000
50 Cais, at Co's. Rs. 1,600 each, ..		80,000
Telegraphs and Contingencies,		3,32,000

Co's. Rs. 3,80,00,000

Annual Current Expenses.

Interest on 3,8 Crores at 8°	30,40,000
Sinking fund on Co's. Rs. 4,60,000 at 20° ..	92,000
Ditto on 3,754 Crores at 2½°	9,38,500
Fuel,	12,96,000
Establishment, at Co's. Rs. 50,000 per mensem,	6,00,000
Stores, at Co's. Rs. 20,000 per mensem, ..	2,40,000
Contingencies,	1,93,500

Co's. Rs. 64,00,000

We have received Moulmein papers by the Steamer, to the 20th May. They are devoid of any particular interest. We find the following description of the local Government: They have plundered one class of the society and hewed another to pieces—destroyed this institution and annulled that law—planted confiscation here and earned lawlessness there."—The remedy for these grievances is described to be "drawing the fangs of the tigers let loose upon the people, and at the same time extracting their claws." It is pleasing to turn from these alleged monstrosities of a civilized Government to the flourishing condition of Burmah, under a ruler, conventionally deemed barbarous. "Happy is Burmah in having, at this moment, such a man at the head of her distracted affairs, as the Regent. He is represented as a man pre-eminently distinguished by caution, sobriety and firmness of character, by remarkable clear-sightedness and strength of intellect—thoroughly practical in all things—of immense knowledge, entirely at his command—of consummate tact and judgment in the conduct of public affairs—of indefatigable patience and perseverance—of imperturbable self-possession. He seems formed by nature to overturn the Empire, and from the bewildered condition in which it has been for the last fifteen years, to change it to that which it ought to assume. Since Tharawaddie's political death, his efforts have been in the direction most desired, he has stirred up the very foundations of the Empire, and promises in time to come to be indispensable to the welfare and

interests of the nation at large. The *Moulmein Chronicle* is very much mistaken, if he supposes that any thing but a loss is gained by the use of such language as he applies to the Commissioner, and which every well regulated mind turns from with disgust.

SATURDAY, MAY 30.

The *Delhi Gazette* has news from Cabul to the 28th of March. It appears that our friend old Dost Mahomed, on hearing of the advance of the British forces across the Sutledge, became alarmed, lest they should revisit Afghanistan, and wrote to Yar Mohamed Khan, the Vizier at Herat, under the impression that he might still be alive, to request him to treat the King of Persia to allow the Dost a retreat for his family at Meshed. The Vizier replied to the letter himself, from which circumstance we learn, that he is not dead. He said, that in case the English should cross the Indus it would be advisable for the various powers to the West of it, to make common cause with the King of Persia, and advised that the Sirdar Mahomed Akbar Khan should be deputed on this mission. But the Sirdar was too busily engaged in preparations for the conquest of Peshawar, to think of a journey to Persia. Soon after, a copy of the Treaty made with the Lahore Durbhar by the Governor General, reached Cabul in thirteen days from its signature, which relieved the Ameer from all his fears, and filled him and his Court with joy. Meanwhile, intelligence was received, that an army from Bokhara under the Naib Abdool Sumniah Khan was about to march towards Balkh and Khoollom but as the greater part of the small standing army of Cabul was at or near Jellalabad, under the Vizier Akbar Khan, the Dost was unable to send more than two hundred cavalry and three hundred infantry to support his interests in the North West.

Intelligence has been received from the Mauritius to the 28th of April. Several vessels had suffered most severely from a severe gale, which they encountered in the vicinity of the island. The *Grand Duquesne* was overtaken by a violent hurricane on the 27th and 28th March, and was obliged to throw 600 bags of rice overboard. The transport *Marie Somers* sailed from the same tremendous hurricane. She was proceeding with troops from Ceylon to England. Her decks were swept away, and her sails, topmasts, yards, spare boats, &c. were carried away. As the vessel lay on her beam ends, it was found necessary to batten down the hatches; and when opened, one so giant, seven men, one woman and five children, in all fourteen persons, were found suffocated! The whaler *Frauces Taber* was burnt at Port Louis on the morning of the 24th.

The *Hurkaru* states, that late letters from Ceylon mention that hundreds of acres of full grown coffee trees have been destroyed by the ravages of a sort of insect, which the planters have named the American Wood Bug, and that the loss on some estates is calculated a thousand Pounds Sterling.

The *Madras Spectator* announces, what has not been told by his local contemporaries, that the Government of India has sanctioned the expenditure of Nine Lakhs of the Pagoda funds upon public works at that Presidency, and "the matter appears to him worthy of notice." We should think that the appropriation of nearly Thirty lakhs of Rupees, or £300,000 to public works at a Presidency where such liberality is almost unknown, is verily worthy of notice. But if the *Spectator* will excuse our ignorance of a matter which he is himself so well acquainted with, we would ask him to tell us, what are the Pagoda funds; are they so called from their being the produce of the Pagoda tree, which once flourished at Madras, but is now fallen into the sea and yellow leaf; or have they reference to the idolatrous

A correspondent of the *Columbo Observer* states, that the loss of executing the new title deeds to old outer verandahs, most of which have stood a century, will amount to £21,000, nearly Two lakhs and a half of Rupees, which we suppose will pass to the privy purse of the new Colonial secretary. Is this a correct representation—is it a fact—that these verandahs have a prescription of even half a century—and are only now to be made to contribute to the public exchequer, and to the privy purse of Sir Emerson Tennent? It is affirmed, that the value of all the land on which the verandahs stand in Columbo, if sold at the exorbitant price fixed on it by the Government, will not fall short of £2,40,000. It is out of the question to suppose that the local authorities will ever be permitted to impose such

a tax. Four and twenty lakhs of Rupees, merely for the ground on which the verandahs stand!

The *Englishman* publishes a letter from Jullundur of the 21st May, which states that it was expected the Fort of Kote Kangra would be surrendered on that same day. The garrison wished to march out with the honors of war, but this was peremptorily refused, and the place was to be given up unconditionally.

The *Englishman* publishes another report of the probable out-turn of Sugar factories in the district of Tirhoot, which is somewhat higher than that which was last given. It amounts to 74,200 maunds, nearly 3,000 tons. This is but a small return for the capital and machinery which has been brought to bear on the enterprise in that district; but the obstacles of the present year, it is said, will not occur again; and the produce of the next season is likely to be four times the estimate of the present year.

In our Hill Sanatoria, the residents during the burning, blistering month of May, have been enjoying a cool temperature of 60° and 70°; in Calcutta, it has ranged from 85° to 98° and often enough have we coveted the luxury enjoyed at Chirra, Dargeeling, Simlah and Mussorie; but at Seetabuldee, even the temperature of Calcutta must be a subject of envy. There the thermometer has been 146°; yet the troops were healthy!

The *Hurkaru* states, that the storm so fatally destructive at Loodiana was felt at Ferozepore, but occasioned no damage.

From an article published in this morning's *Hurkaru*, and which will be found among our extracts, it would appear that the Commander of the *Bombay Castle* has reason to believe, that this vessel was not burnt by accident, and that the lascars are strongly suspected of having set her on fire. But the deposition of the Captain is not so clear as we could wish. He stated, that two or three days before weighing anchor, he discharged the former crew, who were Bombay lascars, and therefore accustomed to set ships on fire. If any of these men had been on board, it would have been easy to account for the calamity; but if the crew consisted of new men engaged in Calcutta, how could they have been burnt by the old crew at Saugor.

The *Madras Spectator* received this morning gives an account from a St Helena paper, of the terrific effects of rollers, or enormous waves breaking on the Island for seven hours.—*Friend of India*.

ORDINATION OF PRIESTS.

To-morrow June 7th, being Trinity Sunday, the Archbishop Vicar Apostolic, will hold an Ordination at 6½ O'Clock, A. M. at the Church of the Sacred Heart of Jesus, Durumtollah.

FREE SCHOOLS

OF

ST. XAVIER'S CONVENT,

BOW-BAZAR.

The public are respectfully informed that plain Needle Work of every description is made up at the Convent Free Schools, Bow-Bazar, under the direction of the religious ladies of that Institution.

As in this arrangement, the primary view is, to prepare poor children for their future duties in domestic life, the charge for work made up at these Schools will be extremely moderate.

The money received for such work is to be wholly employed, in supplying the Schools with Books, Stationery &c. &c. for the instruction of the children with clo.

Printed at the CATHOLIC ORPHAN PRESS, 5, Moorghy-hutta, under the Superintendence of Mr. J. F. BELLAMY, every Saturday morning, price 1 Rupee monthly, or, 10 Rs. yearly, if paid in advance.

SUMMARY OF INTELLIGENCE.

No. 24.]

CALCUTTA: SATURDAY, JUNE 13, 1846.

[Vol. X.

KOTE KANGRA.—We are happy to learn that Kote Kangra opened its gates to Major Lawrence and Brigadier Wheeler on the 28th of May.

THURSDAY, JUNE 4.

A meeting of the Creditors of Messrs. Tulloh and Co., was held yesterday evening, when Mr. Goldsworthy was proposed as a co-assignee. Mr. Clarke objected to him as being the representative of certain parties in England, the whole extent of whose claims was likely to be disputed by the official Assignee. As an amendment, it was proposed that Mr. Colne Campbell should be appointed co-assignee; thereupon 11 hands were held up for him, and 12 for Mr. Goldsworthy. It was, therefore, resolved to take the sense of the creditors in a more formal manner on these conflicting claims.

The *Englishman* has some remarks on the consumption of sugar by the population of India. The consumption of Salt is estimated at eight pounds a head; taking that of sugar to be the same, the consumption among the 40 millions in Bengal would give 140,000 tons a year, and that of all India would not fall short of 600,000; but our contemporary is disposed rather, to estimate it at a Million of tons annually; and as the use of sugar is much greater than that of salt, his calculation is probably correct.

The Editor of the *Mofussile* proposes to establish a *Quarterly Review* at Meerut, the first number of which will appear on the 1st of September next, and "shall not be inferior in appearance to any publication that has ever issued from the Indian Press." The price is to be *Twenty-five* Rupees a year, payable in advance. Can India support two *Quarterly Reviews*?

The following is the uniform of our new Metropolitan police:—The Assistant Deputy Superintendents will wear blue coats and drak hats, with black erape trimmings; the Inspectors, the same, minus the trimmings, the arms of their coats bearing, on each side, the letters C. P., for the Calcutta Police; the native superior officers will rejoice in a few extra colored stripes on the arms of their ordinary dress, and the reserve-guard burkundazes in red *topies* and waistbands: the dress of the chowkedars will remain untouched."

FRIDAY, JUNE 5.

A correspondent of the *Englishman* has given a comparative statement of the quantity of sugar produced respectively in the East and the West Indies during the last ten years. The following extract of the returns for 1836 and 1845, will shew the past and present relative position of the manufacture in the two countries:

	West India.	East India.
1834,	3,601,700 <i>cwts.</i>	1,71,767
1845,	2,847,688	1,337,462

In the former year, we produced only one-twentieth the quantity raised in the West Indies; in the last named year, our produce was nearly equal to one-half! The advices by the last mail represent the crop of the present year as likely to fall short of the last by 20, or 30,000 tons.

SATURDAY, JUNE 6.

The *Hindoostan* Steamer from Suez was semaphored and yesterday, anchored a little above Diamond Harbour, just before sunset. Her mails will probably be delivered this day, a little after noon, nearly two days later than those brought by the express from Bombay.

The Police Report of the *Hurkaru*, announces some little events worthy of notice. A Chowkedar had been invited to enter the house of a Mrs. Howe, who has for some time been at feud with the Police. On the man's entering the place, Mrs. Howe set on him herself, and set two of her servants on him, and inflicted many hearty blows. Mr. Hu-me, the Magistrate, fined the lady Forty Rs. and each of

her servants Ten Rs.; and was on the point of giving her a bench lecture, when she coolly turned on her heels and walked off.—A native house has been plundered of property to the value of Rs. 10,000. The thieves got into the *zenana*, opened a chest, and wrapping up the gold and silver ornaments, let the rich bundle drop out of the window into the street. The servants are of course, at the bottom of this, as they are of nine-tenths of all the cases of plunder, which are brought to light.—A Sectioner has been challenged by another party, who had brought an action against him in the Court of Requests, but not succeeding in his suit, determined to shoot his opponent. He went to the house of the Sectioner, and finding him asleep, left the cartel with his wife, threatening to pull the house down if he was refused the satisfaction of a gentleman.

The Bombay papers received last week stated, that the Cholera had broken out in the Marine battalion. We regret to hear, that of 52 who were attacked, 24 had died, which, however, is below the average of cholera mortality at Bombay—and we are sorry to say, at this Presidency also. Some years ago, it was remarked, that in every case in which the disease had been taken in time, the patient had recovered. We regret to say, that this is not the case at present. Death is the rule; recovery the exception, at whatever stage of the disease it is treated.

The expectations of the surrender of Kote Kangra, without firing a shot, are for the present postponed. It was said, that the 21st of May had been fixed for delivering it into our hands; but a letter from the Camp of the 23d informs us, that it still held out, and that we should probably be obliged to make a regular siege of it.

MONDAY, JUNE 8.

The last week has been prolific of libel prosecutions. One Mr. Jones has threatened the *Hurkaru* with an indictment for having, as we learn, allowed his reporter to call him, the said Mr. Jones, though without naming him, a "misanthrope, and a cruel man," because, as was alleged before a Police Magistrate, he had set his dogs at some children. When the case comes on, we shall learn, whether it is intended to prove that the dogs were not set at the children, or that setting them at children is not a cruel act.

Kote Kangra is not taken; that is, it was not taken on the 24th. For a whole week, it was to have been given up *to-morrow*. It is said that the Lahore vakeel, Dewan Deenanath, the chancellor of the Punjab exchequer, who went in to persuade the men to surrender, has not been allowed to come out. The *Star* has a letter from Jullundur, which says, that the Sikh corps in Kangra, the Killedar, or castellan, and twenty-five men, have given themselves up to Brigadier Wheeler, but the Hindoostances, who are our own subjects in Sikh employ, still hold out.

TUESDAY, JUNE 9.

The *Bombay Times* has just published a statement of the sufferings to which the women and children of the 60th Rifles have been exposed at that Presidency, and the great mortality which has been the natural result of them. The whole document will be found among our selections. Scarcely has there been a case of more glaring and culpable official neglect brought to public notice, and it is to be hoped that it will be visited with the severest animadversion of His Excellency the Commander-in-Chief. We are happy to learn that subscriptions for their relief to the amount of 1000 Rs. have already been raised at Bombay, and to the honour of the native character be it spoken, a considerable proportion of this sum has been subscribed by the poor native assistants in merchant's officers.

The *Englishman* publishes a letter from Jessore, the 4th instant which states, that the Indigo crop in the neighbourhood was likely to be a full average, if the inundation kept off.—*Friend of India.*

SUMMARY OF INTELLIGENCE.

No. 25.]

CALCUTTA: SATURDAY, JUNE 20, 1846.

[VOL. X.

THURSDAY, JUNE 11.

The following farther particulars are given in the *Englishtman* regarding Kote Kangra. The garrison consisted of 400 men, woman and children; but it is supposed that others must have escaped out at the other gates. The Killadar, on his first interview with the Brigadier, is said to have presented him with a present of 2 Rs. which he refused, saying, he wanted the Fort and not his money. The treasure is said to be buried in the centre of the Fort, and a guard of the 2nd Grenadiers has been placed over the spot. Strange to say, no guns were found upon the walls; and it has been a considerable disappointment to the officers to find all their exertions in bringing up guns from the plains, with infinite difficulty, lost, by the peaceful surrender of the place. Of course, the Lahore Darbar will be called upon to pay up all the expenses which have been incurred in thus closing the present campaign.

FRIDAY, JUNE 12.

The papers just received from Singapore mention one of the most daring and murderous attacks ever made by the pirates on a European vessel. The Dutch Schooner of war, the *Chapelleon*, carrying 16 guns, and about 60 men, and commanded by Lieut. Van Hoozenhuizen, was attacked by about 40 prows, containing 4,200 men, who at length succeeded in mastering that vessel, and put every one who was alive to the sword. The officers and men appear to have made a most courageous resistance. For farther details we must refer the reader to our extracts.

The *Straits Times* informs us, that the finishing blow is just about to be given to the Settlement of Singapore; that the Straits authorities have submitted to the Horticultural Society and the Chamber of Commerce the draft of an Act for levying a certain per centage on Gambier plantations, and removing the payment of the House assessment from the occupier to the landlord, and other changes and imposts, all very objectionable. What those other imposts are, we have yet to learn. The substitute of the landlord for the tenant as the payee of the assessment will make no difference to the landlord, for he will charge the tax on the occupier. As to the per centage on Gambier plantations, we suppose the draft Act must be submitted to the Legislative Council of India, and, if the present income of this Settlement is found to be fully equal to its expenditure, there will be a very serious struggle in Calcutta before Singapore is saddled with one sort of taxation beyond what is absolutely and indispensably necessary. This is not a crown colony in which a Veranda Tax, wanton and unnecessary, can be imposed, with impunity. It is not in the predicament of Hong Kong, where the assessments are so exorbitant and crushing. It belongs to our own Honourable Masters, who though they have an imperial love of revenue, are not in the habit of committing themselves by 'extravagances.'

The Singapore papers further state, that the Dutch expedition against the Native Raja of Bali, was on the eve of starting. The fleet was lying at Sourabaya ready to move. The Balinese, on their part, have made every preparation to give the Dutch a warm reception. It is said, that the Raja has engaged the services of several English and French officers, and treats the Dutch armament with scorn. Forts have been erected, and stockades constructed; which may prove no small trouble to the Dutch. We have learned to our cost in the case of the Lahore and New Zealand wars, how much annoyance the best disciplined European troops may experience from *Natives*, where natural and national courage has been aided by military skill. It is said, that there are 370 superior Dutch vessels, chiefly barks, engaged in the trade of those parts, and that the King of Bali, would be able to inflict a serious blow on Dutch trade if he were to issue letters of Marque to the maritime nations on both shores of the Atchafe. The question however is, whether they would be justified in issuing them. It would certainly change the features of Asiatic war, if whenever we found

ourselves engaged in war with any Asiatic Prince, whose territories lay on the sea, were he thus to issue letters of marque and bring down every European and American buccaner upon our commerce.

The Bengal Bank has been defrauded at last. A Native took a Promissory Note of 500 Rupees which he altered to 5,000, and raised 4,000 Rupees on it. It is said he was watched, but contrived to make his escape before the Police arrived. Here are 4,000 Rupees in all probability lost. Why are not such losses prevented, by having a Police man, at, or in the vicinity of the Bank, into whose custody the villain might be at once delivered?

SATURDAY, JUNE 13.

We are happy to perceive, that a subscription of 1,166 Rupees has been raised by the officers of the army to relieve the wants of those who survived the catastrophe at Loohana, and to enable them to replace those necessities of life which were buried under the ruins of the cantonment.

The *Bombay Times* mentions the death of Meer Rastum Khan, the Ex-Ameer of Khyrpore in Seinde, "the oldest and the most constant friend of England, and the most enlightened and benevolent of the Talpoor Princes." His attachment to the English did not however save him from the destruction which has befallen that unfortunate dynasty.

We extract from the *Star* the following comparative view of the casualties in the modern battles of India as compared with that of Waterloo.

"The article concludes with the following comparative view of the casualties in the modern battles of India as compared with that of Waterloo."

	Total number of troops in action.	Killed and wounded.	Proportion in number.
Waterloo, 1815, Duke of Wellington,	72,000	11,960	
Assaye, 1803, Duke of Wellington	4,500	1,511	3
Laswary, 1803, Lord Lake,	6,500	900	1 in 7 $\frac{2}{7}$
Mehedpoor, 1817, Sir T. Hyslop,	4,000	800	1 in 6
Meance, 1843, Sir C. Napier,	2,800	256	1
Ferozeshah and Moodkee, 1845, Sir H. Gough,	18,500	3,287	1 in 5 $\frac{1}{2}$

The number put down for the casualties of Assaye, requires examination, as considerable doubt seems to hang over it. We much question whether the loss was so severe as *one in three*.

TUESDAY, JUNE 16.

The *Delhi Gazette* of the 10th instant states, that the number of guns found in Kongra actually amounted to Nine, the largest of which was a six pounder. One had burst and some of the others shewed a tendency to do so. The Killadar and the respectable portion of the garrison had been sent on to Lahore with the Dewan. The Fort was about to be put in order, to receive the siege train stores and the 44th Native Infantry.

The *Ceylon Herald* of the 19th May gives us the following returns of the trade of Ceylon for the quarter ending the 6th of April last. The Exports amounted to £186,991; the Imports to £132,456. The duty collected is stated at £16,697. If this scale rules through the year, the duties alone will be found to yield *Eighteen lakhs* of Rupees a year.

The *Madras Spectator* tells us, that the Nizam of Hyderabad has established a Court of miscalled justice, wherein a charge of 25 per cent. is levied by authority on all parties who have gained their suits before it. This is only a re-establishment of the old Mahomedan custom of taxing suits to the extent of one-fourth of their value, which was a source of no small gain to their Treasury. Of course, it

acts in Bengal was to abolish this tax. Our contemporary has also heard, that a demand of 6½ per cent. is made from defendants, and he adds, "It were bad enough to molest the person willingly coming, before the Court, but the idea of making his reluctant antagonist pay a bonus on being dragged thither, before the Judge vouchsafes to ascertain whether he is the criminal or injured, strikes us as being about the strangest of legal proceedings." The injustice consists in thus fining the defendant before the suit begins; if it was levied after conviction there would be no injustice; but our own system of fining the plaintiff in the whole amount of his Stamp fees before the suit commences, or, in other words, making wealth the rule of justice, and denying it to those who, though not actually paupers, are too poor to pay up the necessary fees, is not so very far removed from the charge of injustice.

The most extraordinary instance of speed in the decisions of the Privy Council on record has just been announced. In October last, three opulent merchants in Calcutta were convicted of a very serious assault and sentenced to imprisonment with hard labour for two years. They forwarded a petition of appeal to her Majesty in Council, and obtained their liberty on bail. The answer of her Majesty has now been received in about *Right* months. Their sentence has been remitted, and they have been fully discharged.

A Notice appears in the papers cautioning the public to examine very closely the undermentioned Promissory Notes which were subdivided at the Treasury on the 26th of May last, from a Government Note of Sa. Rs. 500 into

Nos. 15693 of 11103 for Sa. Rs. 200

Nos. 15694 of ditto for .. 100

Nos. 15695 of ditto for .. 100

Nos. 15696 of ditto for .. 100

in the name of Sreekanth Roy Chowdry, as it is supposed these Notes are in the hands of parties who have altered the amount.

The *Hurkaru* says, that it is talked of in the higher circles in the Hills, that the Governor General will remain there the whole period of his stay in India; and that his Lordship has expressed a wish to send for every branch of the Political department from Calcutta. If our troops should be withdrawn from Lahore in November next, Lord Hardinge cannot of course leave the North-West Provinces. We wish the *Hurkaru's* informant had told us, how many members of the Supreme Council are included in the Political department. If Mr. George Clerk should come out in the next cold season, his proper place will be on the frontiers of the Punjab.—*Friend of India*.

SEMINARY OF ST. ALOYSIUS, HOWRAH.

Established March 1st, 1845.

THE REV. P. O'SHEA, Rector.

The Seminary is designed to meet the circumstances of respectable families, who are anxious to provide a religious and useful education, for their children, but who cannot afford to pay the charges usually made in the educational institutions of Calcutta. Every attention is paid to the improvement of the pupils, and also to their domestic happiness and comfort. The house selected for the Seminary is in a healthy situation; commands a view of the river, and being unconnected with any other building, all the apartments are well ventilated. Catholic pupils only are required to attend the religious duties prescribed in the Seminary. The course of education comprises the Greek and Latin Classics, French, Reading, Writing, Arithmetic, English Grammar, Geography, History, the Use of the Globes, Mathematics and the Native languages.

Terms for Boarders per month, 16 Rupees. Entrance fee, 10 Rs. for the use of Furniture. Extra charges for books, paper and clothes, unless they be supplied by the parents or guardians.

For day pupils who wish to learn Greek, Latin and French, 6 Rs. per month. For pupils who propose to attend only the Classes in which the ordinary course of an English Education is read, the terms are 4 Rs. per month. Payments to be made quarterly in advance. If the month be once entered upon by a pupil, no reduction is made in the event of his removal or absence. For further information, application to be made to Rev. Mr. McGinn Howrah, or to any of the Clergymen at the Catholic Cathedral, Calcutta, *Traveller, Nov. 14th 1845*.

NOTICE.

The Right Rev. Dr. Borghi, Catholic Bishop and Vicar Apostolic of Agra, respectfully begs to inform the European Gentry of the Civil and Military service, and the public in general of India, that he has proposed to build a Female Orphanage at Agra, for the support and education of the relief daughters of the brave European Catholic Soldiers, who fell victims of their loyalty and courage on the field of battle, during the late glorious Campaign of the Punjab. The new edifice will be one hundred and forty-four feet in length, by sixty-eight in breadth, and it will cost between nine and ten thousand Rs. The corner stone of the said building was laid down on the 29th of the last month of March, and the work of its construction has been already commenced by the Bishop, in the full conviction that he will be kindly supported by the liberal contributions of the Christian community of India. The tuition of the above-mentioned Orphans will be confided to the English and French Religious Ladies of the Agra Convent. Donations and Subscriptions will be kindly received by

Capt. H. Fitzsimon, 29th N. I....	} Agra,
James Rebello, Esq....	
Right Rev. Dr. Carli, ...	
Capt. W. H. Graham, Engineer, }	

Capt. H. Kirke, 12th N. I. Landour and Mussourie; J. Burke, Assistant Surgeon, H. M. 50th foot Ludhiana; and by all the Catholic Chaplains in the Military stations of the Upper Provinces of India.

The names of Subscribers will be published in due time.

Mothers and Guardians may actually send their Male Orphans to the Sirdhana Orphanage, and the females to the old Agra Orphanage, where accommodations are ready to receive them. The expenses for travelling will be defrayed by the Bishop, and by other benefactors, who have formed as private Committee for this purpose. Letters to obtain the said expenses to be addressed to Right Rev. Dr. J. A. Borghi, Mussourie.

Charges for the tuition, feeding and clothing of the said Orphans. Rs. 2-8 per mensem.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*.

Capt. Filose Gwalior from 1st May 1846,	
to April 1847, ...	0
Sergt. Major Brierly Meerut from April	
1846 to March 1847, ...	10 0
Capt. John Poett Mooradabad from Jan.	
to 13th November 1846, ...	8 11
Right Rev. Dr. Carli, Meerut from Jan.	
to December 1846, ...	10 0

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SUMMARY OF INTELLIGENCE.

No. 26.]

CALCUTTA: SATURDAY, JUNE 27, 1846.

[Vol. X.

THURSDAY, JUNE 18.

The papers announce, that the gentleman deputed to survey the Teak Forests of Moulmein by the Military Board, has discovered a silver mine. Some specimens of the ore are said to have been sent to the Board. We shall be happy to find the brilliant prospects of this backward province, confirmed. But what can the Military Board have to do with the Teak Forests! Was it not enough to have accumulated on this overworked body, the most incongruous duties, till they became dilatory, from the mere necessity of circumstances, but most they also be required to perform the functions of Commissioners of Woods and Forests?

The *Ceylon Examiner* states, that the Executive of the Island had received the most ample powers by the last mail to commence a complete revision of the whole system of taxation in the Cinnamon island. We wonder whether the Chief Secretary's fees for potlucks will be included in the escribed taxes.

The *China Mail* of the 6th of May states, that the people of Foo choo too, one of the Consular Ports, had become so deeply excited against the British residents, that it had been found necessary to protect the British Consulate by a guard of 150 men. The house of one merchant had been sacked, and the goods consigned to him, brought on to Hong Kong.

FRIDAY, JUNE 19.

The *Englishman* has received exclusive intelligence from the Cape to the 25th April, of the manspicious commencement of the Kaffir war. The Kaffires fought with unexpected determination and gallantry, and our troops met with a repulse, and were obliged to retrace their steps. It is said that the sun never sets upon the British empire. It may be said with almost equal truth, that war never ceases in it. No sooner have we made a pacification with the New Zealanders, than the Kaffires in another quarter of the globe force us into the field. In the present instance, our first reverse will, as in all other cases, we suppose, be followed by a final triumph. It seems almost inseparable from British warfare, that we should begin a campaign with blunders, which are subsequently retrieved with skill and intrepidity.

SATURDAY, JUNE 20.

The Aden correspondent of the *Englishman* states, that the Seedees of the *Preceptor* Steamer refused to work. They commenced a mutiny on the vessel, and struck the second officer. The officers behaved with much forbearance, or great loss of life might have been the consequence. The Aden Police was called in, and the ringleaders were flogged, and are now working in rows on the road. These men are natives of Abyssinia, jet black, the most powerful and athletic men we have ever seen. They are employed as stokers, and receive high pay, which they squander away at the various ports they visit.—The cholera was making fearful ravages at Aden; the aggregate number of casualties on the island was 350.

The Under Secretaryship of the Bengal Government, vacant by the death of Mr. A. Turnbull, has been conferred on Mr. Archibald Young, recently employed in the Revenue Survey of Poonaah.

We learn from the *Bombay Courier*, that the late Meer Rustum Khan, of Scinde, died of Cholera. Our contemporary mentions that it is not known whether he expressed any wishes regarding his remains; but remarks, that the late Nasser Khan, who died at Dum-Dum last year, had frequently besought his relatives not to allow his ashes to remain in the land of his oppressors. He would have wished them to be laid beside his father and his kinsmen, but his country had passed into the hands of those who had treated him with cruelty; and he therefore desired that they might be conveyed to Kerehela, hallowed in the eyes of the Moohumans as the scene of Hossein's death. His sons have

fulfilled his request. On the 28th of February last, his body was removed from Dum-Dum, and is now on its way to its final resting place. The expense of conveyance is estimated at 3,000 Rupees, which, it is said, the British Government refused to advance. But we can scarcely credit this assertion, when we find that the same Government has manifested such consideration for these fallen princes as to allow them to receive articles to the value of many lakhs of Rupees from the prize property.

MONDAY, JUNE 22.

We regret to learn from the Bombay papers, that the Governor, Sir George Arthur, is obliged from ill health to return to England. Mr. Reid will succeed to the temporary charge of the Government; and it is said that Lord Jocelyn, the eldest son of the Earl of Roden, will be Sir George's permanent successor. Upon what foundation this assertion rests, our western contemporaries have not informed us. This office can be no object, in a pecuniary sense, to Lord Jocelyn. It is not improbable that his visit to the East may have given him an interest in Eastern affairs, and as he appears determined to devote his life to public business at home, perhaps he may have fixed on Indian politics for his line of duty. Such an apprenticeship to business at one of the Presidencies as he is said to meditate, may serve to mature his claim to the Presidency of the Board of Control.

The Bombay papers state, that the amount collected at the various churches at the Presidency for the relief of the distressed Irish, including Mrs. Deacle's subscription, is 3,730 Rs.

The *Mudras Circulator* says, that in Ceylon they charge one penny for the conveyance of a news-paper of the heaviest weight to the greatest distance in the island. The plan is an admirable one, and we hope, that we shall ere long be enabled to rejoice in its extension to this country. But that journal must be entirely mistaken in the assertion, that a greater number of newspapers passes through the Post Office in Colombo than through that of Calcutta. The *Hurkaru* estimates that the number sent through the Calcutta Post Office at 30,000 a week. We think that 27,000 would perhaps be nearer the mark. Colombo has three papers, each of which is published twice a week. It is possible, that the island of Ceylon, independent of its capital, furnishes 3,000 subscribers to its public journals?

The officers of the native corps across the Sutledge, have been ordered to use the most strenuous efforts to complete their number of 110 men, per Company, by enlisting the hardy and bold mountaineers of the Kohistan. But it is said they come in slowly and not willingly. Military stores are being sent by hundreds of cart loads from Delhi towards the Sutledge.

TUESDAY, JUNE 23.

The *Hurkaru* quotes an article from the *Atlas*, on the subject of steam communication from Singapore to Australia; and points out the absurdity of employing little steamers of 600 tons and 200 horse power. It is astonishing that with the experience of last three years before him, any editor could be found to advocate steamers of so inadequate a size for so long a voyage. The voyage to Australia, will, of course, require vessels as powerful as those which ply between Suez and Galle; and to go back to the old small craft, with their slow rates of progress, would be preposterous. But what has become of the negotiation which was said to have been opened by H. M.'s Government with the Peninsular Company, when the insurrection of New Zealand was announced? We were given to understand, that the first vessel would probably be laid on the line before the close of the year.

The *Englishman* contradicts a report that the Ganges had taken a sudden start and risen to a height unusual at this season of the year. A reference to the last report of the Superintendent of Rivers shews that it has risen just one foot, seven inches.

The *Englishman* states, that Mr. Barlow, one of the Judges of the Sudder, has recently been engaged in examining the case of the Native treasurer of the Backergunge Collectorate, who has been found guilty of embezzlement, and sentenced to seven years' imprisonment.

In consequence of the burning of the *Bombay Castle*, at Saugor,—a vessel lately from Bombay—one of the Principal Mercantile Houses at that port has circulated a Memorial to the Military Secretary to the Government at Bombay, requesting a legislative enactment which shall compel the crew of vessels which may have been destroyed by fire at the commencement of a voyage, to refund the wages they had received in advance or work them out in the dock yards. The systematic destruction of Bombay ships, seems to require some stringent measure, but as the wages of the lascars are spent in paying debts or in buying stores for a voyage which are destroyed in the fire, it is to be doubted whether such an enactment would not be unjust, as well as fruitless.—*Friend of India*.

LORETTO HOUSE.

N. 5, MIDDLETON ROW, CHOWRINGHEE.

Established. A. D. 1842.

The LORETTO SISTERS receive young ladies on the following terms:—

FOR BOARDERS.

Instruction in Writing, Arithmetic, Grammar, Reading, Geography, Chronology, History, the Use of the Globes, French, &c. with every branch of useful and ornamental Needle-work, Rs. 25 per month.

EXTRA CHARGES.

Drawing and Painting,	Rs. 5 per month,
Piano Forte,	" 8 " "
Singing,	" 8 " "
Guitar,	" 8 " "
Harp,	" 16 " "
Italian,	" 5 " "

Dancing (if required), on the terms that may be fixed upon by the Teacher in that Department.

For the use of Books, of Table and Bed-room Furniture, Towels, Plate, for Medical Attendance, Washing, &c., Rs. 5 per month. A charge will be made for the Medicines supplied to each Child.

The Uniform, to be worn by the Children, (if provided by the Institute) will be an Extra Charge.

Besides the appointed Physician, Parents or Guardians are allowed to select any other for the Children but at their own expense.

DAY BOARDERS.

Per Month,

Rs. 21

Extra Charges the same as for Boarders.

FOR DAY PUPILS.

The course of Education is the same as for Boarders. Terms. (Daily Tiffin included), Rs. 13 per month.

Extra Charges the same as for Boarders.

All payments to be made quarterly in advance.

Music Books, Materials for Needle Work and Drawing to be provided at the expense of the Parents.

The Moral conduct of the Young Ladies is watched over with the strictest attention, and, while every effort is made to expand and adorn the mind, the heart is trained to virtue. The Character of the Pupils is carefully studied: they are taught by reasoning to correct their errors, and are gradually formed to habits of regularity and order.

The excellent situation of Loretto House is well known: the utmost attention is paid to the proficiency, health and comfort of the Pupils.

N. B. 1. Young Ladies beyond fourteen years of age are not admitted.

2. Catholic Pupils only will be required to attend Divine Service and Religious Instruction.

3. It is contrary to the Rules of the Establishment to receive visitors on Sundays.

4. Parents or Guardians may visit the Children on Wednesdays from 11 to 2 o'clock A. M. But they are not expected to visit them oftener than once in the month.

5. During the Christmas, Easter, and Midsummer Vacations, the Pupils are permitted to leave the Convent, but remain with their Parents or Guardians only. It is however strongly recommended that the Children should not be removed at any season of the year.

6. Each month's education being paid for quarterly in advance, no allowance is made for absence, when a month is once entered upon.

7. Previously to the removal of a child from School, a month's notice or the payment of a month's pension is required.

8. No reduction is made on account of absence from School during the fixed vacations, and no extra charge is made for the support of such Boarders as may remain at the Convent during the vacations.

9. It has been arranged, that any of the young ladies if the Medical Attendant at the Loretto House desire it, may be removed to the Serampore or Chandernagore Convents, until their health be sufficiently re-established, to enable them to resume their studies.

10. The Midsummer vacation commences on the Fifteenth day of September and terminates on the Fifteenth of the following October.

11. Each Young Lady on entering Loretto House is to come supplied with the clothing and uniform prescribed by the rules of the Institution.

12. It is particularly requested that Parents or Guardians will deposit with the Lady Superioress the Pocket Money, which they may allow for the use of their Children or Wards. This precaution is necessary in order to prevent the injudicious or injurious outlay of such money by the Pupils.

Parents or Guardians are requested to appoint an Agent in Calcutta, to procure for their Children or Wards whatever clothes, &c. &c. they may require, after their admittance into the Establishment.

Reference for further information to be made to the Lady Superioress of Loretto House.

NOTICE.

Much inconvenience to the Community having been frequently occasioned by Visitors calling at unreasonable times, it has been arranged, that, for the future, Visitors will be received only at the hours fixed upon by general usage in Calcutta, viz from Eleven o'clock, A. M. to Two o'clock, P. M.

N. B.—The Community will feel greatly obliged, if Parents, Guardians, or others, who may have important business to transact at the Convent, will kindly attend to this regulation when they can do so, without inconvenience.

NOTICE.

Mr. A. Roger begs to inform the Subscribers and the Public, that the new Edition of Rev. Mr. St. Leger's CATHOLIC MANUAL, is now ready for delivery, and can be had at Messrs D'Rozario, & Cos., No. 8 Tank Square.

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